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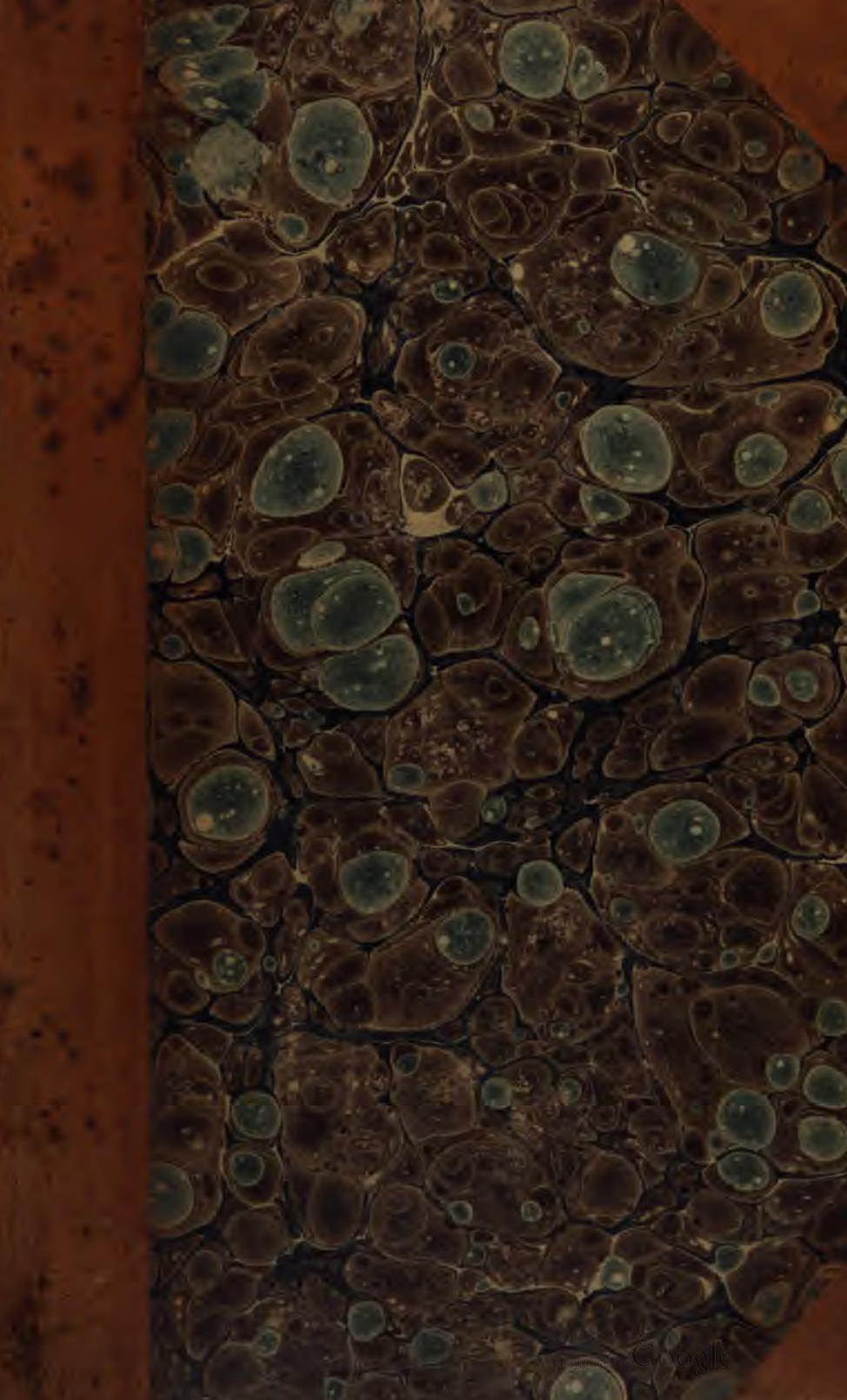
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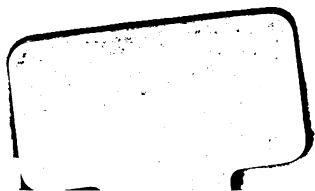
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THE  
**Spiritual Magazine;**

OR,  
62  
**SAINT'S TREASURY.**

—◆—  
**VOLUME I.**  
—◆—

FROM MAY 1824, TO MAY 1825.

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" There are Three that bear record in heaven, the FATHER, the WORD, and the HOLY GHOST; and these Three are ONE." 1 John v. 7.

" Contend earnestly for the faith once delivered to the saints." Jude 3.

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**1825.**  
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## PREFACE.



**BLESSED** be **THE LORD** our God, for ever and ever: and blessed be his glorious name, which is exalted above all blessing and praise!

Before the throne of our covenant God, Jehovah in three mysteriously distinct persons, our souls desire to fall low; and while overwhelmed with the consciousness of the depravity of our nature, and the meanness of our offering, even such as **WE** would praise thee, O Lord most High!

By the unspeakable privilege of adoption we present ourselves before our heavenly Father, presenting our humble claim as children of the chosen family; and in words which are furnished us by our ever-adorable covenant Head, we will say, with our thoughts recurring to our worthless services in the subsequent pages,—“We thank Thee, O Father, Lord

of heaven and earth, that thou hast not (in our instance) bestowed these things on the wise and prudent, but hast revealed them unto BABES. Even so, Father: for so it seemed good in thy sight!"

It hath been the good pleasure of his will, from age to age, that the Lord should appoint and direct his servants, in ministering for the benefit of his Church, *to write* concerning the things which make for her peace and prosperity: and at no period of her history hath the Lord been without his witnesses, who were and are enabled to place on record, the manifold displays of his loving-kindness, and of the spiritual advantages derived thence.

In our unassuming pages the attempt is made to prosecute this purpose; and with that end in view, —notwithstanding their numerous defects, and the insertion, in some instances, of matter which may be considered irrelevant,—we venture to lay our FIRST VOLUME before the Church. But we cannot do so without calling on the goodly company of our patrons and correspondents, to unite with us in fervent prayer to the God of all grace, that he would grant unto us this, the first, the continued, and the last desire of

our hearts,—that his glory may be advanced in the profit of his Church being our reward.

In the name of Him who openeth and no man shutteth, and who shutteth and no man openeth, we most cordially and truly thank our friends, respectively, for the communications which are in accordance with the original design of “The Spiritual Magazine; or, Saint’s Treasury.” These, and such as these, are they which it is our ambition to receive, and whose writers we esteem it the highest earthly honour to call brethren and companions.

We speak not here of personal acquaintance; for but few of our correspondents are known by us, excepting through their kind favours. Some, prove themselves to be FATHERS in Christ, to whom we presume not to dictate; needing rather to be instructed *of them*. Others, we consider it our duty to remind of an important point, which they will do well continually to have in view, if required to contend for the doctrine which is according to godliness. When *holding fast the faithful word*, they are enabled *by sound doctrine to exhort the gainsayers*; let none



of our friends suppose, or act *as though they did*, that the enemy may be driven from his strong holds by the might of their own arm. But having offered their faithful testimony against the encroachments of error, let them remember WHO hath said,—and by the immutability of his counsel confirmed it by an oath,—“God shall persuade Japheth!”

The present Volume bears ample testimony, in the productions of several Correspondents, to a scriptural and consistent mode of conducting such arguments. We need add no more.

We acknowledge thankfully every intimation received, tending to advance the spiritual interest of our Publication while now in its infancy; and are proud to state that each, so far as *we* are concerned, shall be promptly acted on, or, if not of immediate moment, as occasion may require.

*Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you (our contributors and friends) perfect in*

*every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.*

THE EDITORS.

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TO JEHOVAH.

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I.

When men of God, inspired by grace divine,  
 Jehovah's will in faithfulness record,  
 And speak of things eternal, as the line  
 Which bounds the being of Heaven's mighty Lord;  
     Moved by the HOLY GHOST, they wondering tell,  
     Of deeds all glorious, and unspeakable.

II.

The blissful tenor of each high-wrought theme,  
 One course, undeviating, they pursue;  
 From fount of love and grace, the living stream  
 Runs sweetly on, and flows divinely through;  
     To testify of Thee, great SON OF GOD!  
     Thy complex person, and thy precious blood.

III.

Nor more—nor less—declare the sovereign grace  
 Of love paternal, dateless, and as free;

Which binds eternally the chosen race,  
To Son—to Spirit—and, O God, to Thee,  
Our Heavenly FATHER! from whose cov'nant store  
Of grace receiving, Thee thy Church adore.

## IV.

Less skill'd than they, but with no other aim,  
Help us, O LORD, thy precious truth detail;  
To thee, Jehovah, we prefer our claim—  
Thy promise, as Thyself, can never fail;  
Then shall 'the Saints' rejoice with us to see,  
Our labors blest, in this *their* "Treasury."

THE  
***Spiritual Magazine;***  
OR,  
**SAINTS' TREASURY.**

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*There are Three that bear record in heaven, the FATHER,  
the WORD, and the SPIRIT, 1 John v. 7.*

*Contend earnestly for the faith once delivered to the  
saints, Jude 3.*

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THE MYSTERY OF THE KINGDOM OF GOD,  
GIVEN TO BE KNOWN ONLY, TO THE CHILD-  
REN OF THE KINGDOM.

*An Introductory Discourse*  
FOR THE SPIRITUAL MAGAZINE,

~~~~~  
BY ROBERT HAWKER, D. D.

*Vicar of Charles, Plymouth.*  
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*And He said unto them, unto you it is given to know the mystery of  
the kingdom of GOD: but unto them that are without; all these  
things are done in Parables, Mark iv. 11.*

IT is too plain a truth to need any thing more in confirmation, than the simple statement; namely, that nothing can rise above its source. The *natural* apprehension, can never receive what is *super-natural*. The child in nature unborn, can perform no one act of animal life. Neither can the sinner, while remaining dead in trespasses and sins, conceive a thought, much less put forth an exertion, to the attainment of what is spiritual. And hence the decisive, and unalterable doctrine of our most glorious CHRIST; the new birth must precede, an entrance into his kingdom. John iii. 3—5.

The mystery of the kingdom of GOD is a spiritual subject, impossible to be understood, by any but such as are spiritually taught. When by regeneration the child of GOD is rendered capable of discerning divine truths, and matriculated into the school of CHRIST; then, and not before, he is brought under the pupilage of the HOLY GHOST: and then, all those sublime principles, of our most holy faith, begin to open upon the renewed mind, and are enlarged more, and more, under their several bearings, to the spiritual apprehension of the LORD's people; *not indeed in the words which man's wisdom teacheth, but which the HOLY GHOST teacheth; comparing spiritual*

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*things with spiritual.* But it is immediately added; in the same scripture; *the natural man receiveth not the things of the SPIRIT of GOD: for they are foolishness unto him; neither can he know them, because they are spiritually discerned,* 1 Cor. ii. 13, 14. Observe the sacred scripture doth not say, that the natural man *will not* receive them: but that he *cannot*. All the powers of reason and argument, are incompetent to impress divine truths, upon the carnal understanding!

This statement is set forth in a great variety of places, in the word of GOD; but in none with greater emphasis of language, than by the SON of GOD himself, in the words before you, from the Evangelist. Drawing the same line of everlasting distinction, which uniformly from the beginning of the time-state of the Church, through all ages, hath marked *him that serveth GOD, from him that serveth him not*; the LORD hath here, not only stated the vast difference, but traced it to its cause. Speaking to his Disciples, to whom grace had been shewn, for the apprehension of divine things, JESUS said; *unto you it is given to know the mystery of the kingdom of GOD: but unto them that are without, all these things are done in parables!* What those mysteries are, in relation to the sublime doctrines of the gospel, concerning the Church of our most glorious CHRIST; I shall briefly glance at, as I prosecute the subject. And then endeavor to shew the special; and personal privileges of the LORD's people to whom it is *given to know them*. But previously I would beg, that the doctrine itself, may call forth a pause, by way of pondering its vast, and momentous consequence.

There is not a sentence in the Bible, when duly considered, more strikingly calculated to arrest attention. It is here most graciously said, by our most glorious CHRIST, that it is *given to them*: (that is his people) *to know the mystery of the kingdom*. Neither merit, nor demerit; deservings, nor undeservings; are taken into the account. All is the free, sovereign will, and pleasure, of GOD. On the reverse side of the subject, it is said; *but unto them that are without; all these things are done in parables! To them that are without!* Not included in the election of grace! And these *two* distinct classes of men, divide the whole world. Let a congregation however numerous assembled, be ascertained by this standard; and ultimately, it must be brought to this decision; namely the *regenerate*; to whom it is *given to know the mystery of the kingdom*: and the *unregenerate*; who in the solemn language of this text, are called, "*them that are without!*" And at the close of every ordinance, in the ministry of the word, if the question were put, as by the Prophet: *Who hath delivered our report; and to whom is the arm of the LORD revealed?* Isaiah liii. 1. the answer concerning the *former* would be; they, *to whom it is given to know the mystery of the kingdom*. And concerning the *latter*, the Prophet's language would be, like him of old; *Then said I, Ah! LORD GOD! they say of me, doth he not speak parables!* Ezekiel xx. 49.

If I detain you a little longer, in a way of preface to the subject, before that I enter upon the subject itself, it shall only be, to bring before you, a further confirmation of this most solemn, but most unquestionable truth, of the effect that invariably follows preaching!

and which the SON of GOD hath stated, when He himself was the Preacher, *who spake as never man spake*. When JESUS had finished his sayings, in the audience of the people, in his divine Sermon on the Mount; the LORD closed up his discourse, in similar terms, to those which have been noticed. *Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand. And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it, Matt. vii, 24—27.* In the character of those, our LORD here describes, as hearing his sayings, and doing them, we have the Portraits of the men in the regeneration, *unto whom is given, to know the mystery of the kingdom of GOD.* By regeneration, or the new-birth, they are called forth to the exercise of the spiritual faculties, the LORD hath given them. Hence they are spiritually alive to divine things. Their eyes are enlightened to *see the hope of their calling*. They hear, and *know, the joyful sound*. They walk in the *light of GOD's countenance*. Every spiritual faculty is awakened and engaged. And as all the PERSONS in the GODHEAD have co-operated in giving the highly favored objects of divine love, to know *the mystery of the kingdom*: they are enabled from the same divine gift to build all their hopes, of everlasting happiness, upon the Rock CHRIST JESUS, as the visible JEHOVAH, in all the purposes, counsel, will, and pleasure, of GOD, in the PERSON of JESUS CHRIST. So that when, according to the figurative language here used, of *rains, and floods, and winds, descending*, the rains of sin and corruption, the torrents of temptations, and the winds of persecution, all pour in upon the soul; yet founded on CHRIST JESUS, the child of GOD stands firm, and unshaken, and weathers out every storm. According to another beautiful similitude the LORD himself being their security, he is, *the hiding place from the wind: and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land, Isaiah xxxii. 2.* Here the figure is extended further. For CHRIST is not only an impregnable fortress and security, where his people are garrisoned by his divine presence; and where he himself receives all the battering rams and weapons of artillery, fired against them: but he supplies them within, as he defends them without; and not only becomes their shelter from the storm, but their sustenance from all famine. According to that sweet promise: *He shall dwell on high; his place of defence shall be the munitions of rocks: bread shall be given him: his waters shall be sure, Isaiah xxx. 16.* But now behold the contrast. He that builds his house on the sand; namely, on himself, and his own fancied attainments in nature, is, (to use the language of this scripture,) *among them that are without*. Unregenerate, unrenewed, untaught of GOD: all the mysteries of the kingdom are a parable to him. And when the time of trial comes; when, like the storm of wind, and rain, beating

upon an house, his day of account arrives, and he is called upon to enter eternity; he embarks on rotten planks, in a boat of his own building, with which none taught of GOD would even venture to cross a ferry. He hath nothing but a rope of sand for his cable, while the floods of justice are beating, like so many cataracts upon him, and the whirlwind of divine vengeance is sweeping him away! Well might the LORD say in that solemn scripture; *If the righteous scarcely be saved; where shall the ungodly, and the sinner appear?* 1 Pet. iv. 18.

But it is time to make some enquiry, concerning *the mystery of the kingdom*, which is *given to be known, to the children of the kingdom*. Given them to be known. That is, given to them, a spiritual apprehension of their divine grace, and operations for enjoyment. Not given them to explain, but to believe: not to call forth their curiosity to search after what is unfathomable; but to receive all their blissful manifestations, for their everlasting welfare, in their hearts. This is expressed in CHRIST's own words, when he saith; *unto you it is given to know the mysteries of the kingdom. The secret of the LORD is with them that fear him; and he will shew them his Covenant*, Psalm xxv. 14. They shall know, the everlasting love of the HOLY THREE in ONE, which bear record in heaven, by the grace, which is shewn them from each, personally, in, and to, their own souls. They shall know the love of GOD the FATHER, in choosing, adopting, and accepting them in CHRIST. They shall know the love of GOD the SON, in betrothing them to himself before all worlds, and redeeming them during the time state of the Church, while on earth, from the *Adam-fall* transgression. And they shall know the love of GOD the HOLY GHOST, in the original, and eternal anointing of them, in CHRIST, when they were first chosen in CHRIST; and regenerating them from the ruins of the fall, when they were *dead in trespasses and sins*. Here is the true spiritual knowledge, which our adorable LORD saith, concerning the mystery of the kingdom, is given the children of the kingdom to know; and which, as it is the basis of all spiritual knowledge, for the present life of faith; so is it comprehensive, of all that will form the happiness of the people of GOD, in a life to come.

And I take occasion herefrom to observe, the very great blessedness of this knowledge, as the foundation for every other, of a spiritual and eternal nature, in that it brings the regenerated child of GOD, into a personal knowledge of and communion with, all the Persons in the GODHEAD. For while each, and every divine act of grace, from the FATHER, SON, and HOLY GHOST, bears the fullest testimonies, of the infinite power of each, and thereby demonstrates the unity of the divine essence; it no less defines, the distinct and personal acts of each, so as to prove the plurality of Persons in the GODHEAD. For example. If I am regenerated, and born again; I hereby prove the personal act of GOD the HOLY GHOST to my person as I am in CHRIST: in his washing of regeneration in CHRIST JESUS. And this regeneration is not to *make* me a child of GOD, but to demonstrate that I *am* one, and that from everlasting. Gal. iv. 6. And this regeneration is not my redemption, for that hath been, and is, the sole and incommu-

vicable work of my most glorious CHRIST. But by regeneration, I am brought into a new and spiritual life to enjoy it. And hence, by its thus being *given to me to know the mystery of the kingdom*; I am brought into a saving knowledge of, the love of GOD the FATHER, the grace of the LORD JESUS CHRIST, and the communion of the HOLY GHOST. I stay not to enlarge upon the other mysterious truths connected with what I have mentioned. The unity of the divine essence in his Trinity of PERSONS, is the first and leading one, of every other. And the regenerated child of GOD, to whom is given to know this mystery of the kingdom, in the personal, practical, and experimental manner in his own soul, which on scripture testimony I have here just glanced at as I proposed, will not be a stranger to all that is connected with it, in the faith of GOD's elect.

I said when I had briefly adverted to *the mystery of the kingdom*, I would endeavor to shew the special, and personal privileges of the LORD's people, to whom *it is given to know them*. And these are so plain, and clear, and palpable, that the highly favored objects of such distinguishing grace, who enjoy such mercy, can need no more, than the contemplation of their contrasted circumstances to others, even, as the solemn word of our LORD expresseth it, *them that are without*; to feel impressions of divine goodness. Nay, the recollection of their own former state will shew them, when in the days of their unregeneracy, they were living, as others do, in the vanity of their mind; *without GOD, and without CHRIST in the world!* What an awakening scripture is that of the HOLY GHOST, by Paul, to the Church? Ephes. ii. 1. to the end. But the limits allotted me will not admit of my enlarging further.

And what is, or ought to be, the result, from this view of the subject? Who among you, is enabled to accept the gracious declaration of our most glorious CHRIST; and from a well-grounded hope, in the assurance of being regenerated; can, and doth, make application of the words of CHRIST, as addressed to himself, when JESUS saith; *Unto you is given to know the mystery of the kingdom of GOD!* Oh! how impossible it is to conceive the incalculable greatness of the mercy? And who, under the consciousness of being a partaker of it, but must feel constrained, to cry out with the Apostle, and say as he did; *Thanks be unto GOD for his unspeakable gift!* 2 Cor. ix. 15.

And let not the redeemed, and regenerated child of GOD, overlook, or for a moment forget, the unspeakableness of the blessing, in that it is altogether a gift, free, unmerited, unlooked for, unthought of; yea, not only without any deservings, but against all deservings. How fully comes home to the soul of the regenerated child of GOD, upon a thousand occasions in life, that sweet scripture; *For who maketh thee to differ from another? and what hast thou that thou dost not receive?* 1 Cor. iv. 7.

And let not the little ones among the children of the kingdom, at any time call in question, their sonship, and adoption, in the family of grace, on account of their slender knowledge, or little attainments



as they conceive, in the mysteries of the kingdom. Have they felt, and do they feel the plague of their own heart? Have they soul satisfying views of the infinite dignity of CHRIST'S PERSON; and the infinite fulness and suitability of CHRIST'S finished salvation? These things are not learnt in nature's school; neither can any unawakened, unregenerated sinner, ever know them. What our attainments are, is nothing. What CHRIST is, becomes the whole. All the children of a family among men, are not of equal stature, equal ability, equal age. Neither among the children of the kingdom, do all possess equal apprehensions, equal feelings, equal enjoyments. But all the household of the former if children, are of the same stock, and lineage. And all of the latter, are alike quickened into the same spiritual life; have one, and the same union, one, and the same interest. Ephes. iv. 7—13.

The GOD of all grace, bless with his savor, these words to those unto whom he hath given to know the mystery of the kingdom; and make that knowledge, introductory to all spiritual understanding: *that ye may walk worthy of the LORD unto all pleasing, being fruitful in every good work, and increasing in the knowledge of GOD, Colossians i. 9, 10.*

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## TO MOURNING SOULS.

*I will restore comfort to him, and to his mourners,*

Isaiah lvii. 18.

THAT part of the Lord's family which is restored from the state of bondage and slavery to Satan, and brought into the light and liberty of the Gospel, though possessors each and all of them of corrupt natures, which are a constant source of grief;—though subject to endure much, from the cares and connections of the world, and liable constantly to be annoyed by the incursions of the great enemy of souls;—yet, having boldness of access to the mercy-seat, oft-times experience such communion with the Lord Jesus, that drinking deeply of the cup of salvation, *they forget their poverty, and remember their misery no more.*

But intermingled with this highly privileged class, there are those, equally interested in our dear Lord's favor, who are not yet grown to that comeliness and goodly stature in the household of faith. Those who are not only laboring in conflict with one or other, or even all, of the above named enemies to the soul; but who also do not enjoy freedom of intercourse at the mercy-seat.

They by their every day experience exemplify to others, the true character of the chosen family; but lacking the enjoyment of fellowship with Christ, they continually discourage themselves, and cease not, with the complaining Prophet to exclaim;—*O Lord how long shall*

*I cry, and thou wilt not hear! even cry unto TIME, and thou wilt not save!*

That such poor souls have had already *spiritual views* of Christ, as set forth the salvation of his people, is proved, by the *spiritual desires* excited in them. And, doubtless, if they could be persuaded of this, much discouragement would be removed; but it is generally the case, that the Lord permits his *young ones*, at this stage of their experience, to doubt more or less, continually, the genuine nature of their desires; and in much mercy leaves them, (not withdraws his love!) to their trials and exercises: whereby they gain (though they do not observe it, till the exercises cease,) much real profit to themselves; and, the issue brings most glory to him.

It is to be lamented, that the dear children of God in general reflect, (some under the influence of unbelief, *not all*) so little, on the worth of *spiritual desires*. Oh! what comfort might be brought into the mind of the mourning ones, if the Lord the Spirit were but to open the understanding, to realize even a small portion of the infinite value of what Divines have called, *a good thought of Christ!* The afflicted soul would thereby be enabled immediately to revert to the days of his unregeneracy, when his whole affections were earthly, sensual, devilish; and contrasting them with the present, however dreary, however apparently hopeless they may often appear, he would learn in some degree how to prize the inestimable privilege.

The Writer cannot refrain here, from alluding to the Lord's dealings with himself; though he does not believe that they vary in any important degree, from gracious operations in general. Numberless have been the instances wherein, when most absorbed in the concerns of business; when the cares of the world, like the stormy sea, have predicted the utmost distress; and he has anticipated the being lost in the gulph that appeared before him; when, oppressed by his heart's corruptions; when, taunted and tormented by Satan's devices;—his mind has been called up out of the dreary den he inhabits;—the Lord the Spirit hath verified his engagements, to take of the things of Christ, and shew them to the soul; and he has had his strength renewed, his hopes confirmed, and his whole soul made glad, not only by *good thoughts* of the Saviour, but by the presence of Jesus, and the light of his reconciled countenance.

The Writer has gone forth for a season, from so gracious a visit, in divine strength, and with joyful anticipations of soon being freed from all that interposes itself between him and his Lord, *and of seeing him face to face.*

Further remarks must be postponed, for want of space; but should the Conductors of the Spiritual Magazine give publicity to these, the Writer will in his next communication, endeavor to say less of himself, and more of his Lord.

W.

Ramsgate,  
April 17th, 1824.

## PAUL'S TESTIMONY CONCERNING THE RESURRECTION OF OUR LORD JESUS CHRIST.

*And last of all he was seen of me also, as of one born out of due time,*

1 Cor. xv. 8.

NOT singly this scripture, but the whole Chapter before us, is of the utmost importance. The subject is interesting. The knowledge and belief of the Resurrection of Christ, and the elect dead in Christ, by virtue of their union to him, and by his power whereby he is able to subdue all things unto himself; is of the utmost importance, to the well being and happiness of our minds in a time state. It is the very fundamental truth, to bear up our faith, and fill us with a joyful prospect of that glorious immortality, we as saints, are to partake of, at our resurrection from the grave, by Jesus Christ our Lord. The whole of the Chapter out of which I have selected the above verse, is truly sublime. It begins, with a most solemn Preface, "Moreover brethren, I declare unto you the gospel which I preached unto you, which also you have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain." For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the Scriptures. And that he was buried, and that he rose again the third day, according to the Scriptures."—Verses 1 to 4.

He then proceeds to mention the names of the Apostles, and others unto whom our Lord appeared, after his Resurrection from the dead. See verses 5—8. He then admires and magnifies the grace of God towards himself, and says, that as he was a witness of Christ's resurrection from the dead; so he, and the other Apostles preached the same glorious fact, and its consequences which were universally and cordially received by all true believers. See verses 10—12. He then addresses such in the Church of Corinth, as denied the resurrection of the dead, and shews that this is to deny Christ's resurrection. It is to set aside the Gospel. Preaching was in vain; faith was in vain—a mere nullity, if Christ were not risen. Yea, the Apostles themselves were found false witnesses of God. But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. Verses 20—22. He then shews, that there is an order in the resurrection. Christ first as the Head, then his elect as the mystical body. He gave proof of this, by raising up some saints from the grave of death, together with himself, to grace his resurrection morn. Matthew takes notice of it, and says, and the graves were opened, and many bodies of saints which slept, arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Chapter xxvii. 52, 53. Yet between Christ's resurrection, and the general resurrection of all his saints, there is a long period of time.

This subject, together with the reign of Christ as Mediator, and how he will give up his Mediatorial kingdom to the Father at the close of time, is contained in verses 24—28. The Apostle argues on the evils which must follow upon a denial of the doctrine of Christ's resurrection, and the resurrection of the elect dead. Verses 29—34. Then he takes up the question put by a denier of the resurrection of the body, How it shall be raised, and what body it will be when raised? He calls the person who puts the question fool. Seeing in things of nature, a full proof is given of a resurrection. And he shews, that as grain sown in the ground, produces a body agreeable to the seed sown, although different in its qualities; and as there are divers kinds of flesh, and divers kinds of bodies, some celestial, and some terrestrial; divers glories, the sun exceeds the moon, the moon the stars, as to our view; so the body at the resurrection, will exceed what it is now, as much as the light of the sun does that of a glow worm. See verses 35—44. To prove his assertion, he quotes a passage from the 2nd Chapter of Genesis, and applies it to his subject, saying, "And so it is written, the first man Adam was made a living soul, the last Adam was made a quickening Spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven, As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." Verses 45—49.

He then declares that the body of saints in its present state is not capable of enjoying heavenly glory, and shews the change it will undergo at Christ's second coming. It will be sudden, and instantaneous, in a moment, in the twinkling of an eye, at the last trump. For the dead shall be raised incorruptible, and we shall be changed. For this corruptible, must put on incorruption; and this mortal, shall put on immortality. So when this corruptible, shall put on incorruption, and this mortal shall put on immortality; then shall be brought to pass the saying that is written, Death is swallowed up in victory. Hereupon saints will shout; O death where is thy sting? O grave, where is thy victory? The sting of death, he adds, is sin; and the strength of sin is the law. But thanks be unto God which giveth us the victory, through our Lord Jesus Christ. Verses 50—57. The whole concludes with a suitable exhortation, to be steadfast, unmoveable, always abounding in the work of the Lord.

These words of Paul, "And last of all he was seen of me also, as of one born out of due time," stand connected with the names and persons mentioned by him, who had seen Christ after his resurrection. The account begins thus; "And that he was seen of Cephas, then of the twelve." Peter was the first of the Apostles, to whom our Lord appeared, which is a proof of the immutable love of Christ to his beloved ones. That individual had most awfully denied his Lord and master: our Lord had turned and looked upon him; yet the grief of the offender's mind for his transgression, was very great. An

angel had sent a message by the women, who were very early in the morning at the sepulchre, saying unto them; "Go your way, tell his Disciples and Peter, that he goeth before you into Galilee; there ye shall see him, as he said unto you," Mark xvi. 7. And our most precious Lord, who knew Peter's mind, and all which passed in it, was graciously pleased to appear to him the first of all the Apostles. It was a private appearance. What passed between them is nowhere recorded. From whence we may learn that there are some secrets which pass between Christ and his beloved, which remain between them, and will never be divulged. No, not in heaven to all eternity. Our Lord would never openly put the penitent to the blush: he considered his frame. Christ having appeared unto him, Peter was fully satisfied concerning our Lord's free and full forgiveness of him.

It seems this appearance took place toward the close of the first day of his resurrection. Luke seems to give testimony to this. He informs us that the two Disciples returning from Emmaus, where Christ had made himself known unto them in breaking bread, came to Jerusalem to inform the saints there, that they had seen the Lord; immediately on their entering the room where the eleven were gathered together, and they that were with them, they heard them cry out, "The LORD is risen indeed, and hath appeared unto Simon." Then they also gave in their testimony concerning his appearance. Our Apostle is speaking only of the men witnesses of Christ's resurrection. Having therefore said he was seen of Cephas, he adds, then of the twelve. They were but ten when Christ first appeared, Thomas being then absent. The same day, seven at night, the eleven were all gathered together, and our Lord appeared to them all. As the number of the Apostles was at first twelve, and was completed after Christ's ascension into heaven, our Apostle speaks of the whole number. These persons were all living when Paul wrote this Epistle, so that they all bore their testimony concerning this great truth.

He then says, "After this he was seen of above five hundred brethren at once;" this was on a mountain in Galilee. Some of these brethren were living; so that application might be made unto them, and they would bear both their personal, and united testimony to this matter of fact. Of whom, says he, the greater part remain unto this present, but some (of these brethren) *are fallen asleep*. Their bodies were sleeping in the arms of Jesus, the sleep of death. The account runs on in a regular way. Our Lord was first seen of Peter; then of the twelve; then of the five hundred brethren; next of James, he was the son of Alphaeus. His father Alphaeus was brother to Joseph, the husband of Mary, of whom was born Jesus, who is called Christ: he is called the Lord's brother, See Gal. i. 19. This was also a private appearance. The other James, the brother of John, (both being the sons of Zebedee,) was removed to heaven. This James was still living, therefore he might be applied unto for his testimony concerning this important truth. Then our Lord was seen of all the Apostles; this was immediately before his ascension into heaven. He met them at Jerusalem. "He led them out as far

as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." See Luke xxiv. 50, 51. Then he closes his account of the witnesses of Christ's resurrection, with his own testimony concerning this most important matter of fact; saying, "And last of all he was seen of me also, as of one born out of due time." I am, says he, the last person to whom the Lord hath appeared: while he cannot but magnify the Lord for appearing unto him, he must at the same time acknowledge his own nothingness. He speaks of himself in the most humiliating terms; he stiles himself an abortive,—one born out of due time. For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me."

Thus while he speaks in the most humiliating way of himself, he at the same time exalts the grace of God. While he takes no state to himself for the grace of God bestowed upon him, he does not detract from it, by concealing or forbearing to make a full acknowledgment of the Lord's grace towards him, and that in his ministry, and labors in Christ's cause, and interest. I labored more abundantly than they, (i. e. all the other Apostles,) "Yet not I," hereby renouncing self, and giving all the glory to the Lord alone, "but the grace of God which was with me." He then concludes this present part of his subject, saying, Therefore whether it were I or they, who ministered the Gospel unto you, we preached the resurrection of Christ as the very Gospel itself, without which all its truths must fall, and never rise more. And as we preached this truth unto you, so ye received it as the Gospel itself.

The words of the Apostle are these; "And last of all he was seen of me also, as of one born out of due time." In which we have the Apostle's testimony of the resurrection of Christ.

I have often thought, and still do, that we overlook much of the excellency of the Holy Scriptures, by carrying all we read in them to a confined sense, and reducing all we read to what we style *Experience*. A good word, of which a very bad use is made. For according to the common acceptation of it, in the minds of almost all who use it, something internally felt, and wrought in our minds, is all which is conceived to be included and implied by the word *Experience*. Whereas, the word must contain and imply in its true and scriptural sense, a great deal more than all this. We must have the real knowledge of scriptural truth, or we cannot receive it—we must receive it, before we can enjoy the good things contained in it—we must enjoy the good of it, before we can practice it—we must practice it before we can experience the blessedness of it. I mention this to prepare the mind for what I shall have to say on my present subject. I speak concerning the resurrection of our Lord Jesus. Of his appearance to Paul; of Paul's testi-

mony hereof. . Therefore you must not set aside the importance of the testimony given by the Apostle, concerning our Lord's appearance to Saul of Tarsus, and confine all to the testimony you, and regenerate Persons have in the soul, of our Lord's resurrection. No. If a scripture is taken, let it be opened and explained, according to its own genuine sense and meaning. I say all this by way of introduction. May the Lord himself be with us, and bless us. Then all will be well. If he gives us right apprehensions of the words before us, we shall be sure to profit by them.

(To be Continued.)

## THE BALM OF GILEAD.

In the country of Gilead grew a low shrub, which contained a rich juice or oil, which for its virtue, was called *Balm*. It was used as a medicine by the Israelites, Jeremiah xli. 11. It was particularly useful in cleansing and healing the most inveterate sores; and was also a remedy for the sting of the serpent, and the bite of other venomous creatures. The method adopted to procure the *Balm*, was by making an incision in the bark of the shrub, through which the juice distilled.

This medicine sets forth the sovereign virtue of the Blood of Christ, the only remedy provided by infinite wisdom and love, to heal the wounded sinner and "ease the torments of his mind." Let us instance this in the following particulars.

First. The shrub from which the balm was extracted, was very low and excited no attention, because of any outward beauty; just so was the meek and lowly Jesus, he had no form, no beauty, no comeliness, to make him at all desirable to fallen and apostate man, he was trampled upon as a useless and noxious weed. The tree of life was set at nought, rejected and despised: The plant of renown: that invaluable and fragrant plant, which is the delight and wonder of heaven, is esteemed by the unenlightened, as a root out of a dry ground. How dark, how blind is man; he looks at spiritual objects, through a deceptive medium; hence the perfect with him is deformed, the spotless impure; sweet is bitter; and light darkness: The God of this world, hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ who is the image of God, should shine unto them, 2 Cor. iv. 5.

I desire to feel grateful to my God, that it hath pleased him to open my eyes, else I had been to this day a stranger to myself, and to the heart ravishing beauty of Jesus. He would never have been precious to my soul, had not the Holy Spirit translated me from the power of Satan to the kingdom of Christ; so that, while I take up the language of the man in the gospel, and say "whereas I was once blind, now I see," I would add, to God alone the praise is due.

Secondly, The manner in which balm is procured, leads us to a contemplation of the wondrous plan, devised by infinite wisdom to heal

the sin wounded conscience : *The bark of the shrub was cut, and the oil flowed forth.* Mark, my soul, the closing scene of thy dear Redeemer's life on earth ; visit the hall where he was scourged ; see ; they make furrows in his back ; His crown was of pricking thorns : Cast thine eyes towards the cross, his arms are extended, his hands and feet are pierced through with nails, the spear opens a passage to his heart : Thus they mangled and cut his human nature, which like the bark of a tree was covering for the life it contained, and the rich balm which heals the sin sick soul, issued copiously from every wound. Does my reader feel indignant at the cruel treatment experienced by his Lord ? Let him look within, and if he be taught by God the Spirit, he will find, that he was not unconcerned in the horrible transaction.

"The Jews with thorns his temple crown'd,  
And lash'd him when his hands were bound ;  
But thorns, and knotted whips, and hands,  
By us were furnish'd to their hands.

They nail'd him to the accursed tree,  
They did, my brethren, so did we ;  
The soldier pierced his side, 'tis true,  
But we have pierced him thro' and thro'."

HART.

Thirdly, The properties of balm as a medicine, set forth the virtue of Christ's blood, *it heals sores and wounds ; and being applied, cures those who are bitten by poisonous animals.* So the blood of Jesus heals the sinner, who is brought to feel that from the sole of the foot, even unto the head, he has no soundness, but wounds and bruises and putrifying sores, (Isa. i. 6.) As no medicine can be of service unless it be applied, so this balmy blood must be applied to the wounded conscience, not by human, but by divine energy and skill, or it will not reach the case, and ease the sufferer of his pain.—Dost thou, my reader know the power of sin ? Does thy heart feel its plague ? and dost thou look at thyself as a most loathsome creature ? yea, so loathsome that thou canst truly say with Job, "I abhor myself."—This balm suits your case, this alone can heal your sores :—It may be, that thou art saying, "my wound is incurable, and refuseth to be healed ;" and thy unbelieving heart is thus writing bitter things against thee, and, perhaps, thou hast been in this state for years, Poor sinner ; thou art not singular ; there are many walking in the same path ; fear not ; he who made thee sensible of thy state, will, in his own time, cause thee to feel the joys of his salvation.

*Balm is also good against the sting of serpents.* Does Satan sting thee with temptations ? Does he entice thee to rebel against thy God ? O ! how sharp is that serpent's tooth, how acute is the pain it inflicts on a tender conscience, how deadly are its effects :—Since I commenced my journey in the wilderness, I have been more or less, daily stung by flying serpents, which are as numerous as the stars, and I have found no remedy, but in the blood of Christ. Dear Jesus be thou my sanctuary and my refuge. Be ever present to heal my wounded soul, and to thy name be everlasting praise.

Nottingham, April, 1824.

JAMES.



*Mr. Editor,*

At a time of so much declension in the professing Church, and visible departure from the good old way; with a great want of decision among professors; we need to contend warmly for the faith once delivered to the saints! I therefore rejoice much at the announcement of your Spiritual Magazine, and Saint's Treasury! the title of which so fully corresponds with the Gospel of Christ; and answers to the distress of the times; and from your Prospectus I am led to believe, the work will be filled with the pure doctrines of discriminating grace: constantly directing the spiritual Church, to the everlasting love, and covenant of Jehovah, as the fountain of life. To the Person, Godhead, Incarnation, Love, Blood, and Righteousness of the Lord Jesus Christ; as the antidote for the poison of sin, and false doctrine: I do earnestly pray that the unction of God the Holy Ghost may rest upon those who write, and those who read; and amidst the numerous flesh pleasing, Christ debasing publications, that are daily issuing from the press, may this work, ever prove *a Spiritual Magazine indeed, and Saint's Treasury*, while the pleasing reports of its usefulness shall encourage you to persevere. And as nothing is so acceptable to Jehovah, as the Person and Sacrifice of Christ. I trust a few remarks on the saint's acceptance in Him, will be favorably received by your spiritual readers, and wishing you much success, and the approving witness of the Holy Spirit, I am most truly yours in the despised Nazarene,

A SON OF JESSE.

## ACCEPTANCE IN THE BELOVED.

*To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved.*

No subject can be more important to us, than the true foundation of acceptance with God. And while multitudes are seeking acceptance according to the various opinions of unrenewed men, the spiritual and grace taught soul, is presented in this portion with *Christ the Beloved* as the Object of acceptance; the chosen of the Father, as the subjects accepted; and the ultimate design of God in this acceptance: the praise of the glory of his grace.

*First.* The object of acceptance, *The Beloved!* even Jesus the delight of the Father's soul! (Isa. xlii. 1.) in whom the saints were chosen, loved, and blest from everlasting. And who so worthy of this high appellation, as the Lord Jesus? Who possesseth in his own Person, all that can constitute him precious in grace here, and glory hereafter? His high dignity as one with the Father, and the Holy Spirit; his near relation to His Church, as the brother born for adversity; his infinite love in remembering us in our low estate: and his continual display of grace to the suffering members of his body, declare him *the Beloved* of the whole Church. In the scriptures as in a glass, his beauties are shewn, and all nature is explored and made tributary, to exhibit his perfections. The spouse in Solomon's Song, when speaking of his Person, was so lavish in His

praise, that she compared his head to the most fine gold ; for whatever was costly and splendid ; his eyes to those of doves, for meekness, simplicity and love ; his cheeks to beds of spices for rich perfume, and reviving smiles ; his lips to the droppings of the honeycomb, for the sweet expressions of his perpetual regard ; his hand to gold rings set with the beryl for the intrinsic worth of his performances ; his breast to bright ivory, overlaid with sapphires, for his pure compassion, and bowels of mercies ; his legs to pillars of marble for stability and support ; his countenance to Lebanon for excellent glory ; his mouth she declared to be most sweet, for the invitations given, promises applied, and secrets revealed. Yea, she said, he is altogether lovely : and so says every one that has been taught to know and feel the depravity of human nature, and the suitability of this most precious Christ. The Father called upon the Church to behold him as the Beloved, as his Servant, his elect one, in whom his soul delighteth. At his Baptism, and Transfiguration also, the Father said, this is my Beloved Son, in whom I am well pleased. (Matt. iii. 17. xvii. 5.) O Believer, dwell upon these precious words, *my Beloved!* and rejoice to see thy Holy Head and Representative, Beloved, in his Person, (John v. 20.) Beloved in his life, (John viii. 29.) Beloved, in his death, (Ephes. v. 2 ;) and Beloved on the throne of his glory.

Further observe, he is the Beloved of his Church ; for having betrothed her unto himself for ever, he becomes in due time manifestly the Beloved, that is, when God the Spirit gains over her heart to him, by revealing, setting him forth, as her Husband, engaging to do all for her. As her Surety coming forth to pay her debts ; as her Priest atoning for all her numerous sins ; as her Captain conquering all her foes ; as her Resurrection and Life, rising from the dead ; and as her great Advocate standing up at the right hand of God in her behalf. Then let the dear saints of God triumph in this Holy Blessed Precious Saviour ! and while many seek to degrade him, may all whose dependence for eternity centers in him, be concerned to know more of his worth, and to set him forth, 1st. As Beloved of the Father who accepts. 2nd. Of the Spirit, whose ministry is to glorify him in the view of the elect. 3rd. Of Old Testament saints, who spake of his Person and glorious work. 4th, Of the Apostles who saw him in his sufferings and triumphs. 5th, Of martyr'd thousands, who through grace, chose death, rather than to relinquish his truth ; and 6th. He is now Beloved by the sin sick soul, the heavy laden, the hungry and thirsty, the empty and destitute, the tempted by Satan, the persecuted by men, the wearied with abounding iniquity ; and by all who are taught the plague of their heart, and the spirituality of God's Law. This dear Friend of sinners is lovely when first revealed in the day of soul distress ; he becomes increasingly precious as the soul grows in a spiritual acquaintance with him ; and he will be so eternally, when Antichrist shall be destroyed, and Jesus only be loved and admired !

“O that the months would roll away,  
And bring the coronation day ;  
When our dear Christ shall fill the throne,  
With his immortal glories on.”

Now let us notice the subjects of this acceptance; "He hath made us accepted in the Beloved." This is a most extensive term; reaching from everlasting in the covenant past, through all the revolutions of time, to the redemption wrought upon the cross; and to the acceptance of the saints individually, here in grace, and to their final glorification in the eternity to come. *Accepted in the Beloved*; 1st, Reflect upon their Election and Predestination before the world was created, which secured to them all real good in Christ, to whom their persons were known, by whom they were beloved, and in whom they were blessed, having their names recorded in the book of life; and being received by Christ as the Father's gift, they were accounted as the jewels of his crown, and viewed in him as one from everlasting. 2nd, Observe; as they were predestinated (Rom. viii. 29.) to be conformed to the image of Christ, it supposes that all the dire consequences of sin, were in eternity under Jehovah's eye, and when Christ said, Lo I come to do thy will O God; and the Father is said to lay help upon one that is mighty, Psalm lxxix. 19. we are led to Jesus in his Mediator character, engaging to accomplish the whole will of God in raising up the Church, by his obedience to the law, and atonement for sin; and nothing can more fully prove that the old, as well as the new testament believers entered glory upon the Father's acceptance of Christ's engagements in their behalf, answering to Zech. ix. 11; "As for thee also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit, wherein is no water," and as St. Paul saith, these all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, Heb. xi. 13.

*Third.* We are led to the work done by Christ in the fullness of time, in the nature, name, and law place of his people. He was first accepted as a Surety, and then in performing his Suretyship engagements. He was bound, smitten, and offered up in sacrifice. His bond obtained our freedom. His death was accepted as a sweet savor, removing the ill savor of our sin, and by his stripes we are healed. He was never viewed separate from his people, therefore his acceptance was their full discharge from all guilt; and his righteousness being imputed to them, they possess the title to glory, and rejoice in the scripture testimony of his resurrection, Heb. xiii. 20. which would not have been recorded unless he had been accepted; nor could he have been liberated, unless full payment had been given; in consequence of which, for the sufferings of death, he is crowned with glory and honor.

*Fourth.* Observe also how this acceptance leads us to contemplate the freedom of God's elect. It is plain that none are interested in Christ's acceptance, but those who were chosen in him; and being chosen and accepted in his righteousness, they must be liberated from every charge, and free to enjoy every new covenant blessing, Surely if Christ was delivered for their offences, and raised for their justification; if he was made sin for them; if he endured their curse—their smiting—their death; and since arose as their Representative, accepted of the Father, and hailed by elect angels as the king of glory; after all his abasement; what man or angel, will venture to

deny that his people are free indeed? Regard the scripture testimony to this glorious doctrine. "Ye are all *one in Christ Jesus*," (Gal. iii. to 28.) "*He hath raised us up together, and made us sit together in heavenly places in Christ Jesus.*" (Eph. ii. 6.) "*Ye are complete in him.*" (Colossians ii. 10,) "*and as he is, so are we, in this world,*" (1 John iv. 17.)

5th. When this acceptance in Christ is preached, and applied by the Holy Ghost to the broken in heart, it imparts high spiritual joy; nor indeed till testimony of the Spirit is received, is it possible for any one to experience the sweets of Romans v. 1, 2. viii. 15—17. But precious faith in Jesus, emboldens the most feeble lamb, and faint hearted child of mercy to cry out with Isaiah; His anger is turned away, and *he comforteth me*. In love to my soul he hath cast all my sins behind his back, and, as Paul said, he loved me, and gave himself for me; thus shall redeemed souls say, when God the Spirit glorifies the Lord Jesus by making known to the church its acceptance in the arms of Christ, in the heart of Christ, in the blood and righteousness of Christ, yea, that their poor breathings, sighs, groans and tears, are all accepted, being offered with the much incense of the Savior's merits; and until these highly favored children of God are taken home, they now have a right to their Father's house, heart, table, wardrobe, fulness and protection. Now since the saints are so accepted in the Beloved, even to be accounted *as he is* in the world; and as Christ is delivered from all claims, and revealed as the *end of the law* for righteousness, to all that believe, and as his seed are made the righteousness of God in him, let them rejoice amidst all the clamor of infidels and free willers, that *the saints are now accepted in the Beloved*. Which leads us to notice the ultimate design of God in this acceptance: to the praise of the glory of his grace. "This people have I formed for *myself*; they shall shew forth *my praise*," (Isa. xliii. 21,) and again the Prophet saith, "the Lord hath redeemed Jacob, and *glorified himself in Israel*," (Isa. xlv. 23,) and to the Church he saith, "thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." O what unspeakable grace, thou who art in thyself all sin, whose desert is hell, whose strength is perfect weakness, and whose poverty is such, that if one good thought would save from death, despair must be thy portion: then how blessed, suited, and precious is that glorious gospel which saith, not by works of righteousness we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Savior; that being justified by his grace, we should be made heirs according to the hope of eternal life! (Titus iii. 5—7,) and as the salvation of the Church originated in pure grace, so the objects of God's choice and acceptance in Christ, must be glorified to the praise of his grace, and human merits, be totally excluded. Grace, the riches of grace and the glory of grace, is all that is heard of in the records of God; and saint Paul was so satisfied with a gospel of grace! that he said, if we, or an angel from heaven, preach any other gospel unto you, than that ye have received, let him

be accursed, (Gal. i. 8.) Then how blessed the result of God's dealings with his chosen, and how precious the consideration, that each of them must persevere through all the conflicts of the wilderness, and eternally live in union to Christ, to the praise of the glory of his grace, which will shine in their felicity, and lead them to glory in the wisdom of God, the power of God, completing their redemption; the justice of God as satisfied, and the faithfulness of God, as displayed in their redemption; the mercy of God in revealing it; and the love of God as its first cause. Thus to the praise of the *Father*, of the *Son*, and of the *Holy Ghost*, the *One Covenant Jehovah*, will the elect appear through time, and eternity. From all that has been said on this acceptance we may learn, *First*, the necessity of the Holy Spirit's quickening and illumination, whereby we become acquainted with our fallen condition in the first Adam, and as the whole need not a Physician, but they that are sick; divine teaching is indispensibly necessary, previous to our forming any scriptural ideas of acceptance in Christ. *Secondly*, A revelation must be made of Christ, in the completeness of his righteousness, before we can experience the blessedness of acceptance in Him. And, *Thirdly*, We are taught that such a revelation of Christ, received and ventured on with joy, as the Beloved of the redeemed soul, involves an everlasting proof of election in Christ, and security with Christ; as all that the Father giveth him, must come to him, and being accepted in him, they must sit down upon his throne, and for ever live to the praise of the glory of his grace.

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## FRAGMENT.

The Great Mr. Bruce, Minister of Edinburgh, when dying through weakness and old age, being asked by one of his friends, how matters stood now between God and his own soul? answered, "When I was young I was diligent, and lived by faith in the Son of God, but now I am old and not able to do so much, yet he condescends to feed me with lumps of sense," meaning, it is presumed, strong manifestations: faith almost lost in sight. That morning before he died, he came to breakfast at his table, and having eaten, as he used, one single egg, he said to his daughter, I think I am yet hungry, you may bring me another. But presently he fell into a deep meditation; and having mused a while, he said, "Hold daughter, hold, my Master calls me." With these words his sight failed him, whereupon he called for the Bible: but finding his sight gone, he said, "Cast me up the eighth chapter of the Epistle to the Romans, and set my finger on these words, I am persuaded that neither death nor life, angels, &c. shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Now, said he, "is my finger upon them"? they told him it was. Then without any more he said, "Now, God be with you, my children; I have breakfasted with you, and shall sup with my Lord Jesus Christ this night." And so gave up the Ghost.

ESSAYS, &c.

I.

ON THE IMMORTALITY OF THE SOUL.

To beings immortal, the doctrine of a future state must be highly interesting and important; particularly as the obtrusive brightness of nearer objects calls off the eye from Eternity: but wisdom looks beyond the enchantments of the way to the solemnities of the end.

The Ancient Pagans recognized a world to come; and Heathens in later times have anticipated a state after death; where heroes are honored, where faithful friends embrace, where no battle shock rends the air; and some of them say, where no Christians come across the stream to buy slaves. We are not left, adored be GOD, to the stately fabrications of Grecian Poetry, or to the dark and grim "imagination" of a Roman Institution; but "have a more sure word of testimony." While Indians under the shadowing tree may hymn the ghosts of their fathers, or northern wanderers on mountains of snow, may celebrate their sepulchral orgies to the gloomy dead, we can look beyond the grave, or rather through it; discerning a ruddy gleam, even in the dead wastes of corruption, while Life and Immortality are brought to light by the Gospel.

Yet there have not been wanting individuals who have denied a future state: and who wiser than the rest of mankind, have smiled at the weakness of Socrates; and wondered that men of sense, as Newton, Bacon, and others could have been so misled by the tales of the nursery! It is true the Pagan in his devotions owns it; the Turk looks forward to it, as in gardens of delight, cheered by the smiles of immortally beautiful Houries; the African pictures it beyond the bluish hills which bound his horizon; and the Christian awaits it in the presence of the Redeemer. It is true that each of these has thought he could advance something like argument in favor of his opinions, . . . while sentiment within seemed to conspire with all nature without, to announce the deathless destiny of man: but the Infidel, emulous of irrational animals, whose life goeth downwards, yet priding himself on the perfection of reason, is content to be at once insensible and wretched: and associating the absence of God, with the annihilation of his noblest works, is eager to announce, that the soul must literally perish; and that consequently the obligations of morality, and the outgoings of devotion are alike vain: that heaven is a dream, and hell a creation of the priesthood; leaving the fair inference, that as our lives should be conformed to our end, he is the wisest who lives the most like a brute! Such a man stands forth in opposition to nearly the rest of the species.

Plutarch says, you may traverse the earth, and find in some places cities without walls, nations without polite arts, but no where any one country without some notion of a God; and the other doctrine will follow, for who can connect the belief of an existing God, with the prospect of his own annihilation: the very testimony of con-

science, while it acknowledges a supreme Being, refers to a future state of retribution. The communion and sympathy we retain with pure spirit as God is, proves that we are immaterial and immortal: else, why have not the beasts the same? Man has the immortal principle; and its operations even now, (which they have not;) and can as readily conceive of the dissolution of Deity itself, as of his own annihilation.

The Epicureans among the Greeks, and the Sadducees among the Jews, denied the soul's immortality; such exceptions occasionally attend a general rule. Plato introduces Socrates, as discoursing largely on this theme immediately before his death: and more than once argues the subject as clearly as could be done without the aid of revelation. Strabo speaks of the ancient Brachmans as forming some ideas of judgment in an after state. Diogenes Laertius in his life of Thales the Milesian, touches on this point with complacency. Cicero indulges a kindred feeling, though it will be allowed, that Plato himself, and the Roman Orator, express occasionally, considerable hesitancy, not so much, on the whole, concerning the fact as the mode of the souls after existence. What else could be expected in those who looked abroad, and found no satisfactory dawn? Nature throughout all her works, proclaimed the immortality of man; while his proud spirit within, glad of the eulogy, beat high against his breast, and told him it was true: yet gigantic in herself, and of peering disposition, she looked out into the dreary unknown, with retreating anguish and suspense; recoiling upon herself in unutterable alarm, she sometimes almost wished to sleep for ever: but before fact, illusion vanished; she felt that she was immortal: and it was a common wish among the most enlightened Heathen Philosophers, that the great First Cause would make some clearer revelations to mankind; hence Christ was called by the Prophet, the desire of all nations. The youthful student will adduce the testimonies of Greek and Latin Poets, and tell us of the manes of Warriors soothed by funeral obsequy, or the ghosts of the departed, as described in classic verse, impending with monitory visitation over the Ocean, the Couch and the Throne. Happy child, who, when reading in the matchless works of the Roman Poet,

*Pulvis et umbra sumus,*

Has been taught to turn away ultimately to the blessed word of God; and with adoring gratitude to hear him, who over the ruins of nature exclaims, I am the Resurrection and the Life! To adduce even a minor proportion of the passages which the ancient classics furnish, in favor of this doctrine, would be an endless task: even the Satirical Lucian, attacks less the principle, than the mode in which it has been illustrated. Seneca declares, that he uses the sentiment as a public stimulus to morals, and that a future state may be clearly argued from men's fear of hell, and hopes of heaven. Cicero says, "We may argue the future, and continued being of the soul, from the consent of all nations: in what mansion, or form it shall exist, or what shall be its peculiar exercises and enjoyments, or the reverse, we have yet to learn." Alcines the Grecian, a learned and steady

disciple of Plato, argues the question from the independence of our mental acts, and asks why should we suppose, that to cease with the body at death, which could act independently of it during life. In addition to this we may ask, who where those demi-gods which crowded the Olympus of the Ancients? They in common with the imagined Deities of the old world, had a mortal origin. Cicero in fact speaks to the same purpose, in his book, *De Natura Deorum*; we except however, that one superior Deity, whom the Antients confessed they knew not, for that was a common sentiment (among the wise) which erected an Altar to the unknown God. But not to digress here, was not this propensity to invest with the beams of divinity after their death, those who benefitted mankind by their laws, discoveries, or victories, a plain proof of their general belief of the immortality of souls: or else why was a Trajan, or an Augustus Cæsar, invoked as a celestial Patron? and some thousands of others, whose ashes had long ago, been absorbed by the earth, or scattered by the winds of heaven!

The sentiment of immortality, has broken forth brilliantly in the savage eloquence of barbarian Chiefs when taking the field, or dying amid tortures; then has the excited soul thrown out some sparkles of light, which humanized their character for a moment, or softened at least in imagination, the dusky horrors of their fate: in life or in death, it has ever been grateful to man, to recognize the spiritual existence of the departed, . . . or to commune in spirit, even with a distant friend: analogous with this are the war songs of Fingal and Temora, &c.

“Peace to the souls of the Heroes! Let them ride round me on clouds,  
Let them shew their features of war: my soul shall then be  
firm in danger; and mine arm like the thunder of Heaven.  
But be thou on a moon-beam O Morna; near the window  
of my rest: when my thoughts are of peace: when the din  
of War is past.”

If it be said, this is the language of Ferguson, rather than of Ossian, we reply, this leaves the argument untouched, for even in that case we have merely the particular feelings of certain ages and countries given in borrowed language, instead of in their own.

Those who in Ancient times dissented from this doctrine, formed but a diminutive minority of the Heathen World; and for the most part, their philosophy was accounted, if not ludicrous, at least grossly deficient in common feeling, and common sense: and has in all ages since, become proverbial to designate, with the want of sentiment, the stupid absence of all that is truly calm in goodness, and truly wise in a comprehensive and enlightened forecast.

The general apprehension of Ghosts, or the spirits of the Deceased is quite collateral, with what has gone before: a fear so incorporated with our substance, that men of enlarged mind, contemptuous of superstition, have not always felt themselves proof against it; which surely they might have gradually become, were it only a lingering prejudice imbibed in childhood from the mystic lips of a ghastly nurse,



whose self-agitated voice, and spectral figure, perhaps, embodied her own visions. But if it be still said, that these apprehensions are actually among the follies so learned in childhood, we ask, how happens it then that other early impressions of an absurd kind are soon removed, while this obstinately remains? The fabled skirmishes of old witches, portentously riding in the winter evening skies, strangely mounted, alarmingly loquacious, or significantly silent are soon disbelieved and ridiculed; while the belief of apparitions has frequently been strengthened by the maturity of reason: we have no inherent feeling, that argues for the *present* existence, much less for aerial equitation of witches, but we have unanswerable evidence within, that human spirits exist after death... and in moments when we forget what scripture says of their transit to another world and fixation therein, we fancy they may be near us, and about our path.—It will be said a Ghost, a pure spirit could not reflect the rays of light upon the eye. That those dispensations have passed away, in which spirits in some rare instances did return: this only makes for our argument: for if against these improbabilities, men will still tremble at the thought of spritely visions, how inveterate and rooted then, we must admit to be, the innate sentiment of man's immortality.

Homer represents Patroclus after his death appearing to Achilles: and Virgil describes the apparition of Dido's husband, after his assassination by Pymalion, &c. Shakespear the great Dramatic Bard, has often made use of the same general principle, at once alarming and soothing the soul by an operation, which does not solicit, but which finds ready formed for itself an assent in every breast.—The man who under all these views, would still deny the consciousness of immortality, would find a reception, perhaps, with no extensive class of men under heaven.—If indeed, he could accomplish immediately the literal resurrection of the Epicureans, they could not give him the right hand of fellowship; for their return would of course be a negative to their own system; but should some new and wretched race arise to repair the Epicurean school, we can only say, that such a man would be worthy of a place among them.

The vastness of man's desires, betray the fact of his immortality: he is always laboring for a felicity he has never yet found on earth: far from rest while below the skies: but other animals in their several orders, find repose: The lion contends not with the eagle for his solitary crag: nor do the birds forego the bending branch, to live and die beneath the wave: all in their several natures are at home, but man; who on earth is never fully at rest: even the libertine will allow, in a moment of reflection, that the cup of perfect joy, was never yet pressed by a mortal lip: How happens it that the mighty round of earth is but vanity and vexation of spirit? Because the mightier soul looks out to a wider scene: the orb of comparative immensity cannot be compressed within the boundaries of nature and of time: Man's affections are gone on before, and they strike with disdain, as a mighty exile revolting, against the dead and gloomy wall, which bounds the pursuit and the expectation of man upon earth.

Mr. Editor,

I have read your prospectus, and cannot say I much admire it: for, you remind me of Job's friends, to whom he sarcastically said, "No doubt but ye are the people, and wisdom shall die with you." Suspicion is excited and your influence lessened by your hints at other works as merely Religious Newspapers, or at least as verging too much to that character: you say something also about general supineness and aberration from the truth: pray Sir, I would ask, is not the Gospel preached in almost every town and village in England? indeed it agrees with your aversion to Religious news to be so little informed, as you evidently are, of what is going on in the Church. We have Missionary, and Bible Societies, at home and abroad, all at work; and even in our own country, where there was one sermon or one preacher 30 years ago, there are now perhaps a hundred; therefore Sir, let us know in your next number (or possibly some of your correspondents may) what can be fairly meant now-a-days by a general supineness and aberration from the truth, as at all chargeable either on our pulpits, or our professors. I am not less at a loss to conceive what you can propose as novel, or at all in justification of a new Religious Magazine, when we already have so many.

I am aware that, in my haste, I have spoken freely: this you must excuse: in your prospectus you have at least set the example: yet it seems an honest address however mistaken in some of its views: in short I mean to begin taking your book: how long I shall continue to encourage it must depend on yourself: but if I pay your monthly sixpence I have a right to be heard: and I shall be eager as soon as my Bookseller brings me No. I. to see whether my letter has been inserted: if it be received favorably, I shall send you more; and shall be quite as ready, where justice allows, to commend as to censure or to caution. You say something of the "clamor against high doctrine." It is high time to raise such a cry; for spiritual or savory preaching, as it is called, has now become the dangerous assertion of Doctrines quite destructive to the notion of free will in man to what is ~~savingly~~ good: and surely you will not say he is a mere log; a *pondus iners* as the learned say. Then again as to Popery; pray, Mr. Editor, what right have you to oppose the progress of Religious Liberty, or to gag the complaining papist, any more than he has to torture you? Be assured, good Sir, that unless you assume principles more liberal, your work, at least with the thinking part of mankind, will never succeed.

I am much pleased with one hint you give about *conscientious* Reviewing of Works: this I really think will be nearly new.

Z.

### PRECIOUS SAYING OF A DYING SAINT.

Mr. John Holland, a godly minister, continued his usual practice of expounding the scripture in his family to the last; and the day before his death, he called for the Bible, and causing another to read the eighth chapter of Romans, he discoursed upon it, verse by verse; but

on a sudden, he said, "O stay your reading; what a brightness is this I see! Have you lighted up any candles?" A stander by said, no, it is the sunshine, (for it was about five o'clock in a clear summer's evening.) "Sun shine!" saith he, "nay, it is my Savior's shine. Now farewell world; welcome heaven; the day star from on high, hath visited my heart; O speak it when I am gone, and preach it at my funeral! God dealeth familiarly with man; I feel his mercy, I see his majesty; whether in the body or out of the body, I cannot tell, God knoweth; but I see things that are unutterable." And in this rapture he continued till he died.

## THE BLESSED TRINITY

### COOPERATE IN THE RIGHTEOUS MAN'S PRAYER.

If a great king should encourage a poor man in his suit, and say unto him, "Alas poor man, I perceive thy distress; do but draw up thy petition, and I will give thee a satisfactory answer;" this would be a ground of great hope. But if he should say, "Go to my Secretary, and bid him draw it up thus and thus, and in this manner;" would not this be a matter of greater comfort? Yea, but if he shall say to the Prince his Son, standing by him, "Do you present this poor man's petition into my hands;" what unspeakable comfort must this needs be? And just thus God dealeth with his children: God heareth our prayers; the blessed Spirit draweth them up, and Jesus Christ, the Son of God, presenteth them to his Father. Without all doubt, great is the comfort of that poor soul, that can by prayer have two or three walks a day upon this Mount Tabor, and with holy Moses, converse with God in Three Persons on the Horeb of fervent prayer; for then, with Jacob he sees the sweet vision of Angels, ascending and descending, climbing up and down that sacred ladder, which stands betwixt Heaven and Earth; at the top of it is the FATHER, the whole length of it is in the SON, and the SPIRIT doth firmly fasten it thereunto.

## ANECDOTE.

The Late Lord Bolinbroke (the celebrated Infidel and Tory) was one day reading in Calvin's Institutions. A Clergyman of his Lordship's acquaintance coming on a visit, Lord B. said to him, "You have caught me reading John Calvin. He was indeed a man of great parts, profound sense, and vast learning. He handles the doctrines of grace in a very masterly manner."—"Doctrines of grace (replied the clergyman)! the doctrines of grace have set all mankind together by the ears." I am surprised to hear you say so, (answered Lord B.) you who profess to believe and to preach Christianity. Those doctrines are certainly the doctrines of the Bible: and, if I believed the Bible, I must believe them. And, let me seriously tell you, that the greatest miracle in the world is, the subsistence of Christianity, and its continued preservation, as a religion, when the preaching of it is committed to the care of such unchristian wretches as you.

## REVIEW.

*The Portrait of an English Bishop, of the Sixteenth Century, 8vo. 5s.*

THIS Book can scarcely be read by any one without benefit; but by the regenerated child of God it will be perused with peculiar delight: every sentiment is so truly pious and in unison with the Doctrinal Articles of the Church of England, that it deserves to become a favorite with all her sons: for, while it attacks no one principle of that venerable Establishment, it so wholly loses sight of what is minor in that which is of major importance, that at every page we are brought into converse with the mighty dead; we walk amid the tombs of the spiritually great in ancient times; or, lost in the pleasing wonders of their blessed lives, we hear a voice saying, Be ye followers of them who through faith and patience do now inherit the promises.

Biographical memoirs, rightly managed, at once amusing and impressive, furnishing facts rather than comments, or advancing reflections only under the immediate sanction of real history, may be fairly ranked, under the blessing of God, amongst the most valuable means of imparting instruction: in them we see sentiment drawn out into action: and there is no room for shadowy conjectures, where the entire plain of observation is occupied, by solid and splendid realities. This work affords many particulars in the public and private history of our most learned and pious Bishops about the time of the reformation; and we feel it a privilege, while reading the successive Chapters, to be admitted to the closet, and the council, to the cathedral and to the retired conversations; of these giants of renown; whose absence in the spiritual world has left a fearful void. A sacred melancholy pervades the mind, while the Author makes to pass, in review before us, the excellencies and the labors of an Usher, a Whitgift, a Myles Coverdale, and others; while the pleasing but transient brilliancy of an Edward the Sixth, adorned more by grace than by a temporal royalty, gives a rich but funereal splendor to the scene.

The quotation in the title page will give a general idea of the Writer's design.

"He was a Bishop, that had the greatest elevation of soul; the largest compass of knowledge; the most mortified, and most heavenly disposition, that I ever saw in mortal. That had the greatest parts, as well as virtues, with the most perfect humility, that I ever saw in man. That had so sublime a strain in preaching, with so grave a gesture, and such a majesty, of thought, of language, and of pronunciation; that I never once saw a wandering eye, when he preached; and have seen whole assemblies, often melt in tears before him. And of whom I can say with great truth, that in a free, and frequent conversation, with him, for about two and twenty years, I never knew him say an idle word, or that had not a direct tendency to edification. And I never once saw him in any other temper, but that which I wished to be in, in the last moments of my life."

*Burnett's Character of Archbishop Leighton.*

The Book contains Nine Chapters: the Subjects of which concisely but warmly treated, accomplish the interesting and attractive "Portrait." The first Chapter, by an account of the Established Church of England, at and after the Reformation, proves that her doctrines, not only as inserted in her formularies, but as taught in her Colleges, and declared from her pulpits, were openly and only Calvinistic. A dissentient voice might occasionally be heard; as the screams of an

owl, overtaken by the morning, might disturb the anthems of the lark singing, "at heaven's gate." Some interesting references are made to the Book of Common Prayer, the Articles and Homilies, then formed, or forming, and eventually passed into a law; also to the Psalmody of Sternhold and Hopkins: Cranmer's Bible: the Lambeth Articles, &c. The Author laments a subsequent departure from the doctrines which distinguished those halcyon days, and attacks the vanity of attempting to give a different construction to propositions which are wholly and (happily for the cause of Christ) inflexibly Calvinistic. Here the mind naturally adverts to the mortifying and terrific dilemma in which he is placed,....or rather will be in the last day, who now finds a gloomy pleasure, throughout perhaps a long life, in opposing from the pulpit and the press, the very doctrines to which, on his early inauguration into the sacerdotal office, he most solemnly swore. In page 20, the following passage occurs.

"Mr. Whiston, in his *Memoirs*, hath given a curious anecdote, on the subject of subscription: "I must," saith he, "tell a melancholy story, of my own knowledge. When I was once talking with the then Lord Chief Justice King, we fell into a debate about signing articles which we did not believe, for the sake of preferment. He openly justified the measure, and insisted upon it. We must not, he said, lose our usefulness for scruples. I replied, that I was sorry to hear his Lordship say so; and desired to know, as he was a lawyer, whether in courts of law, there was allowed such prevarication. He answered, certainly not: which produced this rejoinder from me. Suppose (I said) God Almighty should be as just in the next world as my Lord Justice is in this: where are we then? To which he made no answer.—And Queen Caroline, to whom I related the story, very properly said, the Justice in his silence was right; for no answer could be made to it.—*Whiston's Memoirs*, p. 162.

We read in page 23, that, as the Established Church had taken so decided a part in the reformation, the Universities watched over the Students with the most sedulous anxiety; that they might neither imbibe nor diffuse a single sentiment in opposition to the Articles they would have to subscribe: it would be highly invidious to say "O! quantum degeneramur a patribus nostris;" but it would be highly distressing, should it ever occur in the history of the same seats of learning, that Vice Chancellors and heads of houses should meet to expel such youths as, by a fervor of piety too warm, should mistake the obligation of an oath, or the plain meaning of clear scriptures, so far as to perform the one and believe the other, when either were somewhat opposed to the prevailing fashion of the day! It is delightful to read of the excellent Edward the Sixth: his study of the Bible, his attention to the Sermons he heard: the notes he wrote of them: his attachment to standard Orthodox writings; and his great earnestness and activity for the spiritual welfare of his people; in this case the *Rex*, and *Pontifex* were associated in one person; and the sceptre while it pointed to the Bible, and a better world, gathered a new lustre from both.

"Bishop Ponet's Catechism was first published in 1553, Edward himself was a great admirer of it: so partial we are told by the Historians of that age was the young Monarch to it, that he constantly used it: nay some went so far as to call him the Author of it, there doth not appear however sufficient authority to make this conclusion: but, very certain it is, the King took much pleasure in it: and, by an order of the Convocation, held under an express warrant of Edward, it was used in Schools; and the youths were directed to be taught it." p. 28.

Towards the close of the 1st Chapter the Author very solemnly says

"The professed object of this work, is to give a portrait of a Bishop of those times, (16th Century, and part of the 17th,) what change of features has since taken place, &c, (we leave:) the far greater part of those who lived in the 18th Century, and all of the 17th, are now no more: they have long since been summoned to their audit: we are all hastening after them: to their own Master, they (as well as we) stand or fall."

And here the pious soul would exclaim, even the man who lives the nearest to the Redeemer, "If thou Lord shouldst mark iniquity, O Lord who shall stand?" Blessed precious righteousness of Christ; which is to all and upon all them that believe! If a treacherous Priest must be whelmed with anguish, and cast into intolerable woe at the awful close of life, . . . if the sentence of the Judge upon such a man must be dreadful in the extreme. . . . while the blood of the people is required at the watchman's hand. . . . the most pious servant of God hath nothing wherein to glory, but free grace. . . . but the righteousness of the Lamb. . . . and had it not been for that robe even Noah, Daniel, and Paul, would have shrunk from the final presence of Jesus.

In Chapter the Second it is proved, that great classical attainments were deemed essentially necessary in a Bishop of the English Church: nor was it allowable at Court, that pecuniary or any other influence should advance to the Episcopal Bench, any one whose learning was not proportioned to his rank.

"Edward himself, notwithstanding his youth, (says our Author,) was eminently formed for the encouragement of learning, both divine and human: every correct historian hath marked the character of this prince with eulogy. Good old Bishop Latimer, who knew him well, speaks of him in his Sermons with rapture: Blessed (said he in one of them) is the land where there is a King so noble and brought up so godly: I will tell you this, and speak it even as I think; his Majesty hath more godly wit and understanding; more learning and knowledge at his age than twenty of his progenitors, that I could name, had at any time of their life." p. 35.

*Latimer's Sermons*, vol. I. p. 89, 90.

The Author touchingly describes the melancholy but too correct forebodings of great and good men on the expected death of Edward, and on the consequent return of popery: the affecting apostrophe of Ridley, on leaving his College, is happily introduced.

"Farewell! Pembroke hall, of late my own college, my cure, and my charge! What case thou art now in, God knoweth; I know not. Thou wast ever named since I knew thee, which is near thirty years, to be studious, well learned, and a great setter forth of Christ's gospel, in God's true word. So I found thee. And blessed be God; so I leave thee. Woe is for thee, my own dear college, if ever thou suffer thyself, by any means to be brought from that trade. In thy orchard, the walls, butts, and trees, if they could speak, would bear me witness, that I learned without book, almost all St. Paul's Epistles; yea, and I ween all the canonical epistles, save only the Apocalypse; of which study, though in time, a great portion did escape me, yet the sweet scent thereof I trust, I shall carry with me into heaven. The profit thereof, I think, I have felt, in all my lifetime ever after." p. 38.

*Rolt's Lives of the Reformers*,

The Author passes over rapidly the awful reign of Mary the bloody; which "formed a chasm in the auspicious history of the reformed Church," and calls them five years of sorrow which beheld

her on the throne : the death of Edward, as had been expected, greatly, disturbed the Church :

"Peter Martyr was at Oxford when the first mass bell rung, in the revival of Popery: He instantly exclaimed; *Hæc una notula, omnem meam doctrinam evertit.* 'This one bell, overturns all my doctrine.'" p. 41

Then comes the blessed revival of religion and letters under Elizabeth; we say of *letters*, for during Mary's reign, the Bishops in favor at court, were less employed in studying and illustrating the Scripture, than in devising tortures for those who translated and revered it.

We have, in this (the second) Chapter, accounts of Queen Elizabeth, King James, Doctors Hall, Carlton, Davenant, &c; and such was the erudition and general skill of the English Episcopacy, during the time under consideration, that it was common on the continent, to say of any Divine more than usually accomplished; "*Percipimus hunc hominem fuisse in Anglia:*" We perceive that this man has been in England. It is shown that the Bishops of the sixteenth Century, were men of the highest literary excellence; Luminaries, says our Author, like "*the Pleiades in the chambers of the South.*"—Doubtless there might be some instances in which the laity surpassed the Bishops: and others; in which some of the Bishops very largely surpassed the rest: but the estimate here given is general, and the inference unanswerable: yet these holy men knew how to appreciate human learning, and even ecclesiastical dignities.

"And what a lovely proof have we of the greatness of *Ridley's* mind, who, in the midst of all his excellencies, could and did say, when comparing himself and others of his brethren the Bishops, with holy *John Bradford*, as he was accustomed to be called; "*In my conscience,*" said he, "*I judge him more worthy to be a Bishop, than many of us who are Bishops of being parish priests.*" Who but must admire the sweetness of so a meek and humble a frame of mind?" p. 39.

The Author speaks favorably of the religious character of Elizabeth, and quite otherwise of James, however coldly correct might be that Monarch's creed. (pages 42, 48.) And yet the King at his decease, "*left in all the Sees of the realm eminent lights.*" How desirable is such a patronage to the Church of Christ: but how much more lovely and endeared when a Monarch crowned, perhaps, with the hoary locks of pious old age, more glorious than the Diadem of his Fathers, wishes on the right principle and taught of God, that every poor man in his Dominions may be able to read the Bible!

The Author notes the great wisdom and goodness of God, in raising up just at the critical æra, under consideration such men as Bucer, Paul Fagius, Voetius, Sebelius, Zanchy, and others all happily combining at the same moment with the Reformers of our Church: and remarks that though popery was palsied it was not dead; that like the serpent warmed at the peasant's fire, it was ready to recover to bite and to devour. It were much to be wished that such an opinion of Popery were more general among us. We can only warn our brethren; admonishing them of the unaltered enmity of the human heart, against the pure grace of God; and of the consequences to be expected from a similar power if regained, actuated by a similar principle. It is

almost humorous; were not the subject altogether grave and awful, to hear men speak of the great learning and religion of the present day, (of course among the clergy the objector means) as effectual safeguards against popery.—Were the clergy of the sixteenth Century, who furnished so bright a brigade in the noble army of martyrs, deficient in either? Would the temper of a Harry the Eighth be softened by the piety of John Lambert, or had Myles Coverdale in the immensity of his learning, a guarantee against the same viperous sentiment? Indeed the too general indifference, even of those to whom we look for arguments and exertions against Catholic Emancipation, mournfully belies their own confidence and demonstrates in the slumber of the Guard, the probable advance of the Wolf:—It will be said that the laity in general are now better informed than before: even were this admitted it argues great ignorance of the human heart, to recommend a moment's dalliance with the Great Harlot, who has intoxicated the earth with the cup of her abominations. Nor in the Roman Catholic Dignitaries of the present day, is there discoverable the slightest abjuration of their innumerable ecclesiastical murders. To persecute the Papists we have no wish: but surely we cannot behold amongst us, their temples without a sacred abhorrence: the odor of carnage mingles with the incense of their altars. . and, at every pause in their sainted anthems, we imagine the groans of the dying: the shrieks of tender females consuming in the fire; and the awful predictions of expiring clergy in the flame, promisory in God's name of vengeance to that Church, and to all who under the name of Liberty, would spare from abolition a spiritual system, which like Agag of old, would come in delicately, but which God hath devoted to utter destruction.  
(To be Continued.)

*The Infallible Witness within, of the Power and Excellency of Christianity; intended as an Antidote to Infidelity. A Sermon preached at Grove Chapel, Camberwell, and at Staining Lane, London, By the Rev. Joseph Irons, 8vo. 1s.*

*The Cloud of Witnesses, Giving evidence to the Truth and Excellence of the Gospel, intended as an Antidote to Infidelity. A Sermon preached at Grove Chapel, Camberwell, and at Staining Lane, London, By the Rev. Joseph Irons, 8vo. 1s.*

These Sermons speak to the heart: and strongly tempt us to make many quotations, but our limits forbid: the main evidences in support of Christianity are advanced and urged; many bold and original thoughts are scattered up and down in a way both of argument and of illustration; doubtless the vehemence of the speaker would add much to the effect of these discourses: yet they retain an uncommon degree of fire.—We cannot resist our inclination to furnish at least one or two extracts.

"The weakest believer in the whole household of faith on earth, has within his own breast the certificate signed by the Spirit of God, of his personal interest in the blood and righteousness of Christ. It is true, indeed, that the veil of unbelief may so hang before his eyes, and carnal reasonings may so harass his mind, that he cannot read it himself; and even when all around him read it in his hearing, he may still be deaf to it, and unable to believe it."



"And where? I ask, where is the man's reason and common sense, who can suppose that men of God, wise men, learned men, men who were not reduced in circumstances; yea, even that man who had been accustomed to sit at the feet of Gamaliel, should subject himself to all this, did he not know it was the work of God? Call it priestcraft! O, ye slaves of the devil, if you please; I call it the power of the most high God, resting upon the hearts of his servants."

"And yet we are to be told, "it is all priest-craft!" Can priests guess what transpires in my bosom? Could they understand the emotions of my soul, and record them ages before I was born? impossible!"

*Sleeping in Jesus. A Sermon preached at Jirch Chapel, Lewes, Sussex. On the Death of Mrs. Vinall, by the Rev. T. Oxenham. 1s.*

This is an acceptable production: not indeed faultless as to composition, but better recommended by that blessed unction which renders a Sermon valuable.

The text 1 Thessalonians iv. 13, 14. the Author's comments on irregularly: but frequently offers encouragement to the burdened soul: his use of the word "prevent" page 42, appears to us incomplete: perhaps a knowledge of the original text, would have assisted him here; but the writer exhibits what is infinitely more desirable than merely human lore: there are passages in it to which we may frequently recur, and always with sacred profit and pleasure: as the following,

"But perhaps there may be some of God's own family, who may be ready to say, Ah, Sir, I have never had those sweet manifestations of God's love to me; I would give ten thousand worlds, if I had them in my possession, for the enjoyment of God's love, and the assurance that such a worthless sinner as I am was loved of God with an everlasting love, and never should be separated from him; true, I feel at times, my heart going out in strong desires after him, and I seek him, and call upon him as well as I can, but I am afraid he has no love for such a poor, wretched, worthless sinner as I am; Oh that I knew where I might find him, is my prayer: sometimes I feel a little encouraged, then again I sink almost into despondency, and am ready to give up all for lost; so that I am full of tossings to and fro, and my life hangs in doubt; sometimes a little encouraged to hope in the mercy of God, and then again cast down through the slavish fear of death and wrath to come. To such poor trembling sinners the promise of your God is, I will never quench the smoking flax, nor break the bruised reed; now the old proverb saith, where there is smoke there must be fire. God's love in the heart of a poor sinner is compared to fire. Many waters (that is, troubled afflictions, temptations, or distresses,) cannot quench love, neither can the floods (of persecution) drown it; the smoke is emblematical of the earnest desires, longings and thirstings of the quickened soul after God, and as smoke ascends, so do these ascend to God; and Christ himself pronounces the hungry, thirsty sinner under the blessing, "blessed are they which do hunger and thirst after righteousness for they shall be filled".

It ought to be recollected too, that in a Sermon of this kind, much must have depended upon the warmth of its delivery; the peculiar pathos of the living voice; and all the local circumstances of the funeral: The Author cannot have remembered all that was purely extemporaneous. Yet to those who heard it, this copy will nearly bring back all: and let those who did not, remember that, while many compositions may be made much finer from the press, than they were in the pulpit, the writer's aim in this against every disadvantage, has been to gather up the fragments that nothing may be lost; to spread them out, not in a lordly dish, but before the God of Israel; that He may put his benediction upon them; even that he may abundantly bless Zion's provision; and satisfy her poor with bread;

# A SONG OF PRAISE TO THE GOD-MAN MEDIATOR.

**LORD!** what is Man, and what his worth? that Thou,  
In cov'nant love, should'st e'er have deigned to bow  
A gracious ear,—to attend a Mortal's cry,  
Or bend to view his state of misery?—  
That Thou, O Lord, should'st visit him with grace,—  
Make known thy love,—and shew the fond embrace,  
Wherewith thine everlasting Arms enclose,  
The Sons of Men,—Men that are born thy foes?

Blest Lord! 'twas Thou, who wentest forth in Love,  
Eternal as thyself,—e'er Adam strove  
Against Thy righteous will, and plunged his race,  
To sin's pollution, and to dire disgrace.  
Before Creation's glories were displayed;  
Before the Earth's foundations yet were laid;  
The Ocean had not heard the high command;  
The heaven's were not,—nor stood the solid Land.  
From everlasting Thou hast loved thine own;  
All that the Father gave, by thee are known;  
In purpose, Thou didst view them all secure,  
By interest in Thee, in the Covenant sure;  
United to Thee, they can never fail,  
Though all the hosts of Earth and Hell assail;  
Joined to a living Head, they must abide,  
Though thousands fall,—ten thousands by their side;  
While Christ hath life, they stand for ever fast;  
His life is their's,—their life with His shall last.

Thou dear Emmanuel! would not it suffice,  
The love wherewith Thou lov'dst them, had it rise  
With Thee,—and *then* to take them to Thy rest,  
Where the whole Church will be for ever blest?  
No, Dearest Lord, Thy love was found so great,  
Thou didst not loathe to quit the Heavenly state,  
Where Thine own glories in their native glow,  
Angels and Saints in full fruition know,  
To dwell with man on Earth!—Here thou hast found  
A lowly residence, on sinful ground.  
A human Temple, was the mean abode,—  
A fleshly Shroud, the covering of a God!  
O! vast humiliation! boundless grace!

Adore the Man,—the glorious Godhead praise.  
Ye souls elect! pour forth your noblest strains;  
In human form, behold your Jesus reigns:  
Begin that anthem, which with loud acclaim,  
Heaven's highest arches ring, to God the Saviour's name.  
Of Godliness, how great the mystery! See,  
What high estate, for vast humility,  
He condescends to quit; nor doth despise  
The strange seclusion, but inglorious lies,  
Concealed a season in the Virgin's womb,  
Till the appointed, foretold moment come.

THE FORMER stoops, THE FORMED to appear,  
Nor thinks, in love, the sacrifice too dear.  
The hour arrives, the long-expected day;—  
The heavenly Heralds, with sweet rapture say—  
“Behold! Glad tidings of great joy we bring,  
Hear! Shepherds,—we announce your new-born King;  
To you,—to all,—for whom he bears the name,—  
Jesus, the Savior, we aloud proclaim;  
To-day, in Bethlehem, view the Incarnate Word!  
See your Redeemer!—know The Living Lord!”  
Thus the dear *Kinsman* of His church began,  
In virtue of His own eternal plan,

He brought in righteousness, and did redeem  
 His chosen Friends, that they might reign with him,  
 Bone of our bone, flesh of our flesh became,  
 Partook our nature, nor forbore its shame;  
 Hence issued all the obedience, perfect, pure,  
 Jehovah's righteous Law required to ensure  
 Its own eternal honors, and restore  
 Peace to the mighty powers, that were at War before.  
 For, be it known,—when by transgression, fell  
 Adam the *natural* Head, and died,—as well  
 Did the whole produce of his loins, as he;  
 Considered not as one,—but *federally*.  
 The Law denounced its curse on all the race,—  
 Not one excepted,—for the dire disgrace  
 Involved the whole. No heaven here is found;  
 For the whole lump was vile. The very ground  
 Is cursed. Sin's influence knew of no controul;  
 But compasses the man, both body,—Soul.  
 Justice in flaming terror shews its wrath,  
 And,—as the guards in Eden, barred the path,—  
 Admits of no escape, but reckless, dooms  
 The guilty wretch, where mercy never comes:  
 Allows of no appeal, grants no reprieve,  
 But fullest satisfaction will receive.  
 Hence we behold a *SURETY* he appears,  
 The name sustains, the character declares;  
 His People's debts, a countless sum, he pays;  
 The Law, which they dishonour, he obeys;  
 Their sins,—a ponderous load,—from them removes,  
 And Justice satisfied, the wondrous deed approves.  
 Rejoice again, Believer, at the theme!  
 See, in Emmanuel, him who can redeem;  
 Know that he *doth*, and ever *will* from all  
 Thine oft-raised guilt, and apprehended thrall.  
 Of whom we sing,—adored Lord!—'tis He,  
 Who burst the gates, to let His prisoners free;  
 The stubborn bars forgot their powerful hold,—  
 His word commands,—the brazen leaves unfold.  
 Behold, Believer! now the conquest o'er,  
 The atonement made for sin, for ever sure;  
 Nor aught, except the truth to embrace remains,  
 To prove your right, to all the privilege contains.  
*Faith* giveth not this title, but displays,  
 The work of God within,—the various ways  
 He gives of evidence of interest, where,  
 Believers all abide,—and equal blessings share.  
 O ye, whose faith so grain-like, and so weak,  
 Forbids your claim you almost fear to speak!  
 Here leave your souls, and all their cares with him,  
 Who came the poor and needy to redeem.  
 Think not the grant too great, the claim too bold;  
 He who hath given HIMSELF will not withhold.  
 His word he cannot forfeit,—He proclaims,—  
 "I'll glorify myself in all my names!  
 For such, the precious *Promises* abound,—  
 The *Invitations*,—every *gracious sound*  
 His blessed lips pronounce. These words of peace  
 Instruct, and teach, where true salvation is:  
 Receive, O Lord, this tribute to thy praise,—  
 This humble mite,—these poor, polluted lays:  
 Oh! manifest thy love, Incarnate God!  
 And cause each seeking soul, to joy in pardoning blood.

Ramsgate, April 7th, 1824.

W.

GOSPEL TRUST SOCIETY. We are happy to hear that Auxiliaries to this Society were formed on the 22nd and 23rd of April, at Nottingham and Birmingham.

THE  
***Spiritual Magazine;***  
OR  
**SAINTS TREASURY.**

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*There are Three that bear record in heaven, the FATHER, the WORD, and the HOLY GHOST, 1 John v. 7.*

*Contend earnestly for the faith once delivered to the saints, Jude 3.*

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**THE GREAT SHEPHERD  
AND HIS LITTLE FLOCK.**

*Fear not little flock ; for it is your Father's good pleasure to give you the kingdom, Luke xii. 32.*

THE sacred Scriptures are a perfect revelation of the mind, will and purposes of Israel's triune God : they state, "his mighty acts" in election, redemption and vocation; and announce not powerless offers of grace, but strictly aver that salvation is perfectly accomplished in favor of God's people.

Many metaphorical expressions occur in the word of life, where the children of the kingdom are characterized under a variety of figures : as living stones, epistles, temples, lights, stars, sheep, jewels, sojourners, and pilgrims, and in the above words a flock : thus nature as an handmaid, becomes subservient to the Great Master, in administering instruction to the weary.

I will consider these words in three relations : and first, let me notice the glory and excellencies of the Great Shepherd. That the Lord Jesus Christ is truly and properly God is evident. Angels in the heavenly world dwell at an infinite distance beneath his awful throne, nor can their soaring minds comprehend his essential glory; nor can they gaze upon his flaming countenance, without veiling their faces as a token of honor and adoration : all heaven is gilded with his grandeur, and numberless millions now gazing upon his incomparable excellencies, are basking in the sunshine of his smile, or laving away even the recollection of sorrow in a sacred ocean of endless tranquility. By his Almighty power were all things made, the heavens he furnished with celestial inhabitants, to be high witnesses of his glory, and to attend his royal Majesty in the various processions he designed to make in assuming our nature, in order to save his beloved spouse from sin, death, and hell. He then in conjunction with the Father and the Holy Ghost spoke this lower world into existence, and erected it as a stage on which he designed to exhibit the wonders of his grace. Indeed he is the fountain of life, the source of all blessedness, the eternal God and refuge of his people ; he is the prince, pro-

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curer, and maintainer of peace to his redeemed; and he has ever proved himself to be a refuge to the oppressed, a shelter to the helpless, a shepherd to his flock, a guardian to the poor, a retreat from enemies, a physician to the diseased, a refuge to the pursued, a covert to outcasts, a rest to the weary, a guide to the simple, and an impenetrable shield to the blood bought. In his incarnate capacity he is ever to be viewed as a Mediator to represent, a Priest to atone, and a King to govern. His personal glories as the eternal I AM, are ever to be distinguished from his relative glories as Man and Mediator. Blessings for ever on his name, his friendship is everlasting, his favor irrevocable, and his glory incomprehensible. He is all-wise, all powerful, and every where present. His existence is not measured by time, nor bounded by space. Saints admire, angels adore, and devils abhor him; while blind pharisees esteem him as a root out of the dry ground. This royal person assumed the office of a Shepherd from the date everlasting, when the Father gave the whole Church into his hands, as the result of unmerited goodness and boundless grace. Over them he then covenanted to preside.

Let us for a few moments look at the image which is here used in reference to Jesus: He is called a Shepherd. Earthly shepherds are careful to know exactly the number of their sheep; so the heavenly Shepherd had from eternity perfect knowledge of his flock: with all they would be, and do, and thus was never deceived in any of them. Men may say what they will, and make salvation a lottery, wherein no one is certain of the prize, but the elect must all be saved, and the travail of the Redeemer's soul must all arrive in glory. Earthly shepherds look out for the storm, and provide shelter; the heavenly Shepherd foreseeing how his flock would be deluged in sin and ruin, provided a refuge for them in his own loving heart, and was determined to rescue them from the damning consequences of their transgressions. Modern shepherds drive their flock; but the heavenly Shepherd goes before his sheep in point of merit and influence; and then they follow him in the life and power of the Holy Ghost. Thus men may try to drive sinners to Christ by the whip of the law; but the Lord draws his own sheep unto him with the cords of love. Earthly shepherds provide the best of pasture for their sheep, for their own honor, and the fruitfulness of the flock; so the heavenly Shepherd for his own honor, and the benefit of the sheep, feeds them upon ever-greens, and folds them upon the mountains of sovereign and distinguishing grace. Earthly shepherds wash their sheep; so doth the heavenly Shepherd cleanse his flock by the washing of regeneration. This the Lord's dear people experience, that the blood of Jesus cleanses them from all sin. An earthly shepherd sets a mark upon his sheep, to distinguish them as his own property, but not to make them his; so the heavenly Shepherd takes up those that lay secreted in the Ore of electing love, and stamps the sacred impressions of his own image upon them, or calls them by his grace: this does not make, but proves them to be his. An earthly shepherd limits and governs the movements of his flock; so the heavenly Shepherd has fixed a preceptive bound for his sheep, and though

they may stray to the dishonor of his cause, and to their own sorrow; yet there is a great gulph fixed between them and the land of darkness, which they can never pass. An earthly shepherd when a sheep strays from his fold, does not disown it, but pursues and brings it back again: so the heavenly shepherd never disowns his backsliding sheep, but pursues and reclaims them by Almighty grace. An earthly shepherd is careful to heal the wounded, to lead the feeble, and to carry the weak; so the heavenly Shepherd administers divine consolation to the wounded in heart; bears the weak and feeble ones on his compassionate bosom, and gives them innumerable comforts, while travelling to the land of light. An earthly shepherd defends his flock from enemies and beasts of prey; so the heavenly shepherd, by his invincible power, defends his own sheep from the malice of a raging devil, the craft of a wicked world, and the dominion of a corrupt and evil heart. An earthly shepherd is careful to watch over his flock at night, and in storms; so the heavenly Shepherd is mindful of his flock in dark and gloomy seasons; when the sun of divine consolation forbears to shine, and when floods of temptations, and storms of sorrow, rebellion and corruption, threaten to overwhelm them.

*(To be Continued.)*

## PAUL'S TESTIMONY

CONCERNING THE RESURRECTION OF OUR LORD JESUS CHRIST,

*(Continued from page 12.)*

I will again relate the words, least it should drop out of your remembrance;—

“And last of all he was seen of me also, as of one born out of due time.” In which words we have the following particulars.

First, Christ's appearance to Paul since his resurrection; “He was seen of me also.” Secondly, His testimony concerning this; “And last of all he was seen of me also.” Thirdly, The manner in which Paul speaks of himself, as an Abortive, as of one born out of due time; “And last of all he was seen of me also, as of one born out of due time.” This is my plan for the following subject.

I am first to notice Christ's appearance to Paul, since his resurrection. It must have been a great favor for the Apostles and other Saints, to be admitted to see Christ in the days of his flesh. To eat and drink with him. To hear and converse with him. To apprehend him to be the Christ of God. To believe and receive him as such. It must have been an inestimable favor to see him in his resurrection state. To eat and drink with him after he was risen from the dead. Some of his beloved and favourites, had this honor conferred on them. Every thing of Christ, and concerning Him, is most truly important and divine. His Person as God-man—his Incarnation—Life—Sufferings—Obedience—Sacrifice and Death, are

all important Realities. His coming into the world, was the fruit of divine predestination. He became incarnate to finish the work which the Father gave him to do. Salvation is the fruit of an everlasting Covenant transaction between God and the Lamb, of which the Holy Ghost was witness. As Christ in his incarnate state became obedient unto death, even the death of the cross, so he was to be raised again as Lord and conqueror of death. He finished the putting away of sin, with the bringing in an everlasting righteousness, by his life and obedience, and by his death of sufferings. He declared on the cross, *It is finished*. His resurrection from the grave, and power over death, was the full proof thereof. It was the Father's testimony, that all that Christ had done and completed by his life, death, triumphs, and victories, was everlastingly acceptable unto him. He was delivered for our offences, and was raised again for our justification; and his resurrection is our justification. It is our full and final discharge, from all guilt and condemnation. Our Lord was justified from all the sins of his people, at his resurrection; and his justification, is their justification. *He was justified in the Spirit*. And his resurrection to everlasting life, is ours also. Our new birth is the fruit of his rising. And so will be the restoration of our bodies from the grave, at his second coming. Many of us now present, have had the virtue and power of Christ's resurrection put forth within us. We have had a spiritual apprehension and perception of Christ. So as that we may say, we have seen, we do see Jesus. This is by an intuitive light, let down into our renewed minds from the Holy Ghost. By which we have, through his most divine teaching, from the written word, so seen, mentally, and spiritually the Person of Christ, as to say of him, he is in every sense altogether lovely. We have seen Christ no otherwise. Paul saw the Lord in his glorified body. He saw him in his glorified state. The Apostles saw Christ in the days of his flesh. They saw him after he was risen from the dead. They ate, they drank with him. Hereby they were qualified to be witnesses of his resurrection. Paul never saw Christ in his incarnate state. No. Nor merely in his resurrection. It was after he was entered into his glorified state, he appeared unto him. Not as he did to John in the Isle of Patmos. That was but a vision of him. Therefore the Prophet says he saw *one like unto the Son*, Rev. i. 13. But Paul saw Christ. So saw him, as to know him to be that just one, whom he had been despising to that very moment. Paul did not see Christ as the Apostles did, even when they conversed with him after his resurrection from the dead. But he saw him beyond, and above all this. It came to pass as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. And I fell to the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, who art thou Lord? And he said unto me, I am Jesus of Nazareth whom thou persecutest. And they that were with me, saw indeed the light, and were afraid; but they heard not the voice of him which spake with me. And I said,

what shall I do Lord? And the Lord said unto me, Arise, and go into Damascus, and it shall be told thee what thou shalt do. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. And one Ananias, a devout man according to the law, having a good report of all the Jews which dwell there, came unto me, and stood, and said, Brother Saul, receive thy sight. And the same hour I looked upon him. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that just one, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men, of what thou hast seen and heard," Acts xxii. 6—15.

His account of the same appearance of Christ unto him; which he reports before king Agrippa, is very nearly the same. He says, "At mid-day, O King, I saw in the way a light from heaven, above the brightness of the sun, shining round about me, and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks. And I said, Who art thou Lord? And he said, I am Jesus of Nazareth whom thou persecutest. But rise and stand upon thy feet, for I have appeared unto thee for this purpose, to make thee a minister, and a witness both of these things which thou hast seen, and of those things in which I will appear unto thee," Acts xxvi. 13—16.

It is evident from these quotations, as also from Christ's own words, that Paul saw Christ. That it was a real appearance. It was since his resurrection. It was to qualify him for his Apostolic office: It being one peculiar qualification for it, to have seen our Lord after his resurrection; as appears from what Peter says in the Church assembly, when they were about to fill up that office; "Wherefore of these men which have companied with us, all the time the Lord went in and out among us. Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection," Acts i. 21, 22. It was one principal part of the Apostle's work, to bear witness of our Lord's resurrection. Therefore we read, "And with great power gave the Apostles witness of the Lord Jesus, and great grace was upon them all, Acts iv. 5. 33. And Paul himself, speaking concerning his own Apostleship to the Corinthians, says, "Am I not an Apostle? Am I not free? have I not seen Jesus Christ our Lord?" 1 Ephes. ix. 1. Now our Lord's appearance to Paul was real, visible, and glorious. It could never be by him called in question. Hereby Paul became equally great with them in the knowledge of Christ. "He was seen of me also." As he appeared to the rest of his holy Apostles, and made them witnesses of his resurrection, so he appeared to me, for the same end and purpose, and I am the Person who had the honor of his last personal appearance. This is what our Apostle affirms, which brings me

Secondly, to review his testimony concerning this; "And last of all he was seen of me also."



To see Christ in Person, so as to know him to be the Christ of God, must be an unspeakable favor. Our Lord never appeared after his resurrection, but unto his beloved ones. Paul was a chosen vessel. He is favored above all beside himself. It is all out of the riches of grace. Every special favor bestowed on the elect, springs out of the same grace as their eternal and personal election doth. Saul of Tarsus hath the honor to see Christ visibly, openly, in such splendor of light and glory, as filled him with amazement. He hears his blessed voice speaking to him personally and distinctly. He is called by him to be an Apostle, and witness of his resurrection; and that too, when he was in his glorified state. So that this real appearance of our Lord to Saul of Tarsus, contained in it a vast expression of his love to him; and this appearance was accompanied with such effects as were altogether peculiar. Hereby Saul was converted to the Lord Jesus. Hereby he was called to be an Apostle. Hereby he was so peculiarly distinguished from all the rest of the Apostles. They had all been in the school of Christ. They were all chosen, and called by Christ. They had all of them seen Christ, and conversed with him in his resurrection state. Peter says, "God raised up Christ from the dead the third day, and shewed him openly. Not to all people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead," Acts i. 40, 41. Paul says, "And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead. And he was seen many days of them which came up from Galilee to Jerusalem, who are his witnesses unto the people," Acts xiii. 29—31. And Paul says, and of himself as a witness of Christ's resurrection, "And last of all he was seen of me also." It was his peculiar honor to see Christ, after all the former appearances he had made of himself, to the holy women, to the men, to the Apostles, to others of his holy family. And according to the order and connection of these words, as Peter was the first Apostle to whom the Lord appeared, so Saul, or Paul, was the last of the Apostles whom the Lord was pleased to appear unto. And we may observe, Peter had most awfully sinned in denying Christ, yet our Lord appeared to him, before he did to the eleven. And Saul had most grievously sinned in persecuting the Church of Christ, and Christ appears to him, and makes him an Apostle, and a witness of his resurrection. O the grace of Jesus! it is unutterable. It exceeds the utmost stretch of human thought? No wonder our Apostle should speak of it with holy delight and joy, saying, "And last of all he was seen of me also, as of one born out of due time."

*(To be Concluded in our next.)*

### FRAGMENT.

The conflict of the godly, is with the unholiness of sin; but that of the wicked, only with the guilt and other sensual commodities of sin; the first hate sin, because it hath filth in it to pollute; the other merely fear sin, because it hath fire in it to burn the soul.

*To the Editor of the Spiritual Magazine.*

MR. EDITOR,

I was so alarmed and hurt at the late service at Tottenham Court Chapel, when Rev. MR. IRVING detained his hearers, and myself among the rest to an unexampled lateness of hour, that I cannot refrain from calling your attention, and that of your Correspondents to this subject.

An Editor of an accredited work, is certainly a public Teacher ; and ought to be on suitable occasions a Censor for the general good : I would ask is it possible on any principle of charity, candor, or forbearance, to palliate, much less to justify the eccentric novelty of imprisoning for several hours, an auditory which had before the service commenced been reduced by pressure to the compactness and solidity of a bale of Indian Merchandize, and surrounded already by an atmosphere considerably more hot—or at least more oppressive than that of Calcutta itself : I will not say to a condition resembling the Black-hole formerly noted in that place—at least the Preacher was resolved that whatever might be the light of his own Genius, and the assistance towards the close of the service of tapers which could hardly burn....doing away the blackness of the scene....the bondage of it should be as absolute as that of Newgate, till his soaring soul should descend and unbolt the goal doors, or at least make way for such a happiness by the word Amen.

In vain did the Ladies look round with the eye of agony—in vain did they whisper to their confidential friends that they would give the world to get out—the Masculine Preacher, utterly insensible to the common decencies of civilized life, held them fast, and has occasioned consequences the most serious in many hundreds who will be physically sufferers more or less from his imprudence to the close of life.

Is it possible that William Alers Hankey Esq. the President of the Missionary Society, can suffer this gross outrage on feeling, in which such multitudes were entrapped and tormented, to escape, without his, and the Directors' severest reprobation. I will not say that no man ought to keep an audience so long, or that it argues great vanity to imagine one's-self capable of justifying so painful an extension of the service. We allow, at the Theatre, persons sit to a late hour, but they go in late. And at the houses of Lords and Commons, very long speeches have been made. Here remember, persons are aware, at least on particular occasions, of the long detention which may be expected. At any rate their confinement is of their own making ; and indeed they may from either house, however full, get out when they please. But here persons presuming of course on the close of the service at the usual time, and having taken no precautions for a different arrangement, are absolutely trepanned, and caught in, like mice inadvertently passing through the conic avenue of inward.. spoken, from the territory beyond which there is no return !

If I had not feared occasioning a tumult more injurious than the madness I censure, I would myself have interrupted the Speaker when he had gone beyond one hour and three quarters, which is the utmost stretch I would ever allow to a Missionary Sermon. And I most certainly will if ever the Rev. Orator should so in my hearing transgress again. It may be said this is unlawful. I answer, it is not; for supposing he had continued his harangue till the middle of the next day, could no one interrupt him? There must be a modicum in these matters: and were such an interruption as I fully intend to make, brought into Court, I am persuaded the decision would go against him. Had there been no Church prayers before the Sermon, and no prayer of considerable length from the pulpit after it—and had not many of the hearers been waiting there since 2 o'clock, the case would have been somewhat different, though then perfectly reprehensible: had it been the custom in this Country, as it has been in Scotland to carry services to so unseemly a length, we might admit of a crippled apology. But in the present instance, indelible obloquy is thrown upon the Preacher, as totally deficient in that delicacy which anticipates and provides for a difficulty, and that sympathy which invariably marks the great and good.

One would think that the Preacher piously resolved to punish in this way, the mere curiosity which he perhaps suspected, brought the most of them together. In addition to what I have said about long speeches &c. in the Houses of Parliament, let it be remembered, that the audiences there consist of men, not of females, hundreds of whom from the adventure of last Thursday fortnight, will never recollect MR. IRVING'S name, but with peculiar terror. In addition to these hints, I beg to aver that the substance of the whole might have been given in half the time,

Your's,

Q.

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### FRAGMENTS.

God by affliction, separateth the sin that he hates, from the son that he loves; and keeps him by these thorns, that he break not over into Satan's pleasant pastures, which would fat him indeed, but to the slaughter.

There is such an antipathy, between a Protestant and a Papist, as is between the hero birds in *Plutarch*, the *Siskin*, and the *Muskin*, which will fight eargerly alive, and being dead, if you mix their blood, it will run apart and disociate; or like the two Poles of heaven, which stand for ever directly, and diametrically opposite.

As in slaying of a beast, the skin comes away with ease till you come to the head; so many are well enough content to conform to good courses, till it come to the master corruption, and head sin; and then there they stick.

As winds and thunders clear the air; so do afflictions the soul of a Christian.

To the Editor.

SIR,

From the spirit of your Prospectus, and the first Number of your Spiritual Magazine, I am induced to send you the following fragment, praying the Glorious Head of the Church to render it profitable to the Household of Faith. It is the first time I have taken up my pen for any periodical Work; but, should you consider this scrap worthy of a place in your pages, and should those pages continue to publish full Gospel Truth in the Spirit of the Gospel, I shall have pleasure in contributing a little more to them.

Yours in the Gospel of Peace,

May 6th, 1824.

JOSEPH.

## RECONCILIATION.

When unscriptural phrases obtain the sanction of common usage, they pass for orthodox without being examined; and thereby seeking souls are misguided, to the great loss of their spiritual comfort and joy. This is undoubtedly the case with regard to both prayer and preaching, in which exercises I have often heard good men use the phrase "*reconciled God*."

Now such an epithet is not authorised in the word of God; but is plainly repugnant to the whole tenor of revelation: for if Jehovah be at any time *reconciled* to his people, then there must have been a time when he was *irreconciled*, and consequently, a change must have taken place in his mind; he must have yielded and consented to persons whom he once abhorred and rejected, and to suppose this is the very essence of Atheism; yet such language is often employed as can have no other meaning.

It is essential to the being of God that he should be of one mind, without variableness or shadow of turning; therefore the objects of his love must have been such *from* all eternity, and must remain such *to* all eternity. He never was *irreconciled* to their persons. He never will be *reconciled* to their sins. Their persons were as dear and precious to him in their unregenerate state, yea, before he made the world, as they are in their highest attainments in spiritual life, or ever will be in his immediate presence. "I have loved thee with an everlasting love," is his own sacred declaration, and on this is founded the gift of their persons to Christ, and the gift of Christ to them, as their divine Surety—the register of their names in the book of life, and the whole provision of the Covenant of grace for their present peace, and eternal salvation.

That a reconciliation is effected between God and his people, is plain; but then it is Man *reconciled* to God, not God to Man. His people have not always loved him, although he has always loved them. The natural state of the Lord's people, is a state of enmity against God in common with the whole race of Adam; and there is in the carnal mind a rooted aversion to God's plan of salvation; it is not subject to the law of God, neither indeed can be; hence when

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ever salvation and heaven are thought of by them, they are for compromising matters with Jehovah; they promise to do their best to satisfy his law and justice, expecting him to dispense with the full demands of both, and accept of, yea, yield to their supposed obedience:—this would indeed be to *reconcile* God, and thereby tarnish his glory; yea, annihilate his existence.

The reconciliation of which the Scriptures treat, is the bowing of the proud sinner's heart to Jehovah's plan of love and mercy; wherein, pardon, life, and peace are revealed as the free gifts of God in Christ, to the ruined, guilty, and depraved posterity of Adam, irrespective of any thing in them; yea, to the utter exclusion of all pretensions to human merit.

At this the proud heart of man recoils, and exclaims, What! are we to be considered mere machines? May we not repent, and believe when we please? Is not man a free agent? Now the reconciliation of which the Bible speaks, strikes at the root of this arrogance, and brings down these lofty looks, and high thoughts, which exalt themselves against Christ, until the poor sinner is laid in the dust of self-abasement, confessing himself vile, and made willing to accept a full and complete salvation of the Lord's providing, in the Lord's own way.

Should this fragment meet the eye of such a one thus *reconciled* to God, let him not suppose there is any reconciliation wrought in the mind of Jehovah; but let him rest assured that he stood beloved in Christ from eternity, and consider the conquest of grace, which brought him to the foot of the cross, and made him willing in the day of Jehovah's power, as the certificate of his register in the book of life, and the pledge of all the blessings of the covenant of grace.

No longer, my brother, approach Jehovah as a reconciled God, but go to him in his glorious covenant character, as the unchanging God of Israel, who is without variableness or the shadow of turning; and in all your addresses to his throne, cherish a grateful sense of the distinguishing mercy which made you a *reconciled sinner*.

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TO THE

SONS AND DAUGHTERS OF THE LORD ALMIGHTY,

In and near

BELoved IN THE LORD,

Being *affectionately desirous of you*, I am minded to pen a few lines, which, under the shinings of Christ's Spirit, may prove, presently or in time to come, profitable to your souls. I was sent by the Lord God of Israel to bring *glad tidings of great joy* to you, his everlastingly loved, foreknown and predestinated people; my immediate task has been accomplished, but the fruits thereof are yet richly to abound. I look for greater manifestations of God's love, in his drawing you to a deeper discernment and clearer persuasion

of that love. 1 John iv. 16. To this end were you called with a *holy calling*, and by the *effectual working* of God's Spirit, testifying of God's Christ, as revealed in God's word, you shall in *due season reap if you faint not*. The Gospel is made up of mysteries which are eternally hidden from all save the elect of God, Dan. xii. 10. and even from the elect themselves until fitted by divine power for divine communications. Luke xxiv. 45. The preaching of the everlasting Gospel is God's appointed means of *gathering together* to the *praise of the glory of his grace*, elect sinners of the posterity of Adam, that they might receive the principle of eternal life in regeneration, might be first *driven*, then *drawn* into a state of conversion, Gal. iii. 24.—Jer. xxxi. 3. and then so furthered in *all holy conversation and godliness*, as to be found *looking for and hasting unto the coming of the day of God*. These acts of the Lord by the ministry of the word, and in the souls of his people, are however but the divine development of what He hath purposed and performed for them in Christ their eternal Head. The regeneration and conversion of God's elect, do not add a jot or tittle to the glorious Gospel. Thereby spiritual creatures are *formed and established*, Isa. xliii. 21.—1 Pet. v. 10. so as in due time to *adorn the doctrine of God their Saviour*. But the Gospel, being the essential truth of the Eternal God, must be stated and contemplated as apart from the creature. God's everlasting love to the elect is the source of all salvation, sanctification, and glorification. But the elect cannot in a natural state apprehend any thing of God's love, or of the wondrous manifestations thereof. Nay even in a supernatural state they are *fools and slow of heart to believe the great love wherewith God hath loved them*. Very blessed therefore is it to be faithfully told, that spiritual life is wholly an *effect* of God's love, and God's salvation; that we of the election of *grace*, are as perfectly loved, 1 John iv. 19. and as perfectly saved, Heb. x. 14. at one time as at another; and that our knowledge, our belief, our enjoyment of Christ, as set forth in the eternal word, do not place the elect, so far as relates to their standing in Jesus, in a higher, holier, or more immutable state than they were rooted in, *before regeneration*.

I wish to call, in a very especial manner, the attention of my late hearers at ———, to their eternal state in Christ, a subject which has been long either overlooked, or so carnally considered, as to *destroy the foundations* on which the righteous are everlastingly to rest. The happiness of a *true* Christian, Rev. iii. 9. must consist in the spiritual, realized knowledge that he was loved in Christ, chosen in Christ, given to Christ, married to Christ, blessed in Christ, saved in Christ, yea and *glorified together with Christ, before the foundation of the world*. An elect vessel of mercy cannot reverse his own blessings, Numbers xxiii. 20. nor doth his saintship augment the essential certainty of his state before God. Titus i. 2. If this be not the Gospel, we who are called, are *of all men most miserable*. Our experimental knowledge of God's truth, wrought into our spiritual minds by the Holy Ghost,

makes our *calling and election sure*, i. e. sure to ourselves, the same being clearly and conclusively apprehended by us; but what we are in God's purpose is the *cause*, of which the *manifestation of the sons of God*, is an *effect*. Every thing in a sinner is and must be opposed to Christ's Gospel. Rom. viii. 7. It is only as a regenerate sinner's *divine nature* is drawn forth and exercised upon the Truth, that he can *obey the Gospel*. He learns from the word, that the enmity of the elect against God, the consequence of the first man's transgression, hath been *slain* by the death of Christ: that death itself hath been abolished, and even the dominator of death, Heb. ii. 14. hath been destroyed. He (the sinner) is virtually and eternally reconciled to God by the death of Christ, and he is besought of God to be *actually* reconciled, i. e. to repent and believe the Gospel. And whatever may be the present hardness and impenitence, blindness and madness, treachery within and vileness without, of a depraved, elect sinner, he must sooner or later be fixed in the *fulness of the blessing of the Gospel of Christ*. He must *know the things that are freely given unto him of God*. He must *rejoice in Christ Jesus*. He must after *much tribulation* enter into the *rest that remaineth to the people of God*. In all this a poor sinner is entirely *passive*. He can no more of himself, perform any act of the divine life, than he could have elected or redeemed himself. 2 Cor. iii. 5. *All things are of God, who hath also reconciled us unto himself by Jesus Christ*. All relief ever ministered to mourners in Zion, must be derived from the *showing* of spiritual things to their spiritual minds. John xvi. 14. In this way the preaching of the Gospel is made so pre-eminently profitable to God's elect, by supplying them with a succession of *subjects* divinely suited to their every case and circumstance. Christ's *fulness* is dispensed and distributed to the members of his mystic body. Col. ii. 19. What Christ is as our Elect Head, as our Glorious Redeemer, as our *Great High Priest*, as the *King of Saints*, as the *image of the Invisible God*, as *God over all blessed for ever*; these astonishing verities shrouded in the Scriptures, Luke x. 21. are made at length, familiar things to God's alternately chastened and cherished children, *until they all come in the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fulness of Christ*. May the Lord bless abundantly the truths which, during my brief ministry at——, I was strengthened to proclaim to you. May he lead you into the *simplicity that is in Christ, avoiding philosophy and vain deceit*. I pray for your furtherance and joy of faith, *that whether I come and see you or else be absent, I may hear of your affairs that ye stand fast in one spirit, with one mind striving together for the faith of the Gospel*. *Grace be with all them that love our Lord Jesus Christ in sincerity*. Amen.

Your Servant for Christ's sake,

T. M.

Newcastle-under-Lyme.

## AN EXPOSITION

*Upon part of the 5th Chapter of Matthew, by WYLLIAM TINDAL, who suffered Martyrdom in Flanders, 1536.*

*"Ye be the salt of the erthe. But if the salt be waxen unsauery, what can bee salted therewythe. It is henceforth nothyng worthe. But to be caste oute and to be troden under fote of men."*

The office of an Apostle and true preacher is to salt, not only the corrupt maners and conuersation of erthy people, but also the rotten herte within and all that spryngeth out thereof their naturall reason, their wyl their vnderstandyng and wisdom: yet, and their faith and belefe, and all that they haue imaged withoute Godes worde, concerning ryghtousnes iustifiinge, satisfactio, and seruing of God. And the nature of salt is to byte, frete, and make smart. And the sicke pacientes of the worlde are meruelouse impacient, so that though with greate payne they can suffry their grosse synnes to be rebuked under a fassion, as in a parable a sare of, yet to haue the rightousnes, theyre holynesse and seruyng of God and his sayntes, dessallowede, improued and condemned for damnable and deuelysh, that maye they not abyde. Insomuch that thou must leaue thy salting, or else be prepared to suffer againe, euen to be called a rayler, sedicious, a maker of discorde, and a troubler of the common peace, yea scismatike, and an heretike also, and to be lyed upon, that thou hast done and sayd that thou neuer thoughteste, and thou to be called coram nobis: and to singe a newe song and forswere saltinge, or els to be sent after thy fellows that are gone before, and the waye thy master wente.

True preachinge is a saltyng that styrreth uppe persecution and an office that no manne is meete for saue he that is seasoned hymselfe before with pouertie in spyrite, softenesse, mekenesse, pacience, mercifulnesse, purenes of herte, and hunger of rightousnesse, and looking for persecution to, and hath all his hope, comforte and solace in the blessinge onely, in no worldly thyng.

Nay wyll some saye a man might preache longe ynough withotten persecution, yea, and get fauour to, for yf he would not meddle wythe the Pope, byshops, prelates and holy ghostly people that lyue in contemplacion and solytarinesse, nor with great men in the world. I aunswere true preachinge is saltinge: and all that is corrupt muste be salted, and those parsons are of all other mooste corrupte, and therefore may not be left vntouched.

The Pope's pardons must be rebuked the abuse of the Masse of the sacramentes and of all the ceremonies must be rebuked and salted. And sellyng of merites and of praiers must be nedes salted. The abuse of fastinge and of pylgrimage must also be salted. All ydolatrie and false sayth must be rebuked. And those Fryers that teach men to beleue in Saint Frances cote how that they shal neuer come in hell or purgatori, if they be buried therein, maye not be passed over with silence.

The pain and greffe of salting made monkes fle to their cloistures: Naye (say they) we went thether of pure deuocion to pray for the



people. Ye but for al that the more ye encrease and the more ye multiply your praiera, the worse the world is. That is not our faute (say they) but theirs, that they dyspose not theimselfes, but continue in sinne, and so are vnapte to receiue the influence of our priaers. O hypocrites, if ye were true salt, and had good hertes, loued your neyghbours (if dead men be neyghbours to them that are aliuie) and wolde come out of your dennes, and take pain to salt and season them, ye should make a great meany of them so apte that your praiera might tak effect. But now seing as ye sai, thei be so vnauori that your praiera be to them improfetable, though their goodes be to you profitable, and yet ye haue no copassion to com out and salt them, it is manifest that ye loue not them but theirs, and that ye pray not for them, but vnder the colour of praieing mocke them and robbe them.

Finally, salt which is the true vnderstanding of the law, of faith and of the entente of all workes hathi n you lost by vertue, neyther be there any so unsauourye in the world as ye are, nor any that so sore kycke against true salting as ye, and therefore to be cast out and trode vnder foote, and dispised of all men by the ryghteouse judgement of God.

If salt haue lost his saltnes, it is good for nothing but to be trodden vnder fote of menne. That is, if the preacher which for his doctrine is called salte, haue lost the nature of salte: that is to say, his sharpnesse in rebuking all vnrighuousnes, all naturall reason, naturall witte, and vnderstanding, and all truste and confidence in what soeuer it be, saue in the bloude of Christe: he is condemned of God, and disallowed of all them that cleaue to the true the. In what case stand they the that haue benefyses and preach not, verely though they stand at the alter yet are they excommunicate and cast out of the luyng church of Almighty God.

And what if the doctrine be not true salt: verely then it is to be troden under fote, as must all werysh and unsauerye ceremonies whyche haue lost theyr significations, and not onely to ache not and are become unprofitable and do no more service to manne, but also haue obtained authoritie as God in the hert of man that man serueth them and puteth in them the trust and confidence that he shold put in God his maker, throw Jesus Christ his Redeemer. Are the institutions of man better than God's: ye, are Goddes ordinaunces better nowe then in the olde time. The Prophets troade under foote and edified the temple of God and the sacrefyces of God, and all ceremonies that God had ordayned, with fastynges and praierges, and all that the peple peruered and comitted ydolatri with. We haue as strat a commandment to salt and to rebuke all vngodlynesse as had the Prophetes: Wyll they then haue their ceremonies honourably spoken of, then let them restore them to the right vse, and put the salt of the true meaning and signification of them to them agayn. But as they be now vsed, non that loueth Chryst can speake honourably of them: what true Christen man canne geue honoure to that that taketh all honoure fromme Chryst: who can geue honoure to that that sleyeth the soule of his brother, and robbeth hys herte of that trust and confidence which he shulde geue to hys Lord, that hath bought him with his bloude.

*To the Editor of the Spiritual Magazine.*

MR. EDITOR,

Being somewhat pleased with the tenor of the Prospectus announcing your Magazine, I expected the full savor of those Spiritual Realities which are so precious to a real son of Zion; and purchased the first Number by way of trial; but judge Sir, if you can, of my surprize when coming to page 23, I found the very curious epistle of Z. Truly, Sir, I was astonished at the Writer's assurance, when, in the face of such a Prospectus, he takes up the cudgels and marches forward armed at all points with the destructive "notion of free-will in man, to what is savingly good." As though he were fearful you would light up a torch, exposing the deficiency of many periodical publications, now a-days called Religious.

I hope, Sir, for the honor of truth, that no motive of earthly profit prompted the coming forth of your Magazine; how mean then must be that spirit which would attempt to allure you from the standard of Truth, by proffers of encouraging the work. If encouragements are wanted, Mr. Editor, allow me to say unless it stand open to the admission of the blessed things of the free grace salvation of Jesus Christ; it will fall into the back ground, and rank with many other Pseudo-Religious works which are a disgrace to the public press.

I should much like, had I leisure sufficient to analyze this letter of Mr. Z's. and go regularly through it; but I must content myself with a few remarks.

I begin with his very sage question, "Is not *the Gospel* preached in almost every town and village in England?" I answer, No! the true, real and Amen Gospel of Christ, is preached only in a very few places even in this great Metropolis, when compared with the number of men who have set up in the preaching business, I will not say how qualified. Your Correspondent Z. seems to imagine that every man who stands up in a pulpit, with a Bible before him, preaches the Gospel; ~~should the~~ Lord the Spirit in great mercy make him acquainted with the plague of his own heart, as he has me; he will then see very differently, and talk no more about "*opposing the progress of Religious Liberty*," or, in other words, *Religious Error*.

Again, he says "We have Missionary and Bible Societies at home and abroad all at work." True, Mr. Z., they are so, but what are they doing? Are you sure they have got the proper *main Spring* to their work? may we not fear in too many instances their great wheel is of the wrong kind? For unless *human free will* be taken away, and my *Lord's sovereign will* inserted in its stead, matters will never be right.

As to Z's question, "What can be fairly meant by a general supineness and aberration from the truth as at all chargeable either on our pulpits or our professors?" The answer is this, the generality of our pulpits, and professors like your Correspondent Z. are free-willers, and therefore do not know that they have no will to do any thing but sin, which is the truth. "Oh! but say they, we have a

will that our Missionary and Bible Societies should convert the whole of mankind?" yea, I dare say, and devils too; but as it happens, God hath said it shall not be so. Rom. ix. 6—20. and therefore it cannot be the truth, from this may safely be inferred a general supineness and aberration from the truth: and therefore, I hope Z. will no longer be at a loss to know what there can be that justifies a new Religious Magazine, although we have so many. Query; perhaps this Correspondent derives pecuniary profit from some one of them, and therefore considers the craft in danger.

It is high time to raise a cry against spiritual preaching, says Z: why? because such preaching is calculated to overthrow free-will—that it puts down human pride—lays the dead sinner low—and shows the power of God in giving spiritual life to him that is dead in trespasses and sins: and before this is done, I will say that Mr. Z. is not only a "mere log" but a dead one, and cannot think, speak, or act at all pleasing to God. Let him cloth himself with as much pretended benevolence as he may, the natural mind is enmity against God; *for to be carnally minded is death*, Rom. viii. 6, 7.

There are a great many points more I should like to have noticed, but must conclude with merely observing, that from the Title of your Publication I conceive it is intended if not wholly at least chiefly for the use of the Lord's people *only*: I mean those who are called by grace into the liberty of the Gospel, and as such you do not expect it to succeed with the whole mass of mankind.

#### SPIRITUAL LIBERTY.

3rd May, 1824.

We thank "Spiritual Liberty" for his Letter: but we must say, that it contains some expressions more bold than we think prudent even on his own grounds: but as we wish our Magazine to offer a fair field for all spiritual writers and readers, we cheerfully invite his further communications.

### THE CAPTIVATED SOUL

RESTLESS TILL IT EXPERIENCES AFRESH ITS  
INTEREST IN CHRIST JESUS.

There is mention made of a certain bird in *Egypt*, near the river *Nilus*, called *Avi Paradisi*, (for the beauty of its feathers, having in it, as we say, all the colors of the *rainbow*,) The Bird of Paradise, which hath so pleasant and melodious notes, that it raiseth the affections of those that hear it: now this bird, if it chance to be any way ensnared or taken, it never leaves mourning, till it be delivered. Such is the soul of every *regenerate man*, if it be *taken* by *Satan*, or *overtaken* by the least of *sins*, weakness, or infirmity, it is restless with the spouse in the *Canticles*, no sleep shall come into the eye, nor any slumber to the eyelids, till Reconciliation be made with God in Christ Jesus.

## ORIGINAL ESSAYS.

## II.

## ON PROVIDENCE.

If ever there was a subject in which all the reasoning powers of man are whelmed and lost; a theme in which the intellect of angels might be bewildered, it is the providence of God: we can occasionally discern the design of various movements; but, to notice the intricacies of particular points, and their full connection with each other, is a work beyond the power even of the saints' intelligence, in this early stage of their progression, towards that fulness and enlargement which shall contribute to the bliss and the glories of eternity.

While able only to stand on the brink, and cry oh! the depths, how can we fathom this ocean, or explore its unsearchable riches: how can we venture on its surface, or sail forward into its immensity, while shadows, clouds, and darkness rest upon it. But if led by the Spirit of our God into all the truth, we shall make every discovery which may promote the divine glory, and learn as much as is consistent with our present state of trial and warfare, or conducive in any degree to our real and lasting felicity.

By the Providence of God, is meant the divine superintendence of all things, and direction of them to certain ends for the accomplishment of God's own purposes, and the manifestation of his glory: and this superintendence we understand as exercised towards the minutest affairs in the vast creation, throughout the whole duration of time; or if considered as extending to eternity, such an extension falls not within the limits of our present subject.

This doctrine has been much opposed by infidels, among the learned and unlearned: they have preferred the government of Chance to that of God: while others, less immoderate and fantastical, have thought that the Supreme Director regarding the general whole, could not however, condescend to notice small affairs. Shall God, say they, take cognizance of events important only to some one individual, but unknown to the multitude, or forgotten in an hour? These men admit the *general*, but deny the *particular* providence of God: they admit the contour, but, the accomplished finishing of a single feature, they deem too particular. The horizon may be marked with a vivid band of light, but the whole hemisphere above must be covered with thick darkness: the two outlines of the rainbow will be granted, but to all its soft colorings, and rich blendings of shade, they are willingly and grossly blind. They would make the work of the Deity in the world, a harsh unfinished sketch, rather than a picture of exquisite beauties, conceived by eternal wisdom, and executed by the finger of God.

Nature, Experience, and Revelation proclaim this doctrine. It is

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*natural* to suppose that God should govern the world which he has made; would an artificer accomplish the structure of an engine for his own immediate use, and then suffer it to rage in its movements without regulation and without purpose? Will a poet complete his theme, in all the grandeur of imagery, and the pomp of circumstance, and never once think of it again with pleasure? will the statesman conceive and embody an enlightened code of laws, and never once regard their enactment, or notice their consequences? Such conduct in either case, would be a combination of impotence, frivolity, and inconsistency, and yet this is charged upon God, if it be supposed possible he can have created the world, with all its brilliant appendages, and pronounced it on a review, to be all very good; that he should have created men and angels with amazing powers, and never move amidst them as Lord and King! that he should have poured forth the lustre of beauty upon the whole creation, yet instantly give it over to corruption and desolation, rather than uphold all things by the word of his power.

It might also be argued, that as all things were produced from nothing, so they would immediately return to nothing, were they not continually supported by the being who created them at first. The essence of the creature does not necessarily involve the continuation of being, which alone belongs to God, and can be found in no degree whatever in the creature, but as communicated from Him who is the sole fountain of life.

Nor are the objections we combat, less contrary to *Experience*. Do we not see that ever since the world was made, it has been upheld and established by the power which created it? What else could ever have directed and maintained to the present hour, the motions of the heavenly bodies, and that with such exactness, that since their march struck the first hour of Time, not the error of a moment has crept into their vast machinery? Why has the sun never become weary in his course, and plunged behind the western wave, never again to toil up the immense ascent, and cover the eastern hills with gold? why have not the brilliant stars innumerable ceased to glow in the firmament, and the queen of night shed her diadem amidst the ruin of the falling orbs: has it not been because that God who kindled them at first, has perpetuated their flame, and commanded them to shine till the splendor of the last day shall extinguish them for ever!

And to what strange influence is it to be attributed, that the sons of men who have so often risen up against each other, have not at length destroyed almost the whole race, and having at first dishonored the temple of God on earth, for the whole is the wide temple of God, proceeded afterwards to banish and exterminate his worshippers from beneath the sun; and, murdering one another mutually as they remained, leave at last only a miserable atheistical few, contemptuously to exclaim: that there was no God; no providence; that once indeed it had been prophesied as from heaven, that there should always be a remnant left for the continuation of the Church on earth; and that this Church should extend on all sides around, but

that they had now exterminated nearly the whole race, and falsified alike Tradition, Reason, and Revelation!

How is it to be accounted for that all the events of history, appear to have terminated in this one point, the glory of God, notwithstanding the apparent intricacy and confusion of their movements, so that the cool and calm bystander, who has observed their succession, and the still more cool reviewer of them after the lapse of ages, has with unutterable delight beheld them all tending towards the improvement of the human species; the establishment of Gospel truth; and the accomplishment of heaven-inspired prophecies. It scarcely needs a mind illumined by divine grace, to discover amidst such a train of events as this, a clear demonstration of a God regulating and directing all things. It scarcely needs an heaven gifted eye to behold in *such* a scene, the glory of Jehovah breaking forth even though from amidst thick clouds and darkness: or an ear more than human to distinguish a voice saying emphatically to the soul: "Verily there is a God that judgeth in the earth!"

If so singular a concatenation of harmonious beauties in the ponderous movements of a whole universe, establish in no degree the doctrine of Providence, it must be high time to give up the idea of all philosophical induction; to conclude that the boasted power of man are but the play of a infant: that argumentation is the mere sport of supercilious impotency: that the majestic and beautiful scenery of the universe, is a painted nothing: that the wonders of history, are a fable: the whole earth an enchantment, vanishing as it arose beneath the waving of a Sorcerer's wand: and that we neither live, move, nor have or being on the earth, or in the element in which we all believe ourselves to exist.

The most plausible argument however of the objector, seems to be this: that since all God's works must be perfect, it is absurd and dishonorable to the Deity to suppose that his great work of Creation, should need the slightest interference, after he had once accomplished it. To this we reply that, while all God's works are perfect, their perfection consists in their adaptation to the purposes for which he made them; and it is at least equally plausible for us to affirm, that these purposes have been to demonstrate the necessity of his own continued agency and operation.

The heavenly bodies maintain their unwearied course at precisely the same periods, and in the same lines or orbits, and must, according to the notions of all philosophers, communicate the same influences, whether by means of attraction, velocity, or any other kind of energy, and yet we see the phenomena of Nature continually diversified and various to a degree absolutely unaccountable upon any other supposition than that of the interfering and providential hand of God. Thus we behold a constant mutation of weather, variation of seasons, and vicissitude of atmosphere, so that no precise day or month in any year, answers in these respects to the same day or month in the year preceding; when the relative situation of the earth to the sun, has in both cases been exactly the same; and when if nature had proceeded upon the fixed laws those would

assign to her, who deny a particular and interfering providence, these effects could not have been so diversified, but must have been continually and fixedly the same: else why should one spring be ushered in with a storm, and another with the gentlest zephyrs; one summer be barren, and another fertile; one autumn overloaded with fruits, and another comparatively desolate. And with regard to winter, this also has its varieties, and perhaps exercises its influence on the coming spring. A superintending power above all these natural causes, produces according to his own good pleasure, these diversities so continual and so contrary to our expectations.

And may we not make the same observation with regard to the intellectual world? The schemes of the most careful and sagacious have been frustrated with disgrace, and the wisest of men have stood confessed as fools and children.

But it is with pleasure we turn to Scripture after these argumentations, which, however they may advance our enquiry, and prepare the mind for the reception of superior evidence, cannot of themselves set the question at rest. We fully believe that unassisted nature may discover much to establish our doctrine; and we can propose on our side arguments irresistible to an unbiassed judgment, yet we do not allow these arguments to assume any other rank in the course of this enquiry, than as preparatory to proofs more clear and indeed final: and if our infidel adversaries remain decidedly attached to their former opinions, we leave them, as far as regards themselves, with deep regret.

We now apply to our final oracle; Revelation: which is clear and audible to our purpose. "I the Lord search the heart and try the reins of the children of men: Do good and dwell in the land and verily thou shalt be fed: The Lord shall choose our inheritance for us: Cast thy burden upon the Lord and He shall sustain thee: I said not to the seed of Jacob seek ye my face in vain: The Lord's eyes are upon the righteous and his ears are open to their cry:—The face of the Lord is against them that do evil to cut off the remembrance of them from the earth:—The Lord reigneth let the earth rejoice: The Lord reigneth let the nations be angry: He stilleth the noise of the seas, the noise of their waves and the tumult of the people: The Lord sitteth upon the floods: the Lord reigneth King for ever: His eyes behold the nations, and verily there is a God who judgeth in the earth." If all these texts have any meaning they clearly indicate the Providence of God, to whom belong, in no restricted sense, the kingdom, the power, and the glory; and discover to us with what singular propriety our blessed Savior has encouraged us to cry unto him as our Father who is in heaven. The whole history of the Patriarchs; of the Scripture Worthies, &c. is a direct exemplification of God's unceasing providential agency: Under whose care did Joseph emerge from the dungeon to the second chariot of Egypt? and why did not the waters of the Nile or the marine monsters of the vicinage swallow up Moses in his little ark of bulrushes? and who but the God of Providence lead him afterwards to the Court, and then to the Desert: and back again to Pharaoh's presence armed with the thunders of

heaven? By what strange power was he enabled in the vanguard of the Jewish host to fight a path through the hostilities of Nature, Policy, and Time; introducing towards the promised land that singular race of men whose descendants remain in their dispersion through all nations a wonderful monument of God's particular Providence? Contemplate the proud Babylonian Monarch: survey his disordered palace; the prophecy of Daniel is verified; his courtiers are aghast; where is the King? he is eating grass like an ox. Chased from the society of men; seven times shall the annual revolution behold and exhibit his disgrace; he has heard a voice from that throne which he had outraged; and he is made a frightful example to those who would live regardless of the Providential God. Let such immediately assume the acknowledgement he made on the return of reason,—“That the heavens do rule.”

The providence of God extends also to nations collectively, and one design of the Jewish history, is to illustrate this truth while the prophecies continually assert that God will visit nations for their iniquities, and that in his dealings with them, he will discover, although human sagacity cannot trace every movement that righteousness exalteth a nation, and that sin is a shame to any people.

Yet Infidels will urge that God takes no note of small matters, even though he may direct the grand whole: but we answer, that with God nothing is great; nothing small; a thousand years with him are as one day, and one day as a thousand years. The vast Universe compared to his infinity, is “a very little thing” consequently what things we reckon great or small, are in themselves considered, alike to him. It requires the same creative power to roll the blood through the veins of a moth, as to pour the torrent of life and strength through the limbs of a Hercules, kindle the fire of a Poet's eye, or awaken the energies of a warrior's arm: if then we would measure the probability of divine regard to our affairs by their comparative greatness or smallness, we might conclude that the whole would receive no attention. But surely what God has not deemed it unworthy of his Majesty to create, and that in the perfection of all its minutiae, cannot be below his dignity to notice and preserve, and that in so curious and specific a manner, as to prove that not a hair of our head falls to the ground without his knowledge: that he is present to the development of every event. For though some circumstances may appear insignificant to us; we can never certainly know that they are so: and we furnish a lamentable proof of our own ignorance when we measure the actions of Diety by an imaginary standard, and determine by vain estimates what are great, and what are small in the obscure and partially beheld procession of events. May not the life of an infant reared in some obscure recess of the Corsican isle, exercise afterwards a marvellous influence on the fate and character of nations, and give to more than half the civilized world, a mighty and irresistible King, who tore at pleasure the wreath from the brow; of royal competitors, and embodied in himself and his family, the dignity and the riches of half the globe? or even supposing he had never risen to this pitch of splendor, and of potency, his



concerns were of as much importance to himself, and before God, as those of any prince that ever lived on the earth. The confused noise of the warrior, and the cry of childhood, are the same in the ear of Deity; and the man who glides along in the cool sequestered vale of life, requires the same providing and protecting hand, and received the same impulse at first, as the man who leaps from crag to crag on the terrible mountains of ambition, or climbs the rock of honor, and elevates to himself on its summit, a monument of deathless fame.

Was it not by a particular Providence, that a certain man drew a bow at a venture, and smote the King of Israel between the joints of the harness? or was it chance that led the Ishmaelites from Gilead to Dothan at the very time Joseph's brethren were about to cast him into the pit? had a single link in this order of events been missing, the whole chain would have been broken, but the minutest as well as the largest parts, conspired to form the whole length which arose in the envy of his brethren, or indeed much sooner, and continued in the history of his countrymen, to succeeding ages. Who then shall attempt to say what is great, or what is small in events: the fall of an insignificant fruit to the ground, awakens and stimulates the genius of a Newton, and becomes the occasion of the sublimest era in the progress of human knowledge; urging this Philosopher to a career more splendid than that of the comet through the visible heavens: a career in which he seems to have lighted up the universe, and that with an offluence which was not extinguished, even when his own glories were quenched in death.

"Who says the Almighty has despised the day of small things?" and who but God shall determine what has been great? and what small in the order of events? the same thunder which heard in one place as a murmur, may lull an infant to rest, may in another be rending the vault of heaven; the lightning which kills an insect, may blast an oak, or set fire to a city; a single word uttered in satirical jocularity, has been known to kindle a fire, in which whole Neighborhoods have been consumed.

The royal obstinacy of a single individual convulses Egypt with ten horrible plagues; and the woodman who felled a tree eighteen hundred years ago, in the land of Judea, dreamt not that it was to form the cross on which the Savior should expiate sin.

But the language of Scripture on the particular providence of God, is not less express and clear, than on the doctrine of his general superintendence; "not a sparrow falls to the ground, without your Father." "The very hairs of your head are all numbered." "In every thing by prayer and supplication, with thanksgiving, make known your requests unto God." "The lot is cast into the lap, but the whole disposing thereof is of the Lord.

Nor will it suffice to object that much in the moral government of the universe, appears obscure and irregular, that the balance of earthly felicity is not always in favor of the virtuous; wait but the developement of the last day, and all shall be rectified.

*To the Editor of the Spiritual Magazine:*

ON TRUE SPIRITUALITY.

SIR,

Ever since the Lord was pleased to manifest himself to me, with the blessings of salvation by a crucified Redeemer, it has been a source of no little happiness, to be able to contemplate the whole as being truly spiritual; and it is no less pleasing to perceive, that the manifestation of God in human nature, was to this blessed purpose: for it is literally impossible from the very nature of things, that the pure and holy God, who is wholly spiritual in all his attributes, wisdom, power, and glory, should assimilate with, or unite himself to a carnal and polluted creature, without first giving it a spiritual nature like unto himself; herein is wrapt up the mystery of salvation.

I begin with noticing the natural state of man, in order to put the subject in as clear a point of view as possible. I scarcely need observe, that man as he is born into this world, is carnal, and of course the very opposite of that which is spiritual: his motives, his reasonings, and his conclusions, are all carnal, and his heart is enmity itself against that which is spiritual. When Adam fell, it is said he was driven out of Paradise, which I take to mean, spiritual existence: so that the first Adam nature, so far from having any idea of what spiritual existence means, has not the least conception that there is any such state of being; its notion of heaven, is, that it is a place of happiness, and of course confined to space—of God, that though a Being infinitely Great, Wise, and Good, he is yet confined to parts and parcels, and that he dwells here and not there. Concerning the visionary things of time, such as flesh and blood, earth, wood, and stone, contrary to the being of true spirituality, it calls them all substances, and as to the things that are really substance, such as all spiritual blessings in heavenly places in Christ Jesus, it calls them all visionary: and because they are not made tangible to natural apprehension, draws the conclusion that spiritual history is all a fable, and that there are no spiritual realities; but when God is pleased to reach the heart with his enlightening power, and the child of grace is made light in the Lord, there is fulfilled that scripture which saith: “there is a spirit in man, and the inspiration of the Almighty giveth them understanding.” Then it is that flesh and blood principles begin to die away; and although they remain in a greater or less degree while the body lasts, yet my God is pleased to show his victory over them, in keeping them under, and driving them out, as he thinks proper.

True spiritual being, is the element of existence in divine things, and every thing so seen, known, and felt, is spiritual: the essence of Jehovah is that state of Being, it is that great gulph over which none can pass but Christ and his Church in him; heaven is spiritual, and fills the whole immensity of space, so that if asked where heaven is, I say where God is, for God is the whole of heaven, and he is every where, to him that has a nature capable of discerning his spiritual qualities, for “they are spiritually discerned.” The Apostle Paul describes this state (or place) of blessedness more especially perhaps than any other. See Rom. x. 6—8. where he defines the state of righteousness by faith, and rebukes the idea that supposes it to be

found in height or in depth definitively, for he saith the spirit of faith " speaketh on this wise, say not in thine heart who shall ascend into heaven ? (that is to bring Christ down from above) or who shall descend into the deep ? (that is to bring up Christ from the dead) But what saith it ? the word is nigh thee, even in thy mouth and in thy heart, that is the word of faith which we preach." The Apostle here describes the spirit of life, as it is in Christ ; the word of faith here spoken of is nothing more or less, than all the fulness of God as manifested in Christ Jesus, so that our faith need not run to the Equator, or to North and South Pole, to find out the object of faith, for it is nigh in mouth and heart.

The Psalmist seems to have been highly taught in this mysterious manifestation of God, of which he gives full proof in the 139 Psalm, in every word he shows a consciousness of the divine presence. " Whither shall I go from thy Spirit ? If I ascend up into heaven thou art there ; if I make my bed in hell behold thou art there ; if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me, if I say, surely the darkness shall cover me, even the night shall be light about me. Yea the darkness hideth not from thee, but the night shineth as the day, the darkness and the light are both alike to thee." What a rich description of that blessed state of being ! He appears to be so high in the divine element, as to be above the power of language, adequately to explain, like the Apostle who heard things impossible to be uttered,

Further concerning the state of spirituality. Were it asked how Stephen beheld Jesus at the right hand of God, I answer, certainly in true *spiritual sight*, not with the eye of flesh, but with the *eye of spirit*, for he is only *spiritually* discerned, and this spiritual discernment marks knowledge with more certainty, and gives apprehensions with clearer manifestations, than natural faculties possibly can ; even as the heavens are higher than the earth, not only naturally, but celestially, as to an unspeakably superior state of being and blessedness. Were I asked if I had ever seen my God in spiritual reality, I should say yes, with more powerful certainty than any natural object exhibited to my natural eyes ; to describe what I saw, would be impossible, and were any carelessly to say they could do so too, I should say they had never seen him. In the spiritual fulness of Jehovah, there is an unbounded power of love, grandeur, and solemnity, which in its nature casts out all fears, and brings me into a childlike simplicity of devotion towards my spiritual Father, so that I dwell in love and joy, and peace, because he has been faithful to his promise, and hath " sent forth the Spirit of his Son in my heart, crying Abba Father ; and this is that Spirit of his Son that now cries Abba Father in me, so that I here perceive him " in my mouth and in my heart," the " word of faith which is preached."

Whitchall, 14th May. 1824.

C. S.

We are requested to state, that the Lecture on Wednesday Evening by the Rev. Joseph Irons, hitherto preached at Staining Lane, is removed to the Welch Chapel, Gressend, Jewish Street.

GOSPEL TRACT SOCIETY. It gives us great pleasure to announce the formation of another Auxiliary to this Society at Brentford, on the 24th May, for Richmond, Hounslow, and Brentford.

# REVIEW.

*The Portrait of an English Bishop of the Sixteenth Century,*  
8vo. bds. 1824. price 4s. 6d.—Paris.  
(Concluded from page 20.)

The Prelates in question, lived agreeably to their precepts: gave not to the Church that which cost them nothing, and relied on the administration of the Spirit, as the glorifier of Jesus; and aimed not particularly at excellency of speech.

“And as long as England shall remain a nation, their names will be handed down from father to son with testimonies of the most dignified approbation.”

“Never, except in the days of the Apostles, was there made to meet, such an assemblage of godly and great men, as in this age of the church.”

The Synod of Dort is mentioned, page 48. and its decision stated, receiving as established, the five points; I.—The Doctrine of Election. II.—Particular Redemption. III.—The Inability of the Human Will, through original sin. IV.—The Invincible efficacy of God's Grace. V.—The final Perseverance of the Saints.

These doctrines are too precious to the children of God, to be given up, or even partially overlooked; yet it cannot be wondered at, in a day of general profession, that thousands abhor, and thousands more, better informed and less honest, take care to avoid them. The man who, professing the Bible, disbelieves them, is to be pitied; as nothing but the grace of God can enable any one cordially to embrace them; but he who wears a christian name, and holds an office which is acquired by admitting them, but who contrives (as a certain fashionable Novelist, who lets her histories move on altogether without religion of any kind, either implied or opposed,) to pass from year to year without adverting to them, is truly contemptible. He is in point of experimental knowledge, equally ignorant with the infidel; and more criminal, because he has vowed to the Lord, and forborne to pay. The mock-Calvinist who fills the pulpit of an independent Church, and utters his inuendoes against the precise doctrines which nominally distinguish him from Baxterians and Wesleyans, especially if he have acquired distinctions and popularity, by his carnal concessions, is, (we had almost said) a fair mark for the javelin of scorn—but recollecting the language of Jesus to the Disciples, who would have called down fire upon Samaria, we blush at our own impetuosity, and our anger is turned into a prayer that such men may begin to honor Christ; and that ourselves may honor him more.

The third Chapter treats of the General features of Character, which, for the most part distinguished the Order of Bishops in the Sixteenth Century. And here their great piety and knowledge of the deep things of God are stated, and the influence of these upon their conduct at home, and in the Church: for as the Apostle observes, a Bishop must rule well his own house; for if a man know not how to rule his own house, how shall he take care of the Church of God. The Author dwells much on the necessity of a rich Christian experience in him, who shall from the pulpit invite sinners to Jesus, or break the bread of consolation, and announce the waters of life

to God's hungry and thirsty poor. What a drudgery must it be to speak continually of Christ, when the heart loves him not; and how may we imagine a Minister at his wits end to accomplish a Discourse, which shall appear new and original, when he is conscious that his study has been any thing rather than the Gospel. With regard to others not highly experimental, they cannot speak acceptably to those who are: but where there is the conscious absence of every Christian principle, it is truly awful to see the Sacred Office assumed.

"John Bradford shrunk from the ministry with timid apprehension, as bearing with it the most awful responsibility. Few possessed more firmness of mind in all things relating to transactions with men, than John Bradford: witness his undaunted boldness in martyrdom. But in soul concerns with God, in respect of divine attainments, so humble did this great man lay in the dust before Him, that as it is noted of Luther, so might it have been said of Bradford; *Ut nec vox, nec calor, nec sanguis, superasset.* Neither voice, nor heat, nor blood appeared in him. p. 61.

The Author well remarks, (page 64) that though divine grace is an essential requisite in a Minister of Christ, yet "it doth not follow because a man is called by grace, that he is called to minister in word and doctrine." No man rightly taught, "taketh this honor upon himself, but He that is called of God, as was Aaron." How awful then must be their ignorance and impiety, who appoint their sons to the public Ministry, even while they are yet children, and protrude them into the Temple, as if the Being of God were questionable, and consequently his express prohibition, a dream.

The fourth Chapter treats of the Bishop of the Sixteenth Century in his Public Character and Ministry. Here the Author well remarks;—

"When the man of God comes forth to officiate in any of the departments of the sanctuary; when we thus behold him, he commands our profound reverence and respect. The atmosphere of his person brings with it a sanctity not unlike what is painted of the holy apostles and prophets, with a glory encircling their heads. And the effect induced on every beholder is in correspondence. They strike all that see them with an holy awe. Every thing around is solemnized. They silence into sacredness. It is storied of Valence, the Heathen emperor, that when he came in the fury of his indignation, to seize upon the person of Basil, such was the majesty of that saint of God in his countenance, that the tyrant was overawed at the view, and for the moment staggered before him!" p. 77.

We are told, (page 77) that the Bishops in those happy days excelled in preaching;—that Christ was the Alpha and Omega of their sermons; the one thing needful;—that they considered this as the *Articulus stantis vel cadentis Ecclesiæ*;—that they considered themselves as dying men addressing dying men, on the first subject of life. A particular account is given of Usher's preaching, and the following anecdote occurs: it appears however to admit of two opinions. We will not affirm that the Bishop was right in conveying his resolution so bluntly.

"One anecdote, in relation to the Archbishop, deserves to be added to this account, and which shews at once the sense he had of the importance of the ministry. Though no man carried his loyalty to an higher point than Archbishop Usher, yet in preaching he never allowed himself to be awed by the presence of the King. And it is reported of him, once in his preaching at Covent Garden

Church, in the midst of his sermon, a messenger called him from the pulpit to attend at court. And it is said that this faithful servant of the Lord descended from the pulpit to receive the message, and then said; I am, as you see, at present employed in God's business. When this is over I will pay my dutiful respects to the King to receive his Majesty's pleasure. He re-ascended the pulpit and entered again on his sermon, as though nothing had happened." p. 82.

One grand part of the Episcopal function was, the Visitation of the Sick: on this the Author enlarges, and the Chapter concludes with the instructive and pathetic appeal of Bishop Hall from the Tower, when imprisoned there by the violence of subsequent persecution.

"And when we follow our view of this subject, as it relates to the higher order of the Church in the episcopacy of these times, the matter riseth to a magnitude still higher. Could it for a moment be conceived, that in any age of the Church a man found entrance to the office of a bishop whose heart had never been changed by grace; and of consequence his call to the ministry never sanctioned by the Great Bishop of souls: what calamity in common life, among the other situations of the church, could be contemplated with equal awfulness."

The following Chapters treat of the Bishop of the Sixteenth Century, in his private Life and Deportment;—in the Ordination of his Clergy;—in the Visitations of his Clergy and Diocese;—in the exercise of his Patronage, and Disposal of Livings and Preferments;—in the Decline of Life;—and in Death.

The following passage concerning the excellent Myles Coverdale, Bishop of Exeter, must deeply affect the pious Reader; while it exhibits the privations and distresses which those great men suffered to whom under God, we are indebted for the Scriptures in our own tongue, and to all the privileges of the Reformation.

"The sequel of this great man's history is truly affecting. We know not which to admire most, the firmness of his mind, or the ill-requited treatment he met. He was ejected from his See of Exeter, and thrown into prison on the death of Edward and during the reign of Mary. But by the powerful intercession of some who loved him then at Court, his imprisonment was changed into banishment. Upon the demise of Mary he returned to England: but he never recovered his bishoprick. He was, however, collated to the benefice of St. Magnus Church, London Bridge. It appears from a letter of his own, still on record, addressed to Cecil, Queen Elizabeth's Secretary, that he was too poor to pay the first fruits, and therefore he pleaded for an exemption. It was granted him. The concluding paragraph, in the letter he wrote to Cecil upon the occasion, is very affecting. 'I am not likely, (he said) to live over the year, and am going to my grave. And, therefore, if now poor old Myles might be provided for he should think this enough, and to be as good as a feast. And so beseeching the Secretary to take this boldness in good part, he committeth him, and all his, to the gracious protection of the Almighty.'" p. 97.

The anecdotes in pages 107, 108, 109, 112, &c. are introduced with much vivacity.

It may be supposed from the quotations we have already given, that all of these points are handled in the most interesting manner, and retiring with regret from our task we can only refer our Readers to the Work itself, which contains more historical research (on the given point) and more piety of sentiment, with a mingled boldness and gentleness of expression, than we recollect to have seen in any work of the same extent, on a similar subject.

*A Discourse on Spirituality of Mind, &c.* by Joseph Fletcher, A. M. 1824. price 1s. 6d. Westley.

This is a masterly production, but somewhat dry in its details: it contains many fine passages, but is deficient in that peculiar savor which the title promises: when, in page 15, Mr. Fletcher states very properly that it is the office of the Holy Spirit in the economy of salvation, to illuminate and sanctify the mind, he appears to avoid dwelling on the circumstance of covenant arrangements; and touches the whole, as a certain popular divine has been heard to say of some others on a different subject, "too gingerly." It is a little humorous to hear the Author speaking of men being *compelled* to mind the things of the Spirit when in the sanctuary—alas! too many of its services in this age of declension far from *compelling*, do not even *arouse* the attention to truths really spiritual.

Mr. F. contends for the necessity of the Spirit's operations:—

"He must 'work in us, to will and to do.' He must connect his sacred influence with all our exercises, and cause us to 'grow in knowledge and in grace.'" Still the operation of this influence is perfectly accordant with all the known and established laws of our mental nature; and therefore it will necessarily lead to the formation of spiritual habits. If sinful habits, by which a man 'adds iniquity unto iniquity,' constitute the chain of darkness, coiled around the vassal of the usurper, and every action adds another and another link to that chain; sanctified habits are the grasp of God on the immortal Spirit, binding it more closely to his service, and to Himself." pages 22, 23.

On the enjoyments of holy contemplation, &c. the Author touches elegantly:—

"Is it to you a source of unspeakable delight, to feel your hearts drawn out towards the Redeemer, in the meltings of contrition—the fervor of desire—the simplicity of dependence, and the surrender of an entire and holy consecration to his service? And, in some hallowed moments of celestial visitation, when faith, with more than ordinary vividness, realises the unseen and eternal world, does the hope full of immortality, shed its sacred fragrance over your spirits, and make you long for heaven, because then all your thoughts—all your desires—all your affections, will be spiritual and devout, and in every respect correspondent with the glory and grandeur of the objects of your contemplation? Do you love to linger in grateful recollections on such 'bright spots' in the wilderness over which you have thus far advanced in your pilgrimage; and, nerved with fresh vigor, are you enabled, by such remembrances, to 'go on your way rejoicing?'" page 24.

He finely alludes to the joy which believers feel on hearing Jesus exalted, and on seeing him, as we familiarly say, "set out to advantage," and yet, in the very next passage, as if conscious that he did not often speak thus, he says, "Call not this enthusiasm," &c.

Having considered I. the origin, and II. the evidence of Spiritual mindedness, he proceeds to note III. the means by which it may be promoted: as, scriptural knowledge, meditation, prayer, self-inspection, social ordinances, &c. and IV. the importance of it,—as necessary, to the existence, enjoyment, and consistency, of real religion; and as deeply connected with the Christian's happiness in the article of death. Much originality, and "clear thinking" is dis-

played in the management of these points; yet, we repeat it, that there is a weariness and tedium about the Sermon. In many cases, the most plain and generally received axioms are elaborately proved, and there is little "going on to perfection." We consider, it as the most favorable specimen that could be selected of the present mode of preaching in London, where no one doctrine of the Gospel is absolutely opposed; and yet, where what is stated, is so clothed and checked, that after all, the Sermon will not suit those who hunger and thirst after righteousness, and long for the more immediate and unreserved statement of Covenant truths.

The lovers of good composition will read this Sermon with admiration.

It is however, most certainly a fact, that men of talent, like Mr. Fletcher, gradually rising to the highest honors among the dissenters, are brought into contact with the rich and the fashionable among the professors of religion: and in the first instance from a real wish to be useful, and a mistaken notion that their hearers must not be shocked by Calvinistic declarations: and afterwards from the gradual and unconscious deterioration of their own spirituality, they become strangers to savory preaching; they wonder at it in others, and end by branding it with hard names. Yet we sometimes surprise them reading the excellent works of truly spiritual divines, and often in conversation find they will agree with us in the most spiritual and blessed statements of Gospel privileges, &c. Thus are we left to marvel at the great difference which appears between what is occasional in their conversation, and continual in their preaching. This is the fact with many a popular Evangelical in the present day: "ut omnes admirentur, in uno homine, tantam inesse dissimilitudinem, tamque diversam naturam."

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*A Letter to Mr. Joseph Cottle, in which his "Strictures" are Examined, and the Doctrines he reviles under the name of Antinomianism, proved to be of no Licentious Tendency.* By Thomas Reed. —London, 1824. 1s. Paris.

We could easily regret that any pious and useful man, should occupy his time in the thankless work of refuting the very weak and disingenuous work of Mr. Cottle; who reminds us, when he discusses the doctrines of grace, of an owl theorizing on the harmony of colors. Mr. Reed has, however, given us a very pleasing pamphlet on the subject, and made that which would otherwise be nugatory, truly instructive. Mr. Cottle's book we reckon to be a man of straw, and Mr. Reed applies the torch of consumption to it with a waving and victorious hand; giving light to other objects, while it burns this: which indeed he does with as much violence, as he augurs Mr. Cottle would burn the Plymouth, Antinomian, if (Gardiner and Bonner-like) he could.

We cordially recommend Mr. Reed's book to all who have read



the other; and indeed independently of this circumstance; it contains enough to justify a frequent perusal, advancing many precious things common to every honest and vigorous defence of orthodoxy. Certainly the charges on Dr. Hawker, are scurrilous to the last extreme; and, unfortunately for the accuser, unsound.

Mr. Reed properly argues that the advanced age of Dr. Hawker, might have challenged some deference from one who contends so much for the finish of the Gentleman: indeed we may add, that Mr. Cottle's Strictures do not shew even the beginning of one. He likewise assures Mr. C. that the great difficulty lies not in any real fear of such doctrines as may dishonor the truth; but in a rooted carnal enmity against it, and which must endure where the reproach of the cross has not ceased.

"I dare defy you, or all the men that live on the earth to prove, that the cause of offence is not the same now, as then. Had these noble champions for the doctrines of free and sovereign grace, preached law and gospel artfully blended together, (as is done in the present awful and God dishonoring day) such sermons would have been too pleasing to the proud, and self-sufficient, to have excited displeasure. But as they decidedly preached Christ Jesus the Lord, and not themselves; as they insisted on salvation as wholly the gift of God, and not of works lest any man should boast; this could not be borne; in so saying the preachers condemned multitudes of their hearers, and in return for the wholesome, but too offensive statement of the truth, they uniformly agreed in crying out, away with such fellows from the earth, for it is not fit that they should live. Acts xxii. 22."

Mr. Reed laughs at poor C.'s contemptuous insinuations against the lovers of thorough Calvinistic doctrine, as generally vulgar and illiterate:

"I have the pleasure of knowing a few who also know many others, to whom the term illiterate doth not apply; although we admit that not many wise, not many noble &c. are called, &c." p. 8.

- Malevolent hints against preachers and hearers of sound doctrine, as ignorant and vulgar, come with a very bad grace from Mr. Cottle.

"Who, I would ask, were the most successful preachers of Christ's gospel that the earth ever knew? Were they lords, bishops, and high dignitaries among men? Were they the great, the affluent, the noble? No! they were poor illiterate men, such as Mr. C.'s wisdom condemns, as unfit for the service. Although no man in his senses would despise human learning, seeing its great usefulness in the work of the ministry, yet it is enough to make many of the learnedly religious of this day to fear, God hath never sent them to preach, while the Lord manifestly owns, the labors of poor unlearned men, and they themselves are destitute of evidence of usefulness, in the real soul-conversion of those that hear them: I do not say that such may not have large churches, and multitudes of admirers; but this is no proof of being ordained, and sent of God, seeing the error cannot exist, which hath not some to embrace it, and those who approve, will cry up its leaders. Poor illiterate men, as you are pleased to style Mr. H.'s followers, I am thankful there are not wanting proofs in many now in glory, to whom his ministry was rendered an immense blessing; and many yet remain on the earth, who can attest what spiritual profit they derived, from his labors, in the cause of God and truth."

(To be Continued.)

*On Reading "Sweet Morsels for Hungry Souls."*

## AN ACROSTIC.

D elightful theme! where Grace and Truth unite!  
 R eview my soul these pages with delight!  
 R edeeming mercy beams in every line,  
 O Love immense, how bright thy counsels shine!  
 B ut O! surprising Grace stupendous plan!  
 E ternal Life resign'd his Life for man!  
 R edemption wrought! exult my soul and sing!  
 T ell the Achievements of the Conquering King!  
 H awker thy "Morsels" so delicious are,  
 A mar'd I banquet on the sumptuous fare!  
 W onder and love fill my astonish'd breast!  
 K ill'd to the Law I hail the Gospel rest!  
 E nough my soul! what canst thou want beside!  
 R edeem'd by Christ, what ill can thee betide!  
 M ay more like you be rais'd in these last days.  
 I n Britain's Isle to spread Immanuel's praise!  
 N or cease 'till all for whom the Saviour bled,  
 I n union with the Church's glorious head;  
 S ing His high praises with a Seraph's tongue,  
 'Till heaven reverberates the wondrous song:  
 E ternal love fire every songsters breast;  
 R esound Immanuel's Name for ever blest!  
 O love! surpassing men or Angel's ken,  
 F orgive the fault'ring of my feeble pen;  
 T he theme demands more than my thoughts can bring }  
 H awker has soar'd above with Angel's wing }  
 E nvy divine from heaven's celestial King. }  
 G o on thou man of God! the heart engage!  
 O pen those treasures in the sacred page!  
 S alute with words of peace the list'ning ear!  
 P roclaim a full Redemption far and near;  
 E mmanuel's presence will thy toils repay,  
 L abour is rest, *When Jesus leads the way*;  
 P arties and Sects; how long will you divide?  
 L ay by your swords let your disputes subside;  
 Y ield to the mandates of your Sovereign Lord,  
 M ade *so explicit* in his sacred word,  
 O hasten Lord! that blissful period when,  
 U nfetter'd from the *creeds of darken'd men*,  
 T hy Church without discordance loud shall sing,  
 H ossannah's to their everlasting King.

A. B.

*SALVATION IS OF GRACE.*

My soul with holy joy repair,  
 To God's bless'd meeting place;  
 He waits to smile upon me there,  
*Salvation is of grace!*  
 The precious words his book reveals,  
 Exactly suit my case;  
 And this grand truth he sweetly tells,  
*Salvation is of grace!*  
 Though none was more defiled with sin,  
 Of all the fallen race;  
 Since God in mercy took me in,  
*Salvation is of grace!*  
 Though Satan oft my soul alarms,  
 And sin retards my pace;  
 I'm safe in my Redeemer's arms,  
*Salvation is of grace!*

Though vile corruptions, doubts and fears,  
Do still my soul debase;  
The Lord in my behalf appears,  
*Salvation is of grace!*

The Gospel of the blessed God,  
I heartily embrace;  
Singing, through Jesus' cleansing blood,  
*Salvation is of grace!*

Adorn'd with his own Righteousness,  
No spot can justice trace;  
And He's sufficient still to bless,  
*Salvation is of grace!*

How sweet to walk with God by faith,  
And view his glorious face;  
To credit that, in love he saith,  
*Salvation is of grace!*

No better means could he devise,  
To save the chosen race;  
Than by his Son's one sacrifice,  
*Salvation is of grace!*

While many trust in empty sounds,  
Which yield no solid peace;  
My comfort flows from Jesus' wounds,  
*Salvation is of grace!*

To him, my all, I now resign,  
He form'd me for his praise;  
With all his fulness, he is mine,  
*Salvation is of grace!*

The wonders of his matchless love,  
May I go on to trace:  
Till in eternity I prove,  
*Salvation is of grace!*

DAVID.

*Lines addressed to the Rev. J. I. after hearing him preach  
from Psalm lxx. 11. Sunday Evening, Dec. 28, 1823.*

Go on thou Servant of my Lord,  
Proclaim the greatness of his power;  
His mercies joyfully record,  
Henceforward to thy dying hour.

The year, that now has nearly clos'd,  
Our God with special grace has crown'd;  
Tho' sin and satan have opposed,  
Immanuel's conquest still abound.

We joy to see the Church increase,  
In numbers and in heavenly love;  
'Tis by Jehovah's sovereign grace,  
Shower'd down upon us from above.

'Tis God alone the Triune God,  
Who feeds our souls with heavenly fare;  
We trust in Jesus' precious blood,  
And shout how large his mercies are.

Led onward by his powerful hand,  
Forsaking all to heaven we go;  
And in our Father's presence stand,  
No longer mourning here below.

While our dear Pastor fraught with zeal,  
Shall glory in the cross alone;  
Do thou O God the Spirit seal,  
His raptur'd theme, new from the throne!

J. K. H.

Paris, Printer, 63, Paternoster Row, London:

THE  
*Spiritual Magazine;*  
OR  
**SAINTS' TREASURY.**

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*There are Three that bear record in heaven, the FATHER, the WORD, and the HOLY GHOST, I JOHN v. 7.*

*Contend earnestly for the faith once delivered to the saints, Jude 3.*

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**THE GOOD SHEPHERD  
AND HIS LITTLE FLOCK.**

*Fear not little flock; it is your Father's good pleasure to give you the kingdom, Luke xii. 32.*

*(Continued from page 35.)*

But I proceed secondly to notice the trials and fearfulness of the little flock. The word flock denotes here, a certain number of the elect folded by the great Shepherd in the arms of open favor. These all had a secret union to their Shepherd, according to the time of election grace; but now they have an open union to him by conversion. Why the Lord's dear people are called a little flock, will appear when we consider they are little in their own eyes, little in the eyes of others; and few in number when contrasted with the world. As soon as the Holy Ghost regenerates a soul, bigotry and pride are in a great measure slain; and instead of the new-born soul imagining that he is good and great, he verily sees he is wretchedly depraved, and that his strength is perfect weakness. When the Lord first met with me, I was a poor, proud, vain, and conceited sinner; and even after I felt the arrows of conviction, I was fond of the idea of doing something to recommend myself in part to his notice: but when he was pleased to weigh me and my doings in the balance, I found I was not only little, but lighter than vanity. Humility is a fruit of the Spirit, and thus a sinner called from a death of sin, will be sure at length to arrive at the valley of Stop-mouth, where he will have to say with Job, "I am vile, what can I answer." But not only thus, but heaven bound pilgrims are little in the eyes of the world by whom they are accounted, as the offscouring of all things. The ungodly world is a stranger to a Christian's delights and sorrows, for the heart knoweth its own bitterness, and a stranger intermedleth not with its joys. The Lord's people are often called sheep, and this is to be taken as a figure of their weakness, fearfulness, and timidity. A flock is exposed to danger, and enemies; so are the saints, but

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especially to those of their own hearts. I know by the teachings of the Holy Ghost in my heart, that the more I know of the Lord Jesus Christ and of his blood, the more I know of myself and of Satan, and see greater and greater abominations in my own wicked nature. Sheep love large pastures, where they may rove and take their fill; so the people of God love to rove on the everlasting mountains of Covenant love and free favor: the immense provisions of grace they admire; and glory in the sin-atonement death of their compassionate Shepherd. The sheep love the warming rays of the natural sun; so believers love the cheering rays of the Sun of Righteousness. The sheep cannot feed on carrion, nor on flesh of any kind; so the heavenly flock cannot feed upon the dead carcasses of human doings, nor upon the carrion of error, or human traditions. The sheep know the voice of their shepherd; so the Church knoweth the cheering voice of Jesus, and cannot profit under the guidance of a stranger. A flock literally is composed of sheep and lambs; so in the spiritual fold, we find little faith, strong faith, babes, and fathers.

Little faith is the subject of many fears, and often questions her shepherd's love, and is much occupied in disputing her state, and ponders much her melancholy condition. When her enjoyments run high, she concludes she is the Lord's, and is apt to say her mountain stands so fast she shall never be moved to doubt again. Then she concludes she is elected by the Almighty Father, redeemed by the Almighty Son, and sanctified by the Almighty Spirit; yet this is living more upon feelings, consolations, and enjoyments than on the faithfulness and veracity of Israel's God. But no sooner has little faith to descend from the mount of consolation into the valley of desertion, then she begins to fear again, and concludes all her past joys have been only a delusion. A dread of hell, and the workings of the man of sin again fill her with dismay, and from hardness, and rebellions, she feels new alarms. In this state of things, she sometimes turns sullen, Satan joins with her enemies, and she cries out, O that it were with me as in months past! All this time the good Shepherd is training up little faith for a further display of his unforfeitable favor. He again appears, and all is well: strong faith and little faith are both of one family.

Here our frames may change and vary  
All the time we dwell below;  
But we never can miscarry,  
For His love no change can know.

Again, sheep love a clean path; so the heavenly flock loveth the way of righteousness. Sheep are exposed to a distemper which affects their eyes; so the people of God are often so beclouded, that they cannot distinguish right from wrong. But thirdly,

I notice the kingdom mentioned, in which the sovereignty of the donor is displayed. This kingdom is the gift of rich, free, discriminating and eternal grace. A title to glory, and a meetness for glory, ought ever to be distinguished, the one being the result of free favor; and the other, of infinite merit and saving influence. O ye fearful

sheep, what shall I say to you? only in the words of truth: happy art thou O Israel, . . . O people saved by the Lord! could you number the stars, and the sands upon the sea shore, and call them your own for ever, what are worlds, stars and riches compared with heaven? Here you may fear and doubt, and be dismayed; but in heaven the wicked will cease from troubling, and there your weary souls will be at rest. O glorious place! O happy state! where sin can never approach, nor Satan ever be admitted. Fear not the wolves of prey that rove in this desert, you have a kingdom above their reach: the walls of which are too high to be climbed, the foundations of which are too deep to be undermined, and the bulwarks of which are too thick to be penetrated by the cruelty and fury of your opposers. Sin is pardoned, Satan bound, death conquered, and man restrained, and soon, soon you will be called to bid adieu to trouble and war, and be with King Jesus, to adore Him in the midst of the throne for ever and ever. There all your need will be satiated, and fears of every description will be done away.

Though dark I often am below,  
Yet when arrived at home;  
The light of that fair world will be,  
One bright eternal noon.

My sun will never more go down,  
My heart will ne'er be cold;  
For there without one cloud between,  
The Lamb I shall behold.

T. U.

*Ramsey, Hunts.*

## PAUL'S TESTIMONY,

*Concerning the Resurrection of our Lord Jesus Christ.*

*(Concluded from page 38.)*

The Resurrection of our Lord, is the foundation of the faith and hope of his people. In the Apostolic age, it was as a matter of the utmost consequence to the Church of Christ. The gospel was then more simply preached and received than it now is, or can be. The preaching of the holy Apostles consisted in giving a simple and important narrative of the life, death, burial, and resurrection of our Lord Jesus Christ:—of bearing their own personal testimony to the truth hereof, which they could do, because all of them had seen Christ in the flesh, and conversed with him in his resurrection state, except Paul. And the Lord appeared to him as he was going to Damascus, which gave him so fully a knowledge of Christ's Person, mission, and commission, life, death, burial, and resurrection; and qualified him as fully to preach him, as they were. And he and they having borne their testimony, nothing remained but for the Lord to give testimony unto the word of his grace, and he granted signs and wonders to be done by their hands. Let me here suggest, what it must have been to be under the Apostle's

ministry. I will only confine it to Paul's, a man who had seen Christ; one who was immediately inspired by Christ; one who received the Gospel not from man, neither was he taught it but by the revelation of Jesus Christ. This, when properly considered, stamps his testimony of Christ, at once bold and humble as it is, in the account of his own conversion, and in his Apostolical letters, in which the heart of Christ is opened, and his unsearchable riches proclaimed, with peculiar dignity. Sirs! were we to consider Paul's epistles, as written by the man to whom Christ appeared since his resurrection, and who took him up into the third heavens, most undoubtedly we should attend more closely to all contained in them. I value no man's testimony for Christ, like unto Paul's. I do not wonder at his clear views of Christ, and apprehensions of divine truth, when I consider he received it all from Christ, risen from the dead. I do not wonder he trod down sin, the world, death, and hell, and went on from conquering unto conquer, when I consider he had seen Jesus, with whom he was most intimately acquainted. When I read him saying, "And now, behold, I go bound in the Spirit to Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But not none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God." Acts xx. 22—24. I do not wonder at all this, because the Lord so often appeared to him, and stood by him, and strengthened him. Our Jesus, when Paul was at Jerusalem, appeared unto him, saying, "Make haste and get thee quickly out of Jerusalem," &c. Acts xxii. 18. When he was in the castle, surrounded by the Roman guards, the night following the Lord stood by him, and said, "Be of good cheer Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness also of me at Rome," Acts xxiii. 11. He could say both in life and death, "I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day," 2 Tim. i. 12.

May the Lord the Spirit be pleased to give us some blessed knowledge of the resurrection of Christ. And whilst we bless him for putting forth his resurrection power in our souls, let us not overlook the account given of his resurrection in the written word, nor the witness thereof, nor the testimony which they have given concerning it. Because the whole of it is most truly interesting, important, and divine. The matter of part ought to be very precious unto us. Our Lord's appearance to Paul is of vast consequence unto us. He being an Apostle to the Gentiles. And his labors and writings make up a great part of the New Testament. So that the Churches of Christ, owe more to Paul, and reap more from his ministerial labors, than to all the Apostles. Think on this, and learn to make a proper use of it. As Christ's appearing to Paul was to him a full proof of our Lord's Messiahship, and enabled him to bear testimony to the truth thereof, so he writes of himself, thus; Paul

an Apostle, not of men, neither by man, but by Jesus Christ, and God the Father who raised him from the dead. Gal. i. 1.

I proceed thirdly, to notice the manner in which Paul speaks of himself, as an abortive, as of one born out of due time. "And last of all he was seen of me also, as of one born out of due time."

It was an extraordinary display of grace, that after our Lord was risen from the dead, during the space of his resurrection and ascension, as it is most probable he appeared every day to one or other of his disciples, he should several years after this, shine from heaven at noon day, and appear to Saul of Tarsus; this could not but increase wonder and real astonishment in our Apostle's mind. He might well cry out, "And last of all he was seen of me also, as of one born out of due time. I am, say he, as an abortive. Like one who had an untimely birth. I seemed to have been in such a state and circumstance as to be totally secluded from the advantage of seeing Christ in Person;—of his appearing personally to me;—of his giving me such undoubted proofs of his Messiahship, and of his resurrection from the dead. Yet so it is. He appeared unto me. I have seen him since his resurrection. I have heard his voice. I have beheld his glory. I am among the number of his Apostles. I am a witness of his resurrection. On me, who may well stile myself an abortive, hath he conferred this honor, to appear to me. To appoint me to be a minister and an Apostle, to declare the truth of his resurrection from the dead. And I am the person, who has seen Christ, and the last appearance he made was to me. I therefore join myself with the witnesses of his resurrection, and declare unto you the truth thereof. That after his appearance to Peter, then to the twelve, then to the five hundred brethren, then to James, he was seen of me also; my testimony therefore is this, "And last of all he was seen of me also, as of one born out of due time."

We may from hence observe, that this appearance of our Lord to Paul, was altogether miraculous and extraordinary. He speaks of it as such. It made a deep and lasting impression on his mind. His own words were the index of his heart, and they give full proof hereof. As the Apostle speaks of Christ's appearance unto him, so we learn from hence, the narrative is of vast importance to the Church of Christ. All he speaks of our Lord's resurrection, and the future resurrection of the elect, rests wholly hereon. The truth of the one, depends on the other. It is with us to rest satisfied with his, and other Scripture testimonies concerning this great truth. We who are born again, and have received Christ by faith in his word, have spiritual and divine evidence of our Lord's being risen, in our hearts. He hath put forth the power of his resurrection in us. We are risen again by the faith of the operation of God. The Apostle's prayer is ours. We desire to know Christ more fully, and the power of his resurrection, and the fellowship of his sufferings, and be made conformable to his death. Indeed, from the clear and glorious views the Apostle had been favored with, of our most adorable Lord, he adds, "If by any means I might attain unto the resurrection of the dead." Phil. iii. 11. As he had been favored with an appearance of Christ,



and with most blessed and glorious views of his resurrection, as the Head of his body the Church, and with the most clear and distinct apprehensions of the glory which would be revealed in the souls and bodies of the saints at their resurrection from the grave, and power of death, so his vast mind, under the influence of the Lord the Spirit, is going out in desire, to partake as much as possible, of all the blessings which will be bestowed on us at the morn of resurrection. He wants, if possible, to be in heart, mind, frame, and affection toward Christ, what he should then be. He wanted to be clearly enlightened into the glories and blessedness of the resurrection state. "If by any means I might attain unto the resurrection of the dead."

We learn from hence, that the spiritual mind, under the influence of the Holy Ghost, reaches out after subjects, things, and blessedness, which cannot be known, much less enjoyed, this side the resurrection state. Paul having seen Christ after he was entered on his state of glory, lives on him as glorified. Therefore he says, "Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more." 2 Cor. v. 16. He hereby signifies he knew Christ according to the state to which he was advanced; as glorified and exalted at the right hand of the majesty on high. He had real fellowship with him in his glorified state. He lived on him as the resurrection and the life. As the living Mediator, who was continually appearing in the presence of God on the behalf of his people. We see from hence unto how exalted a state of communion Paul was raised. May the Lord the Spirit bless what I have in a feeble manner set before the Reader. I am free to acknowledge I have fallen very short of the subject. Therefore I pray the Holy Spirit himself to open the subject unto you, and thereby glorify the risen Jesus in your heart.

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*To the Editor of the Spiritual Magazine.*

DEAR SIR,

When favored with the Prospectus of the "Spiritual Magazine," I felt a pleasing hope, that the Church was about to be furnished with a periodical work, in which the faithful in Christ Jesus, might read their own sentiments, without the mortification of having their attention arrested by the too prevalent *divinity* of this day, of empty profession; in which, the humble enquirer after Truth might find a faithful instructor, and in which the servant of God, under the guidance of the Holy Ghost, might freely communicate for the benefit of others his knowledge in the glorious Gospel, without the pain of finding himself afterwards in the company of Speculators and Wranglers. I am now exceedingly happy to say, that hope, is much strengthened by a perusal of your first and second numbers; for I trust the commencement of the work, may be considered as a pledge to the Reader of his security from those disappointments, which the

spiritual mind often meets, in books published with a professed design of conveying profitable instruction. Let the writers for the *Spiritual Magazine*, but follow the example of their worthy Leader, in the first address, according to the ability which the Lord shall give them, and doubtless many will have to praise the Lord for its publication; and you, dear Sir, will have the sweet reward, of having contributed much to the comfort, and edification, of the children of God.

Persuaded that you will strictly adhere to the plan given in the Prospectus, I heartily wish you success in the name of the Lord, and grace enabling me, will pray for the prosperity of the work.

Your's Dear Sir, in the Truth,

Ramsgate.

E. G.

If the few enclosed remarks should be thought worthy of publicity, they are at your service.

#### PROFITABLE EMPLOY FOR THE SPIRITUAL MIND.

*Consider him that endured such contradiction of sinners against himself, lest ye be weary and faint in your minds, xii. 3.*

In the beginning of this Epistle, the Almighty Redeemer is most blessedly set forth in his two distinct natures, and their union in one glorious Christ. The design of his Incarnation is plainly declared. The insufficiency of the Priests and sacrifices under the law, to procure the pardon of sin, or to remove guilt from the conscience, is fully proved. The perfect obedience of Christ, the infinite merit of the sacrifice he made by shedding his most precious blood, the eternal redemption, and complete justification of the Church in Christ, are clearly attested throughout the Epistle. The security and happiness of the Church in Christ is shewn, and the nature and effects of the faith of God's elect, by which the redeemed are brought to feel that happiness, and enjoy that security, are given in the eleventh Chapter. Then follows, a most affectionate address to all who know, or desire to know, our Lord Jesus Christ as their own; they are admonished to consider him as the end of the faithful minister's conversation, *Jesus Christ the same, yesterday, to day, and for ever*; to be constantly looking unto him as *the author and finisher of our faith*; and, in the text above, to consider him as their suffering Surety, and Redeemer, *who endured such contradiction of sinners against himself, lest they should be weary and faint in their minds*. From these several calls of divine love, (for such they certainly are, to every renewed soul,) we are assured that meditating on Christ will be found by the spiritually minded, a most profitable employ; and as all the subjects of grace, be they babes, young men, or fathers, are equally dependant on Christ, and equally dear to him, so they all have an equal right to look to Christ, to come to Christ, and have in scripture every encouragement to consider HIM.

I now request of all those, my fellow travellers, who know and love

the Lord Jesus Christ, those who are raised from darkness and bondage, to the light and liberty of the gospel, and are following the Lord as dear children, to join me in attending to the admonition in the text, **CONSIDER HIM**. Beloved, what a subject is here proposed for meditation! so great, that it will furnish us with employ for every day while on earth, and eternally in heaven. Let us *consider him*, in his glorious Person, as the great Godman; not with an idea that we shall ever fully comprehend him, for that is impossible, because he is the eternal God; but that by the Holy Spirit's instruction, we may form the clearest possible apprehension of his Almightyness, and so rest with the fullest confidence, all the interests of our souls on him.

Let us *consider him*, in his infinite condescension, in assuming our nature, in taking on him the form of a servant, in becoming obedient unto death, even the death of the cross. How vast a subject is here for our consideration! Jehovah incarnate, obeying and fulfilling his own broken law, and pouring out the precious blood of his holy human nature, for the redemption of his fallen, rebellious children. Oh how blessedly calculated, is this most mysterious Truth, to soften and melt down our poor icy hearts, before our Lord, and to draw forth the tear of love to him; and this we know, is *truly* profitable. Let us *consider him*, the Almighty Conqueror, in his victory over all *his* and *our* enemies; here we derive a sweet confidence of present security, while encompassed with foes, and eventual triumph over them all. Let us *consider him*, as our souls inexhaustible *Treasury*, in whom it pleased the Holy Trinity that all fulness should dwell, and as heaven's high *Treasurer*, who dispenses all the blessings of grace and glory on Jehovah's chosen family. This view of our precious Christ is exceedingly desirable at all times, as it has a happy tendency to produce patient submission to the most holy will of our Lord, under all the wants and woes we are called to endure; and teaches us, as pensioners on his bounty, to be continually coming to the door of his mercy; and this *must be* profitable, *for he filleth the hungry with good things*.

Let us *consider him*, in the glorious offices he fills for his Church, the precious names he bears, the endearing characters he sustains, and the tender relations in which he stands to all the redeemed. Here are subjects of the greatest magnitude, but on which it is impossible to dwell in this paper: they are all, most deeply interesting to us, as they are calculated to inspire us with holy awe, before him our Almighty Governor; with unbounded dependance on him at all times, for every thing needful; to attach us with the very warmest affections of our souls to him, and to encourage us constantly to exercise an humble familiarity with him. Ye, who through the tender mercy of God, know those things, say, is it not profitable to *consider Christ*?

Again, I would observe to all my companions in the faith, let us everlastingly *consider him*, through the medium of our obligations to him; let us pray, never to forget the infinite debt of love we owe him; let us own, with profound humility before our Lord, that we

have not one single might of our own, to go towards the discharge of that more than ten-thousand-talent debt, which we had contracted: but let us shew our willingness to return our Lord what is his own; let us by our lips, and in our lives shew to others, as we enjoy in ourselves, a lively concern for the glory of our adorable Lord. Let us ever remember the precious scripture belongs to us, which says, *But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him, who hath called you out of darkness into his marvellous light*, 1 Pet. ii. 9.

I would now request the attention of all my troubled fellow-travellers, towards the heavenly rest, to the words of our text, for they are marvellously calculated, and cordially designed, to comfort us. Let them, then, under all they suffer from Satan, the world, and their rebellious nature, *consider him* that endured such contradiction of sinners against himself. To the afflicted in the Lord's family, these words are particularly directed, to cheer them in their tribulations, and to animate them in running the race set before them. Remember, my companions in suffering, that the Almighty Redeemer came into the world, not only to ransom his Church from the state of ruin into which sin hath plunged her, but to *comfort all that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness*; and do remember, that his love to them, and his interest in them, are too great ever to admit the possibility of his being, regardless of their afflictions: and as all their consolations are to be found in fellowship with him, the frequent calls in scripture to look to him, and come to him, and *consider him*, ought to be esteemed as most tender expressions of his heart to them.

*Consider him*, ye who feel the sore oppressions of your spiritual enemies, he is the conqueror of them all, and his language to you, at all times, is like that of David to Abiathar, *Abide thou with me, fear not; for he that seeketh my life, seeketh thy life: but with me, thou shalt be in safeguard*, 1 Sam. xxi. 23. *Consider* the work he wrought on earth, that he fulfilled, magnified, and for ever honored, the holy law of God, that no one of his dear, chosen children, should fall under the awful sentence of it. *Consider* the sacrifice he made of himself; it was a full atonement for all their transgressions, and a full discharge of all their debts. *Consider* the victory he has obtained, it was the certain pledge of his people's everlasting security, from the malicious designs of their infernal foe. *Consider* the everlasting righteousness of Christ, as the complete justification of his redeemed before the eternal Judge; it will be their security amidst all the storms of time, and their ornament for ever. *Consider* that in the resurrection of Christ, the Head and Surety of his Church, there was a full earnest that all his members should in the day of his power, rise from the grave of sin, into spiritual life; that they shall as the consequence of having life in him, their living Head, rise from all their lifeless, dark, and fettered frames of soul, into the light and liberty of the gospel, and eventually into the more glorious liberty of the sons of God in heaven. *Consider Him*, your Sovereign, and great

High Priest now on the throne, exercising his uncontrolled authority, and presenting the ever-prevailing plea of his priesthood in your behalf. *Consider him* also, in his infinite suitableness to you, under all the circumstances of your journey through this vale of tears ; all you can possibly need, for healing, food, clothing, comfort, or security, is in him : for, as coequal with the Father, and the Holy Ghost, there dwells in him all *the fulness of the Godhead bodily* ; so as God-man, there dwells in him, according to the pleasure of Jehovah, all fulness for the supply of his needy children, and they shall all, in his appointed time, with rapture exclaim, *Of his fulness have we received, and grace for grace*, John i. 16.

Again, *consider him*, in the tender expressions of his love, to all his suffering people : *Come unto me all ye that labor and are heavy laden*, Matt. xi. 28. And mark how blessedly he assures them of success in coming. *I WILL give you rest*. Again, *I will in no wise cast you out*, John vi. 37. No, they shall never be cast out, who come to Christ ; for they are his own, by choice, by the Father's gift, and by the purchase of his own most precious blood. Once more, exercised believer, *consider him*, as the sympathizing friend, and Father, of all who truly feel their need of him, and cry after him ; and be assured, my Brother, or Sister, that while you smart under the Father's chastisements, his eye looks on you with pity, and his bowels roll over you in love. May God the Holy Ghost take of the things of Christ, and shew them unto you, that your meditations on Christ, may be very sweet, and very profitable. One word, to the babes in my Lord's family, and I will conclude. Beloved, remember, the same source whence fathers, and young men, are supplied, was provided for you also : the fulness of Christ is a provision made for every child in the Lord's family, and you are invited, equally with others, to *consider him*. He has breasts of consolation for all who desire the sincere milk of the word, that they may grow thereby ; and be assured, he will not mock the lips of the weeping infant. See his own most faithful word : *As one whom his mother comforteth, so will I comfort you*, Isaiah lxvi. 13. *Consider*, that for all the weaklings he has commanded it to be proclaimed, *He shall gather the lambs with his arm, and carry them in his bosom*, Isaiah xl. 11. And to satisfy them fully of his deep and everlasting interest in them, has himself declared, *It is not the will of their heavenly Father, that one of them should perish*.

But I am aware that their eyes are dim, they cannot clearly see the lovely forms of Mediator-excellence, in my glorious Lord ; I am aware their ears are dull of hearing, they cannot take in the sweet sounds of endearing invitations, precious promises, and free, full, and finished salvation : nevertheless, let them **CONSIDER HIM**, and they shall find it profitable ; and may the Lord the Holy Ghost *direct their hearts into the love of God, and into the patient waiting for Christ*. Amen.

E. G.

## AN INTERESTING FRAGMENT.

It is worth the thankful acknowledgment of the Church of CHRIST, to observe, how the Lord hath specially marked, the different ages of the Gospel, with special tokens of his divine favor: and particularly in those periods, and upon those occasions, when the enemies to the faith, have come forward with more than ordinary malice against the distinguishing doctrines of Christianity. Then it is, that the Lord hath more strikingly manifested himself, in the boldness of his chosen, when their foes threatened more immediately to confound them. It was among the precious promises, of the Old Testament dispensation, that the LORD would then appear, when the cause of his people looked most dark and discouraging; and this became eminently fulfilled under the New. *When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him*, Isaiah lix. 19.

They who are acquainted with Ecclesiastical history, may observe, the gracious fulfilment of this promise, on many remarkable occasions, from the days of the Apostles regularly downward; and even to the present hour. Before *John* was removed, from the lower, to the upper world, he lived to see, a troop of various heretics. And the LORD, the HOLY GHOST, in his inspired writings, furnished a check, to their several disjointed dogmas. The *Gnostics*, and *Nicollaitans*; and *Cerentians*, and *Ebonites*, swarmed soon after. And hence those sweet Scriptures, which the Reader will do well to turn to, and read. 1 John ii. 18. to the end. So again, it was a period of great blasphemy, in the days of *Justin Martyr*. And he stood almost alone, to stem the torrent. *Irenæus*, and *Clemens Alexandrianus*, nearly cotemporaries, about the year 140, were peculiarly raised up to the same services. And every one who knows any thing, of the history of the Church, knows also, that at the same time the Heretic *Arius* sprung up in the fourth Century; and from the deadly spawn of his blasphemous engendering, so virulent, and epidemic was the poison, that the whole Roman Empire was tainted with it. We have reason to believe, that except perhaps some few, in the humbler, and private walks in life, unnoticed, and unknown by the higher powers, there was not a man that dared oppose the awful crew, but *Athanasius*. But then recollect, what an opposition, under GOD's strength, was his? His single arm, through the mighty power of GOD, bore down the whole phalanx of the infidel army. And to shew, that the LORD was with him; and that he acted in the LORD's strength, and in the LORD's name, his writings have been preserved to the present hour. And though there have not been wanting, certain men, enemies to the truth, who have openly expressed their wish, that they might get rid of the creed of *Athanasius*; (though they have received large money to uphold it,) yet so it is, overruled by the mighty power of GOD, that creed not only continues, but continues, in the legitimate authority of the land to this day; yea, and must continue unrepealed, as long as the establishment continues.

And who that looks on, in the present hour, in this day of *rebuke and blasphemy*, but may perceive, the aboundings of the same spawn? Was there ever a time when iniquity more prevailed? The HOLY GHOST hath denoted the last day as *perilous days*: and every day, confirms yet more and more, that these times are now. 2 Tim. iii. 1, &c. But blessed be GOD, the Lord hath not left himself without witness. Though numbers, yea, as the Prophet speaks, *multitudes, multitudes in the valley of decision*, (Joel iii. 14,) among what are called, though by a misnomer, *Evangelical men*, are gone over to the party, yet there are a few, who dare be singular. So that in this 19th Century, it may be said, as it was in the days of the Prophet; *Except the LORD of hosts had left unto us, a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah*, Isaiah i. 9. The intelligent and observant Reader, if happily taught of God, will make his own observations in beholding the present completion of things, and of ascertaining them by this scriptural standard; The illustration of the subject, will perhaps be more striking, by the insertion of the following anecdote, from Ecclesiastical history.

At the time, when from the artifice of *Arius*, the predominant principle of heresy was gaining ground; the Emperor *Theodosius*, though himself a believer in the GODHEAD of CHRIST, issued an edict, from the artful representation of his Cabinet Ministers, who were for the most part heretics, to indulge the followers of *Arius* with a free toleration of their tenets. At this time, *Amphilochius* was Bishop of *Iconium*; a man firm in the faith once delivered to the saints. It so happened that *Theodosius*, was pleased to admit his son *Arcadius*, to be joint Emperor with himself. And a decree was sent forth, that upon a certain day, all ranks and orders of the people were summoned to attend the Court, and acknowledge their joint supremacy. *Amphilochius* obeyed the mandate. But as soon as he had paid the usual honors to *Theodosius*, he was about to withdraw. Upon which the Emperor called to him, and reminded him of his duty to his son. The venerable Bishop returned, and advancing to the throne, put his hand on the head of *Arcadius*, saying, *you are an hopeful youth!* Struck at the indignity offered his son, *Theodosius* ordered the Bishop to instant imprisonment. And as the guards were leading the faithful servant of his GOD away, he turned, and looked on the Emperor, and said; *Ah! Theodosius! are you angry that I have not honored your son, equal with yourself: and do you think that GOD is pleased with you, for the indulgence you have granted to the enemies of CHRIST, in allowing them to call in question his GODHEAD, and to propagate the awful heresy through the land?* The sequel of the history adds, that the Emperor was confounded at the intrepidity of the Bishop, and countermanded the decree he had made for the Bishop's imprisonment.—The subject needs no application.

## TO MOURNING SOULS,

*Blessed are they that mourn: for they shall be comforted.*

Matthew v. 4.

The characters addressed are reminded, (on page 6 and 7.) that they have attained to a good degree in spiritual knowledge, when poorest of spiritual desires after Jesus. The Writer is fully aware that the assertion is little likely to be accepted as true, by the soul whose situation is had in view in the present remarks; and if considered scripturally correct, by that individual, yet it is as probable such an one will still, like Rachel of old, *refuse to be comforted*, considering that some others may lay claim to the honor, but not they.

It is a merciful dispensation, of the God of all grace, that the redeemed family are not dependant on Pastors and Teachers for their spiritual instruction; if they were, and the Lord's servants administered advice and consolation, ever so wisely and tenderly, the circumstances in which they are found being so varied, they would be certain of failure in the attempt, and the anxious sufferer would pine in disappointment; but the Lord appoints his instruments—gives them their instructions—enables them to declare his will—and ordains the accomplishment of whatsoever success he apportions them, by (Oh! infinite wisdom) his own immediate application thereof to the soul. *As the rain cometh down, and the snow from heaven; saith the Lord, and returneth not thither. so shall my word be, that goeth forth out of my mouth: it SHALL accomplish that which I please, and it SHALL prosper in the thing whereto I sent it,* Isaiah lv. 10, 11.

Pursuing further the interesting subject, under a full conviction of the truth of the foregoing statement of the Lord's methods with his children, we are authorised by himself in his own kind language first quoted, to say, *they ARE blessed that mourn*. Observe, mourning friend, this is not one of the Lord's *promises* of what he will do to and for you; though they are all exceedingly precious, and gloriously certain of being fulfilled; but it is a gracious *declaration* of the state in which you do now stand. Hath the Lord the Spirit granted unto you repentance? Hath he fulfilled his glorious office, by discovering to you the knowledge of your nature's ruin and wretchedness,—by calling forth the spiritual affections he hath implanted,—by presenting before you the adorable object of your desires,—by exhibiting his all-glorious work, and everlastingly perfect obedience?—Hath the Spirit of all truth, by his sweet instructions, laid open before you some of the indescribable beauties of Christ's Person? Are you enamored with him? What! is his Person so glorious that you cannot gaze upon him? Canst you get into his presence, and embrace him? Are you so vile, that you believe he will not regard you? Are you so contemptible, that you imagine he will pass by you? And do these things make you mourn? Then, BLESSED ARE YOU. *And hath he, the Lord, said, and shall he not do it? Hath he blessed, and shall he reverse it?*

You may be, by the force of temptation, added to the manifold trials incidental to this time-state, induced to believe, that all things



work together for your harm. You may suppose, that having been born in enmity, and the vile passions of your corrupt nature, often rising in enmity against God, that he will, as the just Judge, quickly visit you in his great wrath. You may apprehend, that in consequence of the curse, which descended on the fall of man; and you, painfully tracing the effects thereof day by day, and knowing somewhat of your own deservings—that finally you shall lie down under his bitter anger. And do such apprehensions (aye do they not?) cause you to mourn? But, saith the God of truth and faithfulness, *Blessed ARE you; and being blessed, you SHALL BE comforted.*

Jehovah hath blessed the Church, (hath blessed YOU) *with all spiritual blessings in heavenly places in Christ, before the foundation of the world.* Poor, mourning, fellow-sinner, stagger not at the mighty declaration! Confound not the cause with the effect, in this truly blissful matter! You are not called, in this contemplation, to the Holy of Holies of the heavenly temple, and there to behold the record of your worthless name,—though even this, *you shall attain to*;—but it is your sweet privilege to discover in effects, wrought within you, the evidence of your interest in what the precious declaration imports.

What! do you mourn for *the object* of your soul's delight,—and are you not *the subject* of his grace? Are *your desires* drawn out to to Jesus,—and is not *his desire* toward you? (Cant. vii. 10.)

Dr. Watts has admirably versified the motto at the head of this Paper, and well expressed the language of those, whose heart's desires are to comfort Zion's Mourners;—

Bless'd are the men of broken heart,  
Who mourn for sin with inward smart;  
The blood of Christ divinely flows,  
A healing balm for all their woes.

Take courage, then, my brethren, and know that as these emotions of the soul lead us to Jesus, and fix the renewed affections on him, that this is living a life of faith,—this is proving your heirship to the heavenly kingdom,—this is an evidence of your being blessed indeed. May the Lord the Spirit communicate abundantly of his grace, so that you may be continually seeking the Beloved of your souls; that you may enjoy more freely your intercourse with him, and attain in due time the confidence of hope, and the assurance of faith, which will prove you to have arrived unto the measure of the stature of the fulness of Christ. And for the Gospel's sake, and for peace of conscience sake, be watchful, that Satan's influence on your corrupt affections, succeed not in impelling you to the commission of acts, which bring your holy profession into contempt, and cause the enemies of Christ to blaspheme. *But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you.*

W.

Ramsgate, June 12th, 1824.

To the Editor of the *Spiritual Magazine*.

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 QUERIES.

"The wilderness and the solitary place shall be glad, for *them*; and the desert shall rejoice and blossom as the rose," Isa. xxxv. 1. I should feel obliged, if a Correspondent of this Magazine, would inform me, WHO are *spiritually* meant by the pronoun *them*, in the above text. I am aware that the literal antecedent must be sought for, in the preceding Chapter, perhaps in the fifteenth verse; but has not the pronoun a much higher signification?

June 10th, 1824.

ELIHU D.

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 Is Genesis Chapter vi. verse 3. correctly translated in the received version? If not, please to give an accurate and perspicuous elucidation of the passage.

Also, How are we to understand Matt. xviii. 18. and John xx. 23. An explanation of the above passages, from some one of your Correspondents, will perhaps gratify others also.

A SUBSCRIBER.

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 I should be greatly obliged to any of the Readers of the "*Saints Magazine*," (who have tasted and felt, that the Lord is gracious," and are "*led by the Spirit into all truth*,") for their thoughts on Rev. xxii. 19. last clause, "*And whosoever shall take away from the words of the prophecy of this book, God shall take away his part out of the Book of Life, and out of the Holy City, and from the things that are written in this book.*"

TIMOTHY.

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 We beg to intimate to our Friends who propose queries of this kind, that they should accompany them with their own remarks in the first instance; as the bare statement of them might excite one of two suspicions, (if not both) viz. first, that they have no other intention than to puzzle the Reader: or, secondly, that they are themselves totally ignorant of Scripture. Now, to avoid either of these difficulties, the Querists should state all they know, (or whatever contending views they may have imagined) on the passages: and then they may fairly hope that other Correspondents will also speak freely.

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 At the Meeting of the Clonakilty Bible Society, held June 8th, 1824, after the Report was read, and the usual Resolutions brought forward, Mr. Sheahan, a Roman Catholic, then present, proposed the following *Counter-Resolutions*. It is hardly necessary to say they were not adopted, nor is it needful to offer any observations on the sentiments they contain.

*Resolved.*—1. "That, though we piously believe in all the statements of the Old Testament, we do still conceive that many of those statements deserve to be admired rather as the genuine records of a *sensual* people, than as the daily lessons of a christian and *spiritual* generation."

*Resolved.*—2. “That we could particularize many of those statements, but that a sense of public decency, and a regard for the young, the weak, and the unenlightened of this meeting, peremptorily forbid it.”

*Resolved.*—3. “That, though we firmly believe in every line of the New Testament, we do still consider that there are many passages contained therein *difficult of comprehension*,—that as the word, *when spoken*, was misunderstood by the Jew, so, *when written*, it may be misconceived by the Christian, and that the indiscriminate use of either the New or the Old Testament, without reference to age or sex, note or comment, may but lead to fanaticism and infidelity.”

*Resolved.*—4. “That in England, the centre of Biblical operations, and the test of its utility, fanaticism and infidelity have increased with the indiscriminate use of the Scriptures, that the people of that country are now more incontinent than ever,—that dishonesty is spreading rapidly among the lower orders,—that the state of the criminal calendar in many places has been horribly appalling,—that fanaticism has found the Bible there for its prop, and infidelity for its parent.”

*Resolved.*—5. “From the foregoing considerations, that, while we revere the sacred Scriptures as a valuable deposit in the Church of God, and because we so revere them, we do entirely discountenance their indiscriminate circulation as theoretically wrong, and practically injurious.”

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### *To the Editor of the Spiritual Magazine.*

SIR,

I really think you are an honest man: at least I will venture to assert that I am one; and in the falshess of my common honesty, for I lay claim to no higher praise among men, I cannot restrain my anger at the mal-use which is constantly made, and among religious folks too, of the power of disposing of property by Legacy.

Sir, I ask, has a man any right before God, to will away his money (to what he deems religious purposes) from his wife and children. It is reported that quite lately, a man has left £5000 to a certain Chapel,—and within this week another has left £14,000, in both cases as I am informed, the money being averted from those who needed, and had every natural right to expect it. Where there is a large property, it is highly desirable that some should be left to religious institutions, &c. but I doubt the propriety of taking the bulk from a man's family, and giving it to Chapels, Almshouses, &c.

I heard a story somewhere of some religious man's young daughter marrying a very old man, on condition of a large settlement of property being made upon her. Now Sir, is it or is it not high time to hold up these things to public abhorrence. And as to Chapels,—can we receive money willed to such places, when it is torn either ignorantly, undesignedly, superstitiously, or angrily, from dear children, or from widows who must ever afterward point at us and our places of worship with the too justifiable feeling of indignation and astonishment.

A TRUSTEE OF A COUNTRY CHAPEL.

## ORIGINAL ESSAYS.

## III.

## ON THE BEING OF A GOD.

Great are the subjects to which may be directed the powers of argumentation; but the soul blushes at thought of refuting an atheist, and questions the necessity of a regular discussion in proof of his existence, who fills all space, and who leaves in the footsteps of omnipotence, unnumbered proofs of an eternal power and God-head; for we ask, is it indeed possible that this argument can be required? are the movements of Deity so very thin and zephyr-like, that they cannot be appreciated: or rather, do not "the pillars of heaven tremble at his reproof?" In the temple of the universe, shall all be admired but the altar? For individual effects shall we admit a cause, but deny it for the great whole; in which, as from a confluence of voices, the Creator speaks confusion for the atheist, that imbruted, yet intrepid rebel, who, with a face prone downward, avoids the sky, but is equally confounded by the grassy sod; every blade of whose vegetation becomes against him in the eye of reason; a threatening spear, while all the surrounding wonders proclaim the varied God.

The existence of the universe, proves the being of a God. Every effect has a cause. Those who deny the doctrine of Causation, place themselves without the pale of argument: like those who say that nothing exists but in idea; but whence came the idea, and in what does it inhere? Such sophisters may be repelled from link to link of the chain, till they come to the throne of God, from which the whole depends. For it is more illogical to suppose such a concatenation as their receding reveries create, as depending on nothing than on an originating and afterwards upbearing cause.

Some, affecting the name of Philosophers, have told us that the world arose not from a FIRST CAUSE, but from a fortuitous concourse of atoms; but what are these atoms; and whence came they? It will be as difficult to account philosophically, for the causeless existence of an atom, as for that of a sun; and how, or whence arose so many. These men are afraid to view the universe as a whole, coming from God, because its stupendous variety, with overpowering evidence, condemns their folly and impiety: therefore to avoid accounting for one universe, they rush into millions of atoms, each one of which, thus considered, only multiplies the difficulty. And how shall we account for the concourse of these atoms; or how came they to move and coalesce? Considered as matter, they must have had an origin, unless it be declared that matter is eternal,—which is only a sulky and awkward evasion of the truth, while the vanquished opposer calls that matter, which we call God.

Again. As matter in motion, they must have had some external force impressed upon them; unless it be said that motion is essential to matter, which even the Atheist does not assert: or if he did, every lump or log in creation, might correct his mistake. How then shall we account for the appearance of atoms at all; or for their confluence into one solid and harmonious mass of suns, rivers, oceans, and flowers; the depths of forest shade, or the vast fields of light? And it is very ridiculous even supposing them to exist without a maker, and to move without a stimulus, to imagine them making up a constellation of worlds full of play, without an Architect; as embodying the varied temple of wisdom, in all its natural compartments, without the influence of a mind to inspire such a coalition! If atoms might form a world, why not a temple or portico, as Cicero remarks; and which would be works far less complicated and difficult. To which we may add, that this creed would be very acceptable to an Atheistic traveller:—for why might not his favorite atoms form for him, on his invocation, a palace or couch, or a banquet opportunely in the midst of the Siberian, or American wilderness. If atoms could thus fortuitously form worlds, why might I not expect that innumerable types thrown on the ground, might fortuitously form an Oration, a Code of Laws, or an Iliad? yet this has not happened. If atoms can thus move without propulsion, and think without the mental principle, why may we not expect some day in the neighborhood of a Printing Office, to be whelmed in a shower of types, spontaneously flying out of the windows, and to see them arranging themselves on the ground fortuitously, into Poems which may surpass my Lord Byron, and into Laws more lucid even than the Code-Napoleon!

The absurdity of matter without an origin, moving without stimulus, and forming a world without a planning principle, not to say continuing it ever fresh and green, amid the revolution of centuries, without an unwasted Omnipotence, is so very palpable, that no one can urge it without arraying matter with the attributes of Deity.

Again. We might also ask, how could the creatures direct themselves to their proper and multifarious ends? especially when many of them are devoid of reason: and even in rational beings, not to omit man himself, there are many operations which proceed without the intervention of the creature-mind: as the growth and decline of the body; digestion; the secretions; the recurrence and exhaustion of the animal spirits, &c. So that when we are asleep, yet these marvellous phenomena are perpetuated: the blood, without our command, continues to circulate, and the heaving bosom still inhales and expires the vital air.

All nations have united in this sentiment, that there must be a First cause, intelligent, omnipotent, eternal: and some, in the lack of knowledge, have stooped to absurd and even idolatrous representations of Deity, rather than have no God.

Unhappy is the man, who would walk up and down in a fatherless and forsaken world! Surely the very birds among the branches with cheerful carolings, might be supposed to censure such a philosophy; and the trees of the forest clapping their hands, would stun the in-

supicious rather ; or the loud rolling of the sea overwhelm the unhappy voice, which would dare deny a God ! Does not the general incense of surrounding nature, ascend as a " reasonable service " to the Maker of all ? And is not he a strange anomaly in the field of wonders, who, more wondrous than all else, though assailed by evidence at every sense, is contented in imagination to lower the majesty of a boundless creation, into the dim and shadowy nothingness of a trifle, which arose without an Author, worthy of that name ; which is too trivial to need support ; and which will eventually pass away without leaving even a chasm in the place which it once occupied !

We argue the being of a God likewise from the power of conscience, which pursues the murderer through pathless wilds ; or which rather accompanies him in his flight, a part of himself ; enthroned in his breast, and never fully deposed, terrific conscience holds her inexorable court : or if occasionally overpowered, as the voice of wisdom lost in the whirlwind, yet she soon resumes her authority, and speaks at intervals in a language all her own. Oh conscience ! thou dreaded tormentor of guilt ! surely it is the horror of thy lash, that drives ungodly men to wish there were no God : for fall faithfully hast thou testified in all ages, the futurity of supernal retribution. And monarchs on their thrones, who have imagined divine honors to themselves, have trembled at thy voice, when every other admonition was repelled by circling courtiers, by the drapery of royal residence, by the glare of pleasures, or whelmed in the field of battle, by the shock of arms. But there are moments when conscience will speak, and its message is one and only one, finely given on the sacred page ; " Know, that for all this, God will bring thee into judgment."

Why all these fears if there be no God ? On what principle do we erect the great white throne, and imagine the awful assessor ? Have we actually forded the gulph ; or have disembodied spirits come back again to divulge the proceedings of the distant court ? Have we heard the heralds ? Have we seen the Judge ? Have we marked the verdict, or measured the region of despair ? Have mortal footsteps passed the avenues of Judgment's Hall, and by the light of penal fires, have we written down the items ? and has some pen dipped in the infernal lake, recorded all these particulars, which conscience, utterly unassisted by Scripture, has at least epitomized, and foretold in every age ?—Full many a mortal has witnessed all this ;—but no one has returned to tell in the ear of affrighted impiety, the incommunicable tale. If then, conscience anticipates the whole, which it does, that a state of rewards and punishments will follow after death, and that " God is not mocked," it is quite evident that God himself must have written this law in the hearts of heathens, their own thoughts accusing, or else excusing one another.

The sentiment of the Atheist is hostile to morality. Has it not appeared in all ages, that passion has often overpowered reason ? if criminal passion be dangerous, and ought to be curbed, we ask, what shall restrain the man of pleasure or of violence, when reason is contemptued, and human laws evaded, if it be not the apprehension of an all-seeing and avenging God !

*To the Editor of the Spiritual Magazine.*

SIR,

It is to be lamented; that the periodical publications of the present day are so destitute of real and honest Calvinism ; in some of them that system of gospel truth is so defaced with the cement of *false* candor, that scarcely a trace of its glory can be seen. In others we may see the system *in ruins*, and a few fragments left; which prove that it was once a goodly edifice ; but among these fragments there is such a profusion of the *deadly night-shade*, as is sufficient to poison a world. Think then Sir, with what pleasure I read the Prospectus of your Magazine, greatly desiring to see one embracing the whole circle of divine truth : without corrupting its doctrine, neglecting, or legalizing its precepts, as remote from *real* Arminianism, as from *real* Antinomianism. Some pieces in your numbers, delighted me much, but some staggered me ; and I almost despaired of the object of my desire. The subject which has more particularly wounded my feelings, is that on *Reconciliation*, by your Correspondent *Joseph* : a piece in my apprehension calculated to do the greatest injury to the souls of men ; and which pours contempt upon a doctrine without which the whole system of truth is defaced. I trust Mr. Editor; that your impartiality will permit the following remarks to appear in a corner of your next number. If they should meet the eye of Joseph, I beseech him to reconsider the subject, as for myself my heart recoils at the sentiments he has advanced as a species of Socinianism, not generally known : he says ;

“ *Reconciled God* ; Such an epithet is not authorized in the word of God ; but plainly repugnant to the whole tenor of revelation : for if Jehovah be at any time *reconciled* to his people, then there must be a time in which he was *irreconciled*, and consequently, a change must have taken place, in his mind.” “ He never was *irreconciled* to their persons. He never will be *reconciled* to their sins. Their persons were as dear and precious to him in their unregenerate state, yea, before he made the world, as they are in their highest attainments in spiritual life, or ever will be in his immediate presence. No longer, my Brother *approach Jehovah as a reconciled God*, but go to him in his glorious Covenant Character, as the unchanging God of Israel.”

Are we not Mr. Editor, to regard the righteousness of Jehovah's moral perfections and government as well as his Covenant Character towards his people ? or are we to doubt the one at the expence of the other ? Is it not the glory of his Covenant Character that provisions are made in that Covenant for the glory of his moral perfections ? Has not Jehovah as a moral Governor been justly provoked by the sins of his designated people, and are they not deserving of wrath even as others ? Did not justice demand satisfaction ? Could Jehovah be unchangeable in his being and perfections, in saving them without that satisfaction ? And is not the Lord Jesus Christ the Mediator of the new Covenant, who by his life, suffering, and death, gave perfect satisfaction to every divine perfection : and

thus made *reconciliation for iniquity*? Dan. ix. 24; and peace by the blood of his cross? Col. i. 20. Who put him to grief? Was it not his father's frown that pierced his soul while justice struck the tremendous blow? These questions are presented to the consideration of Joseph.

The Writer of this, believes with as confident a faith, as your Correspondent, the immutability, unchangeableness, and eternity of Jehovah's love to his people, and that there can be no change in the divine mind; but there is nothing in either the term *reconciled God*, or the truth meant by it, contrary to these things. Jehovah has no *passions*, but he has perfections, which in their nature stand opposed to the salvation of sinners; and the greatest proof we can possibly have of the eternity of God's love to his people, is the provision he has made to satisfy these perfections, and open a just way for every Covenant blessing to be bestowed upon the objects of his love: though they have sinned against him. Let the refined Socinians say what they may to me, it is an evident truth, that a holy, just, and faithful God, could not save the objects of his love, who had transgressed his law, and insulted his perfections, without perfect satisfaction to his insulted attributes. The glorious doctrine of the atonement, was for the purpose of satisfaction; and satisfaction effected *reconciliation*: so that divine justice is perfectly *reconciled* to pardon, embrace, and save that man that believeth in Jesus. After all this I am told by your Correspondent, "*Not to approach Jehovah as a reconciled God!* but to go to him in his glorious Covenant Character, as the unchanging God of Israel." Was such an exhortation ever found in any language, or addressed to any people under heaven before? What are all his lovely Characters as the Covenant and unchanging God of Israel, unless I can approach him as my reconciled God in the atoning blood of his dear Son? I am a guilty sinner. God is just. His throne is established in righteousness. How then can I come before the Lord, or bow before the high God? Thousands of rams, ten thousand rivers of rich oil; yea, my first-born, the fruit of my body for the sin of my soul, would not make peace. Such a price would fall infinitely short of that demanded, to make *reconciliation*. But eternal thanks be to the Covenant unchanging; and eternal God of Israel, that he in his glorious plan of salvation, ordained that it should be effected by the Surety, Substitute, and Savior of his people; and he accomplished the work, and offered himself a sacrifice to God, for a sweet smelling savor: and now he says to every believer in the Lord Jesus Christ, *I am pacified towards thee*.

Is there no reason to suspect, that Joseph is some crafty Socinian? who wishes to show how united they are in their creed, in denying *reconciliation* by the blood of Christ, with those persons who leap over the moral government of Jehovah, to the counsels of eternity, without regarding the offence given by sin, nor the reconciliation made to God for it....the one denies a *reconciled God*, by the death of Christ, because he says, the Creator was always *reconciled* to his creature; and that if the man does his best the Creator requires



no more. The other denies a *reconciled God*, because he was always *reconciled* to his people : and say that there is no more required than for them to "approach him in his Covenant Character as the unchanging God of Israel." Thus the one and the other *agree*; the first, by making the relation of God as a Creator, the latter by making his Covenant Character to his people, to supersede the necessity of reconciliation to God, for iniquity, by the blood of Christ.

What can a sinner do, who has no knowledge of the Covenant Character of Jehovah, when alarmed by the convincing operation of the Holy Spirit, of the evil of sin, the holiness, justice, and wrath of God, and the curse which he has deserved? The Socinian will send him to the mercy of his Creator; and Joseph will send him, to the Covenant Character of Jehovah; here is no atonement, no *reconciliation* for his iniquities! How can the guilty sinner hope in such a case? he cannot indeed, his hope if he has any, must spring from *pride*, or *presumption*. I must say, it would be an act of the most daring presumption, to approach Jehovah, without approaching him as a *reconciled God*, through the death of his dear Son. But let the poor convicted, condemned, and perishing sinner, be directed to the Lamb of God, who made *reconciliation* for his iniquity; and through him, to Jehovah, as a *reconciled God*, who received in the sacrifice of his dear Son, perfect satisfaction for all the insults offered, by sin to his divine and moral perfections; and let him be informed, that he has the veracity of a faithful God, to encourage him to hope for pardon, peace, and eternal life; he then has Christ, revealed to him by the Holy Ghost, he rejoices in a *reconciled God*, in the God of peace, his eye fixed on the sprinkling blood of Jesus: having entrance to the holiest of all, then indeed *without presumption*, can he "approach Jehovah in all his glorious Covenant Characters, as the unchanging God of Israel, without variableness, or the shadow of turning." Whatever Covenant Character Jehovah sustains, his being *reconciled* to me a sinner, stamps a glorious lustre upon them all. *Reconciliation* by the death of Christ, was not a reconciliation of the mind of God, but of his perfections; and there was a time in which these perfections were not *actually* satisfied, only as they rested in the fidelity of the great *reconciler*.

This is the greatest proof of the unchangeableness and immutability of the divine will. God's love to his people, his determination to save them, this hatred to sin, and his purpose, not to pardon it without satisfaction, are all unchangeable. This satisfaction, the eternity of his law, justice, and faithfulness, demanded from eternity, he appointed his own Son to be the Mediator, and the office of a Mediator, is to *reconcile*; to make peace: this he did by the blood of his cross; and it is in his Mediatorial capacity he sends the Holy Ghost to conquer the enmity of the heart in all the objects of his love.

I perfectly agree with Joseph, in his description of *that reconciliation* which is effected in the hearts of the Lord's people; his remarks are strictly just; but this is by the powerful operation of the Holy Ghost, revealing to the soul, the efficacy of the death of Christ. Surely Joseph will not say, that the hearts of God's people were

*actually reconciled* to the plan of his love and mercy, or to the dispensation of his providence and grace, when Christ died on the cross, or that we are actually at peace with God before we believe in the Lord Jesus Christ, this certainly would be contrary to the whole tenor of revelation.

Joseph explains what he means, by the term *reconciled God*, in exposing *properly* the self-righteous in attempting to compromise matters with God, and doing their best to satisfy law and justice, expecting him to dispense with the full demands, and accept of, and yield to their supposed obedience, "*this* (he says) **WOULD INDEED BE TO RECONCILE GOD.**" and did not the Lord Jesus Christ according to divine appointment, satisfy law and justice? and did not Jehovah accept the sacrifice as the *full* demand of both? and is **NOT THIS INDEED TO RECONCILE GOD?** And will Joseph continue to assert, that by this "the glory of God is tarnished, and his existence annihilated?" What must we say of such men of God, as *Dr. Goodwin, Dr. Twiss, Charnock, Witsius, Whitfield, Toplady, Romaine*, and a goodly host besides, who gloried in the term and signification of a *reconciled God*? Shall we be persuaded by your Correspondent, that they gloried in, and proclaimed a doctrine "not authorized in the word of God, and plainly repugnant to the whole tenor of revelation?" Is it not great temerity in a young beginner, who for the "first time has taken up his pen for any periodical work," thus to brand a most distinguishing doctrine, and the sentiments of those *heavenly men*. I sincerely hope, his letter may not do that injury to your publication, or to the souls of men, which according to my apprehension it is calculated to effect. May you Sir, have great grace, and discernment, in conducting a publication which has promised so much for the promotion of Gospel truth.

I have the pleasure to subscribe myself,

Your's in the truth,

London, June 18th, 1824.

A REAL CALVINIST.

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#### GODLINESS, A VERY GAINFUL TRADE.

A *Merchant* that drives a rich *trade*, will by a *bargain* in one morning, get an hundred pounds or more; whereas many other poor people are fain to work hard to get a shilling, or eighteenpence a day: now every one would fain be of the *gaining side*. It is the common voice of nature, *who will shew us any good?* How shall we come to be rich? O prize the *trade of godliness* then, therein is great *gain to be had*; as for the works of *morality and common grace*, they are like the *trade* of the poor laboring man, that earn *some small matter*, that works hard, and gets only *some outward blessings from God*; but *godliness*, is *full merchant's trade*, that brings in hundreds and thousands at a *clap*; and such a trade *God* would have us set our

hearts upon, to look after great and glorious things ; as *Cleopatra*, the *Egyptian Princess* said to *Mark Antony*, it was not for him to *fish for gudgeons, but for towns, forts, and castles* ; so it is not for those who are acquainted with the ways of *godliness*, to be *trading* for poor things, for temporal, transitory *trash* ; but for *eternal life, glory and immortality*.

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#### SATAN SUITING HIMSELF TO ALL HUMOURS.

It is observable, that a *hunter* or *forester*, goeth usually in *green*, suitable to the *leaves* of the trees, and to the *grass* of the forest, so that by this means, the most observant in all the *herd*, never so much as *distrusteth* him, till the arrow stick in his sides. And thus the *devil* shapes himself to the *fashions* of all men. If he meet with a *proud man*, or a *prodigal man*, then he makes himself a *flatterer* ; if a *covetous man*, then he comes with a *reward in his hand*. He hath an apple for *Eve*, a grape for *Noah*, a change of raiment for *Gehazi*, a bag for *Judas*. He can *dish out* his meat for all palates, he hath a *last* to fit every shoe, he hath something to *please* all conditions, to *suit* with all dispositions whatsoever.

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#### THE OBSTINATE SINNER DESERVING ETERNITY OF PUNISHMENT, AND WHY SO?

Two men playing at *Tables* by an *inch* of *candle* in the night time, and being very *earnest* in their game, the *candle* goeth out, and they perforce give over, who (no doubt) if the *light* had lasted, would have *played* all night very willingly. This *inch* of *candle* is the time of *life*, allotted to a wicked man, who is resolved to *spend* it all in *sinful* pleasures and pastimes ; and, if it would *last* perpetually, he would never *leave* his play : and therefore, since he would *sin eternally*, (though by reason the *light* of his life *goeth* out, he cannot) he deserveth *eternal* punishment.

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#### FRAGMENT.

Christ, without any demerit of his, suffered our punishment, that we, without any merit of our own, might obtain his grace.

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GOSPEL TRACT SOCIETY. It is with great satisfaction we have to announce the formation of two more Auxiliaries to this Society : one at Brighton, on the 22<sup>nd</sup> of June, and the other at Lewes, on the 24<sup>th</sup>.

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CAMBERWELL-GROVE CHAPEL ANNIVERSARY, will be held by divine permission, on Tuesday the 20<sup>th</sup> inst. when the Rev. John Rees, the Rev. Joseph Irons, and the Rev. Henry Heap, are engaged to preach.

## REVIEW.

*Sixteen Lectures on the Influences of the Holy Spirit*, by Thomas Mortimer, M. A. 8vo. price 10s. 6d. bds.—Seeley.

On a cursory view of these Lectures, we should say that though full of excellent truths, yet the mode in which they are brought forward does not suit us. The Author continually puts those things for causes or inducements of divine blessing, which we consider as the consequences of it; and is evidently not acquainted extensively with the deep things of God: yet is the work elaborate, affectionate, pious, and highly pleasing. It would give us pain to say any thing detractory of it, any further than we profess to address those who know the Lord, and most of whom are not mere sciolists in divine things:—we are bound (as not to misrepresent an Author so) not to mislead our Readers. This work is full of information to those who know little, but will be found very deficient to those who know much. We call the work milk for babes: the Author stands on the Rock of Ages, and as far as he knows, boldly and in a most interesting manner, contends for the truth as it is in Jesus. Let it be remembered that great men were not at first what they became afterwards, and we wish the Church of England many more such sons as Mr. Mortimer. When we say milk for babes, we do not mean to intimate that there is the slightest deficiency of talent, either natural or acquired; though certainly the style is neat, rather than elegant, much less elevated; and mild, rather than fiery and vigorous: but we mean that in a spiritual sense, it is a course of lessons on the first principles of general truth; and would take the same rank in our Churches, as the Primers in the schools.

The Author considers the Divinity, Personality, and Operations of the Holy Spirit. The first Lecture which is introductory, urges most solemnly upon the Churches at large, an increased attention to this momentous subject. Having mentioned the Ephesian Church, the Author remarks that prior to a certain visit,

“These Ephesian Disciples were uninformed as to the descent of the Holy Ghost upon the Church, in his miraculous powers and sanctifying grace. They knew not of the glorious event, which we this day commemorate. And, until thus interrogated and instructed by the Apostle, at what a low ebb was their Christianity! No knowledge of that Spirit, which “helpeth our infirmities;” which “maketh intercession for the saints, according to the will of God;” which teacheth us what to pray for as we ought; which begins, carries on, and perfects, the work of religion in the human heart; and without whose grace man is undone for ever.

But let us turn from the men of Ephesus, and direct our attention nearer home. Alas! how great is the ignorance which prevails on this subject, even in our own happy country, where the light of Revelation shines with meridian splendor! How many, who, although they have heard the name of this Sacred Personage, have never acknowledged his Divinity; and are as unacquainted with his character and offices, as the untutored Indian, or savage New-Zelander! Not that they are ignorant of the properties or elegances of life; or insensible to the charms of literature or the accomplishments of education. Ignorance or insensibility on these points they would depreciate as a defect and disgrace; and yet it is esteemed no deficiency to be unacquainted with the Sacred Scriptures; and no reflection upon their moral character, that they “have not the Spirit,” and consequently, are living “without God in the world,” page 10, 11.

The Author tells us, that to admit the Holy Spirit aright, we must receive him, 1. with docile meekness, *as, &c.* 2. in childlike simplicity, *&c.* 3. with unfeigned submission to his laws, *&c.* It seems to us, that in all these cases, the medium or mode, is put for the effect of the Spirit's entrance.

Lecture II. commences with the following passage;

"It is one peculiar feature of the Christian dispensation, that while it proposes the most exalted blessings to man, which as a reasonable being he is capable of enjoying; and discovers the most sacred mysteries—mysteries of mercy and grace, which even angelic intelligences "desire to look into:"—yet it ever addresses him as incapable, through his own goodness, of meriting those blessings; and insufficient, through his own unassisted mental exertions, to comprehend those mysteries. And, however humbling to the pride of man such a statement may be, it stands, nevertheless, written as with a sun-beam in the page of Revelation: "Not by power, nor by might, but by my Spirit, saith the Lord of Hosts." page 26.

We admire the Writer's design when he exhorts us to expect enlargement of heart in our approaches to a throne of grace; but we startle when he says, page 38. "we never need want the spirit of prayer." In page 42, we are thus called to holy vigilance;

"If the consideration, that God dwells in the hearts of his people, be full of comfort, it is also fraught with important consequences, and serious obligations! It becomes us not only to pray, but to watch, agreeably to the command of our Blessed Master: "What I say unto you I say unto all, Watch." How readily is the doctrine admitted into the head—how little is it pondered in the heart, and practised in the life! Christians may here learn a lesson from Jewish Priests, and even from Vestal Virgins. Oh! how necessary to keep alive the fire on the altar of this temple!—not only to prevent its being extinguished, but to keep it burning, burning brightly too, and towering toward that heaven from whence it first descended, and toward Him who came down from heaven, to kindle it in the hearts of his people." page 42, 43.

The following remark is excellent;

"Alas! how often have "the cares of this world; and the deceitfulness of riches, and the lusts of other things," entering into the heart, stopped its temple worship, driven all holy affections out of the soul, and even caused the Divine Inhabitant to depart! There has been the altar without the sacrifice; the temple without the Deity. And let any one look into the state of many professors of religion, and say whether the spirit of the world be not eating out the vitals of the Church: not by persecution, but by allurements, making the Church so much like the world, and the followers of Christ so much conformed to "the maxims of man." Oh, then, stand we on our guard against a worldly spirit, remembering that "all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but is of the world;" page 48,

In Lecture III. the Spirit's work in convincing of sin, righteousness and judgment, is well stated, except that the Author confines the idea of "judgment," too much to the last day; whereas it evidently refers chiefly to the casting down of Satan, and of the principle of depravity in the hearts of God's children; our Savior says, "Because the prince of this world is judged."

Lecture IV. treats of access to the Father through the Son, by the

Holy Spirit's drawing, &c. We regret the total omission thus far in the work, of any full and proper allusion to the Covenant of grace, as a Covenant; neither does the Author appear to feel pleasure in regarding the doctrine of personal electing love: yet he is far from opposing it up to this point. He speaks boldly of the claims to adoration and gratitude of the most blessed Trinity.

"The Eternal Trinity is to be glorified in the great work of man's salvation. What God, then, hath joined together, let not man put asunder. Let each of the Glorious Persons in the Divine Essence be honored." page 102.

Lecture V. regards "the Holy Spirit as opposed to the spirit of the world, and as unfolding the riches of the divine benevolence."

This last expression, "the Divine Benevolence," sounds oddly to us; we are not afraid to use the terms, everlasting love, distinguishing grace, &c.

When describing the joys of the believer (under the Spirit's anointing operation,) calmed in trouble, and illumined when occasionally melancholy and dark, but now going on his way rejoicing,—the Author excellently adds;

"But, would any conclude that such feelings are natural to him, let them see him when he is destitute of these heavenly consolations. How many his fears how dark his prospects, how dejected his spirits, how weak his faith! He sinks down into the dust. Every thing is a burden and a cause of sorrow; and he feels that he "cannot so much as think a good thought of himself." But even then, the language of his heart is, "Though he slay me, yet will I trust in him!" His very afflictions teach him some most salutary lessons; and at length the light of God's countenance is lifted up upon him, and, with singing, he goes on his way, travelling to Zion." page 136, 137.

The remaining Lectures regard Prayer, Spiritual Consolation, Promises, the Carnal mind mortified, Depravity in the inner man, Hopes, the Divine Image, Sealing the Christian unto the day of Redemption, &c. &c. The Spirit's office in these immediate relations is stated.

If it be lawful to say so, we would hint that there is too much Scripture in these Lectures: we do not expect when we buy a Course of Sermons, to find we have little else in them than a Concordance. Neither indeed is this the case here; yet almost every passage is so full of texts—the whole of which texts are not necessary to the argument, that the attention is broken, and consequently the work rendered comparatively heavy: for we will boldly assert, that any work on Scripture has too much of texts in it, when it has more than is friendly to the interest and perspicuity of the discussion in hand.

Far be it from us to depreciate the quotation of Scripture: we consider that the riches of a Sermon, as far as regards its composition, consist in the opportuneness and recurrence of texts,—well adapted; but too many, however piously intended by the Compiler, weaken his own object,—darken counsel by words, not without knowledge, but introduced just then without cause. Even the sun himself would be out of place if he shone upon us in the midnight hour.

Throughout the work, the Author eulogizes the blessed Spirit, and extols the sacred word of God.

"Without the Spirit's assistance, we are unable to contemplate this Blessed Object. Behold the world around you. The things of time make the deepest impression upon the minds of men. Its perishable riches, pomps and vanities, appear to have every attraction for the human heart. How many, who are feelingly alive to the beauties of Nature, to the refinements of Literature, and to the discoveries of Science, have yet no desire to contemplate the grandest of all subjects, even the Glory of Christ, as displayed in the "word of the truth of the Gospel!" Oh, miserable Infatuation of deluded men! admiring the works of God, but neglecting his word! extolling the wonders of Creation, but mute as death, and cold as marble, upon the glories of Redemption, "even the unsearchable riches of Christ;" "which none of the princes of this world knew; for, had they known,.....they would not have crucified the Lord of Glory." page 357.

In illustration of our last remark, we note that this fine passage would be still better if it ended at the word redemption; for the subsequent pieces of text are wholly superfluous, however in themselves affecting and precious.

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*The Return of Prayers, a Treatise, &c.* by Thomas Goodwin, D. D.

The name of Goodwin would, with the judicious and highly spiritual enquirer, recommend any work: though there are many in the present day, who, professing to be great readers, and keen judges of what is excellent, scruple not to censure this Author, whose depth and originality is in fact beyond their compass, and whose glorious statements of invaluable doctrine, are far too elevated and warm for the grovelling and earth-born axioms of a temporizing theology. He takes every view of the subject, which a fertile and pious soul could either suggest or require. Tidings of peace are annexed for distressed consciences, from the words Psalm lxxv. 8. God will speak peace unto his people, and to his saints, &c. Many cautions are added against relapsing into folly:—the whole is full of comfort and instruction. Happy is the man, who, having enjoyed the sweetness of prayer, is aware of Satan's devices, and would gladly be stirred up by way of remembrance; knowing that freedom and importunity in prayer, involve whatever is glowing in consolation, and invulnerable for security. Let the man of God continue instant in prayer; this will be his best safeguard from folly;—he who falls from his knees cannot fall far.

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*A Letter to Mr. Joseph Cottle, in which his "Strictures are Examined, &c. &c."* by Thomas Reed.—London, 1824, 1s. Paris.  
 (Concluded from page 62.)

It is much to be regretted that no one competent to enter the lists has openly and fairly attacked Dr. Hawker on the points of difference between him and the professed Calvinists: Mr. Cottle seems so much out of his element, when treating of theology, that we wonder any one should answer him seriously. The truth is, that a peculiar unction attends the writings and the preaching of the Author of the Morning and Evening Portions, and even those of the

pious, who form exceptions at they know not what, are so staggered by the excellence of the whole, that they care not to take up the pen. Others with a name to live while they are dead, are opposed to him only in proportion to his elevation in point of zeal, usefulness, and orthodoxy, above other ministers of the present day. Mr. Reed argues for the holy tendency of divine truth, and fearlessly challenges the proof of sundry presumptuous assertions.

Were not the subject too grave for pleasantries, we should say that it is truly amusing to see how writers of this class, attacking the Gospel of Christ, do in the very same tirade as that in which they vilify Calvinism; and dishonor the doctrines of our established Church.

"Permit me once again to remark, before I leave this part of your charge against Dr. H. that it forcibly strikes my mind, that you are as much filled with enmity to the doctrines of the Church of England, as you are to Dr. H. The former you have not indeed expressed for good reasons, but I think it is as perfectly apparent, from other parts of your book, as the latter. Some remarks in your 18th page, suggest all this to my mind. From thence I gather that the doctrine of God's election of his people in Christ, as set out in the 17th Article of the Church, offends you. That you may bring this most consoling doctrine to the family of God into ridicule and contempt, you say, "Whatever the elect are, or do, or say, or think, operates as no impediment to their election, though they live like apostate spirits, they must sit down in the kingdom of heaven." Thus you insinuate that those who receive, and heartily embrace the scriptural, and Church of England doctrine, of God's sovereignty, are characters of the most abandoned description; and as you know this to be untrue, it is certain you hate the persons of the elect, on account of the displeasure you feel against what they believe." p. 11.

How very easy is it by long-drawn inferences to arrive at any conclusion, which may suit the prejudice of the moment. Mr. Cottle has made the notable discovery that Dr. Hawker's sentiments tend to subvert the very basis of civil order.

"Sir! you know, as well as I can tell you, this is false. Dr. H.'s sentiments do no such thing:—I am really grieved that you are so often making such untrue, and unjust declarations. Had Dr. Hawker been a traitor to the sovereign of the realm you could not have spoken more reproachfully of him than you have. I demand of you, Sir, to shew me the place, the community, the family, where such effects have been produced, as the subversion of the basis of civil order, by Dr. H.'s doctrines? Until you do this, you will not be held guiltless of uttering a most cruel slander, against a peaceful and exemplary servant of Jesus Christ, and a faithful minister of the Church of England." p. 13.

Mr. Reed admonishes the Writer from the fate of Hananiah, who withstood Jeremiah: indeed we would not willingly be leagued with Alexander the Coppersmith, or with any other reviler who greatly withstands the words of those whom God the Spirit has condescended peculiarly to honor.

We could ourselves hardly believe that any man in his senses could have uttered the following calumny against Dr. Hawker, viz. that his primary design in preaching appears to be to interdict his followers from bewailing and forsaking their sins, as well as from aspiring after holiness. Mr. Reed notices this with peculiar severity; but we refer to his Letter itself, which is truly interesting, and can



only say that such language against a Divine, whose zeal, endowments, and usefulness are, in the eye of an enlightened reason, a most brilliant ornament to our established Church, augurs fearfully for the man who advanced it,—and hardly less portentously to those who receive it with any other feelings than astonishment, grief, and indignation: while it will follow if Mr. Cottle be right, that the Holy Spirit is daily and weekly setting his most blessed seal to a dangerous heresy.

*Mount Ebal Levelled, or Redemption from the Curse*, by Elkanah Wales, M. A.—London, 1823. 5s. 6d. Offer.

This book treats on the condition of sinners under the law;—the nature of the curse;—Christ's being made a curse for us;—the blessings and claims of redemption, &c. The style is pithy, and the whole full of excellent sense, and spiritual divinity. The Author does not spare heretics of any class; speaking of Socinus and his doctrines, he recedes to an earlier period;

"This heresy was first hatched by Pelagius, about the time of Augustine, and about 700 years after, revived by Abailardus, in the time of holy Bernard, (as it seems by his writing against him,) and now of late, started again by Socinus, with an advantage of more liveliness, as it is usual with heresies, when they come to a second and third resurrection. For thus they deliver themselves more particularly." page 107.

We will not answer for the following passage;

"Yea, there is a strange People called Quakers, lately sprung up, which have borrowed their abominable opinions, and wild practices from other sects, and patched them up unhandsomely like a beggar's coat. Among other errors, they broach us this down-right Socinianism, that Christ in the flesh, with all that he did, and suffered therein, was but a figure, and nothing but an example; whereby both masters and scholars do with one blow destroy the satisfaction and merit of Christ, and consequently the whole work of our redemption. Let us abhor this damnable doctrine." page 113.

We love to see moral inferences drawn from spiritual privileges, and clear Evangelical doctrines,—as in the following passage;

"But we may well mourn over the desperate carelessness of the greatest part of parents and masters, which suffer those that are under them to continue in that woeful plight, without looking after their recovery; yea, give them leave in these licentious days to run up and down from one sect to another, and from one wickedness to another, and to make themselves still more vile, and yet do not restrain them; as it is said of Eli, 1 Sam. iii. 13. And what shall we think of those parents that encourage their children to sinful ways? they may swear, scorn at godliness, break the Lord's day, profane his worship, neglect, yea trample upon his ordinances, and they give them good leave to do so, (saying) to them, as Rebecca said to her darling, Jacob, when she set him on to get the blessing, Upon me be thy curse, my son. While you carry thus towards them, I tell you, you may bless them morning and evening! Ah cruel father, mother, master, dame, you must one day answer for their souls, and their blood will be required at your hands. You say you love them, and would see them do well; but I beseech you, love them better than thus, or you will one day wail and wring your hands, to see them irremediably miserable." page 43.

The whole work abounds with spiritual beauties: the exhortations and directions are truly precious, and superior.

## CHRIST,

*The name which is above every name.*

CHRIST to exalt, was heaven's eternal plan :—  
 FOR Christ, Jehovah formed his creature man ;  
 TO Christ, Jehovah gave the chosen race ;  
 ON Christ, Jehovah all their sins did place ;  
 IN Christ, Jehovah's glory is secur'd ;  
 BY Christ, Jehovah's children are restored ;  
 THROUGH Christ, Jehovah shews his sovereign will ;  
 WITH Christ, Jehovah's Church shall ever dwell.  
 Christ to exalt, the Holy Ghost displays,  
 His sacred influence in the day of grace :—  
 FOR Christ, the Holy Ghost the soul renews,  
 And all its vileness, wants, and weakness, shews ;  
 TO Christ, the Holy Ghost the sinner brings,  
 And makes the rebel own, *This King of Kings* ;  
 ON Christ, the Holy Spirit doth dispose,  
 The feeble saint to rest, whose'er oppose ;  
 IN Christ, the Holy Ghost makes mourners know,  
 That helpless souls have balm for ev'ry wo ;  
 BY Christ, the Holy Ghost this truth hath taught,  
 Redemption's glorious work was fully wrought ;  
 THROUGH Christ, the Holy Ghost to sinners shews,  
 All the rich treasure of God's covenant flows ;  
 WITH Christ, the Holy Ghost this truth makes plain,  
 The Church in glory shall for ever reign.

AROUND the Throne, both saints and angels fall,  
 BEFORE Christ's feet, and " Crown him Lord of all ;"  
 BELOW, on earth, the chosen learn his worth,  
 BENEATH, in hell, bold rebels feel his wrath ;  
 BETWEEN the Church and justice, he was plac'd ;  
 BEHIND the back of God, the Church's sins he cast ;  
 BEYOND the Church's guilt, his merits rise ;  
 From him, the Fountain, flow her rich supplies.

Christ to extol, be my perpetual aim,  
 His praise to publish, and to spread his fame :  
 FOR Christ, my soul, may all thy pow'rs engage,  
 Though men oppose, and furious devils rage ;  
 TO Christ, my soul, with all thy sorrows come,  
 Thy Balm, thy Bread, thy Refuge, and thy Home ;  
 ON Christ, my soul, with all thy troubles rest,  
 To cheer when fainting, and support when 'pressed ;  
 BY Christ, my soul, so God in love decreed,  
 Thou art from Satan, guilt, and bondage freed ;  
 IN Christ, my soul, thy endless life is sure,  
 Though storms and darkness here, thou long endure ;  
 THROUGH Christ, my soul, thine everlasting Friend,  
 Thy painful journey shall triumphant end ;  
 WITH Christ, in glory, thou shalt ever dwell,  
 And sing the praises of Emmanuel.

*Ramsgate, May, 19th, 1824.*

E. G

## AN ODE,

*Written in a season of sore trial.*

Depress'd my inward spirit mourns,  
 I know not where for help to flee ;  
 Oh that my Saviour would return,  
 And from this bondage set me free :

The heavens as brass above my head,  
 Reject my fervent cry;  
 The earth as rusty iron spread,  
 Denies her wont supply,  
 All creature help  
 From me is fled,  
 In vain I seek for solid comfort here,  
 The universe to me is barren, void, and drear.

But ah! methinks a distant sound,  
 A small still voice salutes my ears;  
 A sovereign remedy I've found,  
 King Jesus' precious form appears:  
 Hear the sweet accents of his voice,  
 "Thou burden'd soul draw near,  
 Be not dismayed but still rejoice,  
 Thy great Deliverer's here;  
 On me depend,  
 I am thy friend,  
 I'll never leave, but in the trying hour,  
 I will defend thy cause by my Almighty power." T. K. H.

## A SATURDAY EVENING'S REFLECTION,

WHILE THE CHURCH BELL WAS TOLLING.

May 15th, 1824.

See the deluded, thoughtless World, press on!—  
 Spite of each warning voice—perpetual giv'n;  
 Eager they grasp at bubbles—e'en when gone—  
 Fearless of hell—nor seek, nor care for Heav'n.  
 The unregen'rate Band unite to prove,  
 Nature's unceasing hate of Sovereign Love.

My Soul! to thee, what saith that mournful sound,—  
 Dolefully reverbrating in mortal ears?  
 It speaks to all,—to thee, it points the ground  
 Of all thy hopes,—the cure of all thy fears.  
 Oh! blissful token, that 'ere long should be,  
 Lost to this time-state,—blest eternally.

But I would not, o'er-anxious, long for home,  
 While, Glorious Leader! thou art still my Guide;  
 Thou wilt not leave *him* without Thee to roam;  
 Whom none on Earth, in Heav'n, he hath beside.  
 Oh! Jesus, Master! may thy will be mine,  
 As person, int'rests,—yea, my all are thine.

Thou art, and e'er hast been, the faithful Lord!  
 Thy Grace—Thyself, are now my only stay;  
 I praise Thee, for the treasures of thy word,—  
 Thou art indeed—The Life—The Truth—The Way.  
 Lord! manifest Thy love—Thy grace make known—  
 Teach me to live on Thee, to Thee alone.

As by thy powerful arm, I'm still secure;  
 As by thy favor daily I'm supplied;  
 Still may thy Covenant,—eternal—sure,  
 Dispense its blessings, whatsoe'er betide:  
 Then cleaving to thee, at the last shall I,  
 In Jesus *living*, so in Jesus *die*.

W.

Paris, Printer, 63, Paternoster Row, London:

THE  
***Spiritual Magazine;***  
OR  
**SAINT'S TREASURY.**

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*There are Three that bear record in heaven, the FATHER  
the WORD, and the HOLY GHOST; 1 John v. 7.*

*Contend earnestly for the faith once delivered to the  
saints, Jude 3.*

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THE  
**GREAT QUESTION ANSWERED,**

*Or, the Grace of God Invincible and Irresistible.*

Pourtrayed in the miraculous Conversion of a poor hard hearted  
Jailor, taken from Acts xvi. 30, 31.

*"Sirs, what must I do to be saved?"*

*"Believe on the Lord Jesus Christ, and thou shalt be saved."*

MULTITUDES are dropping into hell, without ever making the least enquiry, where am I going, or what am I doing? Multitudes are making the enquiry, but alas, never, never obtain the much wished for answer. Multitudes make a flourishing profession, and entertain an apparent happy persuasion that God and their souls are on good terms, or that they have made their peace with him. But the subject on whom this paper now treats of, may be ranked amongst those who are far from God by wicked works, and of whose conversion we should, according to our view, think there was not the smallest chance; and after such a conspicuous display of the sovereignty of Jehovah, in his choice of his own subjects, let none despair; for no one, according to human calculations, could be further off, or less liable to be put even in the way. But let none dare to presume, for he only out of a number of fellow mortals, standing on the same dangerous precipice, was plucked as a brand from the pit of hell,—  
"Is not this a brand plucked from the fire?"

The history of this man's conversion we have at large recorded in the 16th chapter of the Acts of the Apostles; Paul an Apostle of the Lord Jesus Christ, and Silas, one whom the Spirit qualified to be fellow laborer with Paul in the Lord's vineyard: by a vision that appeared unto Paul in the night, there stood a man of Macedonia and prayed him, saying, Come over into Macedonia and help us. Here we see as in a glass, the finger of God pointing out, where his lost sheep were wandering on the mountains of error, where they had been scattered in the cloudy and dark day of nature's ignorance and un-

belief. Paul and Silas directed their steps to Philippi, a large and populous city ; and the first trophy of divine and sovereign grace, plucked from out of Satan's fold, was a person named Lydia, whose heart we are told the Lord opened. In order to carry on the designs of a Covenant God, in the erection of his living temple, Satan is permitted to sound an alarm amongst his subjects, and in his camp ; and by Paul silencing with divine power, a sorceress, or one who had to do with Satan's agency, her masters being robbed of their gains through her witchcraft, soon roused the public feeling against them, and they were, by God's determinate counsel, committed as public disturbers into the jail at Philippi, and why ? because one of the Lord's hidden ones was the head jailor, belonging to that prison ; shewing us in striking colors, what certainty, and what efficacy, follows the divine counsels, in all periods of time, and in all parts of his wide dominions. The conversion of a soul, is a miraculous work, is an instantaneous work, and is a permanent, unalterable work, in which the happy subject is as passive, and as unacquainted with its reality, as an unborn child. So completely does God confine the whole glory of man's redemption to a Triune Jehovah, Father, Son, and Holy Ghost.

In delineating the various steps by which the Philippian jailor was radically and effectually converted from Heathenism to Christianity ; from being a bitter enemy, to become a kind friend, to those very servants of Jesus whom he had in day time severely scourged, and confined their feet in the stocks, in order no doubt to increase their bodily pain. But oh ! the riches of sovereign mercy, that comes over mountains of guilt, when the appointed season arrives. The first branch of this miraculous event, was the horrible approach of an earthquake ; (verse 26.) what marks the special visitation, is the time this judgment arrived : the two persons who were to be his interpreters, were safely lodged within the same building, and ready to fulfil the divine counsels, whenever made known to them.

The next particular is, that it should in silent watches of the night, when its surprise and alarm must be more tremendous, agreeable to our Lord's warning in Matthew xxiv. 44.

The next particularity is, the effects produced, and the power displayed on those whose souls experienced benefits at all : "and immediately all the doors were opened, and every man's bands were loosed." Why did they not all take their flight, and leave their gloomy abodes in the prison walls ? Answer they could not ; they were under the same restraining power, that Satan and all his subjects are. The first idea that struck the jailor was, he should have an empty house, and a forfeited life, verse 27. But when he found such invincible power overruling so forcibly the operations of nature, he falls like a dead man, beneath that power which might have sent him to hell without a warning, verses 29, 30. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out and said, Sirs, what shall I do to be saved. The greatest of all questions is here, without a moment's preparation or consultation, extracted from him. The turning point

on which this and many similar assertions are to be found, is the period when it is made. It was undoubtedly after the Spirit, who, employing the convulsions of nature, to picture the storms of wrath that conscience would pass, when brought to see the damnable nature of sin,—it was after his conscience had been roused, and the Holy Spirit had darted a ray of hope into his deeply wounded spirit, that he came to the Lord's messengers, who now no doubt saw, why and wherefore they were cast into the prison at Philippi. Secondly, when he says, what must I do, he does not mean for a moment to anticipate that so vile a character as he now saw himself to be, that any thing he could perform would be accepted; he simply applies by a divine agency directing him, to Paul and Silas for their further instruction in this great work, which he felt was commenced in his heart, (verse 31.) and they said unto him, "Believe on the Lord Jesus Christ, and thou shalt be saved."

In this short but comprehensive answer, we trace in miniature, the substance and the essence of the Gospel; first, it is a fundamental doctrine laid down in the Gospel, that man is ruined body and soul by the fall, on the entrance of sin into our world; and so deplorable is his condition, that he can no more help himself, much less choose the way of salvation as his decided remedy, than a dead man can perform the offices of life. (Jerem. xiii. 23.—2 Ephes. 1.) And in the narrative now before us, this is most conspicuous indeed. The Jailor made not the least remark, nor felt the least remorse, till by a divine power the prison was shook, and his conscience was roused: this is the first ray of light, and spark of life, that shews itself in the heirs of salvation. Another fundamental, and essential doctrine, is God's electing, sovereign, and unalterable choice of every individual that enter the heavenly world; and that irrespective of what they have done, what they may do, or what they can do. (1 Ephesians iv. 5. 1 Peter i. 20. Rom. viii. 33.) how is this doctrine made out in the present case? first we see the finger of God in directing the Apostle's march to the City of Philippi, and that by a vision made to him in the night. Secondly, we may trace the divine footsteps in the conversion of Lydia, and the uproar that Satan was permitted to stir up, in order that a way might be opened to preach to this hard hearted Jailor: this was the reason why Paul and Silas were sent to prison. We proceed a little further, and we hear of a tremendous crash, and that at an unexpected hour, on a most decisive errand: now the scene opens a little wider, and God puts his sovereign hand of mercy, and plucks the Jailor as a trophy of victorious grace; while every other individual was passed by: and when this was effected, the servants of Jesus were liberated, and directed to some other vessels of mercy, marked out by the counsels of eternity.

We now see the propriety of his being called upon to believe he was now a subject of grace, and faith would prove it both to himself and to the Apostles themselves; here then we may see that no man can come unto Christ to any saving purpose, except a divine power first draw the heart by divine love. And we may see here also, that all that are chosen vessels of mercy shall all be brought safely home to Christ as their living Head. Who so unlikely as a hard

hearted Jailor, in the centre of idolatrous worshippers? who apparently could be further off than he was, and yet not overlooked? It is under these impressions that the servants of the Lord, circulate short and broken fragments in the assured conviction, that the Lord can send them as arrows dipt in blood, and make their impression as deep as they would then be desirable to those characters for whom he has designed to own as vessels of mercy, and to his sovereign victorious power and pleasure is this paper committed, to be employed in any channel he thinks most suitable; and may some poor benighted outcast, be made like the person here spoken of, to cry out under the pangs of a wounded conscience, what must I do to be saved? then will such say indeed, thanks to Sovereign mercy for his unspeakable gift. Amen.

Market Lavington, July, 1824.

J. G.

### A CURIOUS DOCUMENT.

*Mr. Editor,*

As your Miscellany professeth to be directed, to subjects of a spiritual nature, and to receive such communications, as tend to vital godliness; I have sent you as curious a morsel as can be desired, to answer these purposes. In the life of the late *Mr. Patrick*, who flourished in London towards the close of the last Century, and was by many, considered as a popular Preacher; we have recorded by his Biographer, a circumstance, which took place in his history, that affords a specimen of ignorance, only to be paralleled in the errors of Romish folly. I will not stay longer to give the outlines of *Mr. Patrick's* memoirs only then to say, that he was in the early part of life trained for the law; but finding an inaptitude to those things, he changed his profession for the Church. His life was but short, yet it should seem to have been marked with much usefulness. He was elected to the Chaplaincy of Morden College, where the faithfulness of his ministry on the doctrines of grace, exposed him to much contumely. But it would hardly be supposed, that such a conduct should have called forth (as his Biographer states it,) the following strange Petition, addressed to the Trustees of the College. I give it *you verbatim*, as it stands in his memoirs.

“To the worthy Trustees of Sir John Morden's College.

“We, the underwritten members of the said College, beg leave, humbly to lay our grievances before you; hoping that you will not be offended with this our petition; as we cannot help thinking, you have been imposed upon, in the choice of our present Chaplain, by his having concealed his real methodistical principles, at the time of his making application, to succeed to that office. His discourses from the pulpit, during the time, of his occasionally preaching in the life time of the late *Mr. Brown*, and for some time after, being appointed chaplain, being very materially different, from those since preached by him, and especially within the last five months.

The Sermons preached for near twelve months past, and with a degree of vehemence and enthusiasm, during the last five months,

instead of instructing us in our duty to GOD, and our Neighbors, treat almost solely upon Faith, and Grace, and such like controversial points of religion: moral duties being scarcely ever impressed upon us, or the observance of them recommended: so that his discourses appear to us, not so properly instructive Sermons, as the expounding the scriptures according to the notions and opinions of the METHODISTS: and that his principles, are those of that sort of people appears plain, not only from the doctrine he delivers, but also from the manner of his delivering it, and the illiberal, and insulting language, which he makes use of, in addressing us.

That we may not be thought to complain without reason, of the language, or expressions, which have been made use of, we beg leave to relate the very words which have been applied to us from the pulpit; expressions by which we feel ourselves greatly hurt. We have been told, that we are 'Traitors, Rebels, Murderers, Convicts under sentence of condemnation; hoary headed sinners, from threescore, to fourscore years of age, hardened in our crimes, with souls afflicted with the palsy, as well as our bodies, and totally devoid of grace.' These descriptions of us, we hope, we are no way deserving of: for although we have not the presumption to think ourselves by any means perfect; yet we trust, that our behavior, both in a religious and moral light, does not do any discredit, to the memory of our pious founder, or to the worthy guardians of his benevolent institution, by whose kind appointment, we enjoy a comfortable retreat, in the decline of life, in the happy asylum of this College.

We are at a loss to account, for the grounds, which have induced our Chaplain to apply illiberal epithets; which we cannot help saying, we conceive to be very unbecoming the sacred place, they were used in, as also the character of a Clergyman; and must impute it to the violent warmth, with which he generally, especially for some time past, delivers his discourses, which might occasion his losing his temper; or else to an enthusiastic zeal, to frighten us to attend his evening Lectures, at his own house: he having, at the conclusion of the time of leaving off preaching, on the Sunday afternoons, for the winter months given out, from the pulpit, that he should expound the scriptures, three times a week, at his own apartment. We hope however, that we shall not be blameable, in not attending these Lectures; being informed that they are rather such meetings, as are usually held by the METHODISTS, or such as dissent from the Church established, and not such as are commonly used, by our ministers: no part of the service of the book of Common Prayer, being, as we understand made use of: but the service consists, as we understand, of an extemporary prayer of the Chaplain's; singing of hymns; and expounding some text of scripture.

We think it our duty to represent to you, that these evening meetings at the Chaplain's, are not confined to the members and servants of the College: but are open to all persons, who choose to come to them; and we are told that it is not uncommon, to have the number of persons assembled at these meetings, to amount to forty, or fifty, or more; and that many who attend, are very illiterate, and people



of weak minds : the manner in which the scriptures are expounded to them, we apprehend, may be of fatal consequence.

Lest any doubt shall arise, whether the Chaplain is a Methodist or not, we beg leave to add, that upon his leaving the College, the latter end of last July, to go into *Shropshire*, he appointed a Gentleman to preach for him on a Sunday afternoon, well known to be of that persuasion : and which Gentlemen, would have preached we understand, at the inconvenient hour of six o'clock, instead of the usual hour of three, if not prevented by your directions, to have the service performed, at the accustomed time.

Another complaint we beg to lay before you, is, that the morning prayer, on the week days, are not read, near so constantly, as they are directed to be, by the Founder's will : owing to the frequent absence of the Chaplain from the College : which occasions, many of the members non attending the Church prayers, in a morning : for although the prayers according to the service of the book of Common-Prayer are scarcely ever omitted being read in the Hall, by one of the members, when the Chaplain is absent ; yet there are seldom so many members attend to hear the prayers read in the Hall, as do at the Chapel, when the service is performed there.

The illiberal expressions to us from the Pulpit, bring continually to our mind the text, upon which the Chaplain preached his first Sermon to us after he was appointed ; viz. *'Will you that I come among you in love, or with a rod?'* And although, there did not appear to us, any thing exceptionable in this discourse, as the greatest part of it treated upon the former part of the text, and gave us to understand, that his doctrine would be meek and gentle, and that he hoped to live with us in friendship ; and the latter part of the text was discoursed upon only towards the conclusion of the Sermon ; and he spoke as if the rod would be made use of, only in case, of our being inattentive to our religious duties, and profligate in our manners ; we are concerned however to find, that for a considerable time past, the case is altered, to the very reverse of what was then preached, as we scarcely ever now, hear of love, gentleness, or meekness, from the pulpit, but are almost constantly put in mind of the rod, by the illiberal, and as we conceive, improper, and unjustifiable invectives, with which we are branded. We therefore hope, that from your wanted goodness, you will take these our grievances into your consideration, and remove this rod from us.

And we as in duty bound will ever pray, &c."

Signed by 19 out of the 27 Pensioners. Of these 19 ; 3 recanted. One declared that he knew not what he did, when he signed. Another vowed that he signed contrary to his judgment. And another, declared that he never heard the Preacher. So that the petition contained in reality the sentiments of only 13 out of 27.

In a future Number we shall shew what followed in the effect of this Petition on the minds of the Trustees ; and offer some further observations.

*Plymouth, July 24th, 1824.*

# RECONCILIATION

In Answer to a Real Calvinist.

Mr Editor,

It is the advice of the wise man to answer a fool according to his folly, lest he be wise in his own conceit; and this advice occurred to my mind on reading the remarks of *real Calvinist* on Reconciliation. Will you allow me through your Magazine, to advise him to procure a common dictionary? that he may learn the difference between *Reconciliation* and *Satisfaction*; and before he vents any more of his *popish* calvinism against Joseph, let him read his bible and find, if he can, one text of scripture to his point: he knows he cannot, and therefore he has recourse to wilful misrepresentation, and makes me to deny reconciliation TO God, whereas there is not a sentence in my former letter which can be so interpreted, but by the most determined malice, or consummate ignorance.

Reconciliation OF God TO man I do deny, because there is no such thing in all the sacred volume, and because I cannot separate the ideas of *mutability*, *concession*, &c. from the word *reconciliation*, but, satisfaction to divine perfections in the obedience and atonement of Jehovah-Jesus, is perfectly consistent with, yea, does honor to the inflexibility of divine justice, and to the immutability of divine love.

Your real Calvinist had better go back to Rome, and fetch a few works of supererogation to pacify his *angry* God, and make up the matter with his *feckle* Deity. Or if he wishes to know and serve the *God of Israel*, let him learn from the word of truth, Jehovah's own declaration of himself: "I am the Lord, I change not, therefore ye sons of Jacob are not consumed." But, to be *reconciled*, is to *change*, consequently a *reconciled* God cannot be an *unchanging* God. But why so angry with me, Mr. "Real Calvinist," I have only advanced what you have proved, viz. that the work of Christ was "to make reconciliation for sin," and all you have written, (*except your wilful misrepresentations*) proves my point, that God never was *irreconciled*, nor ever could be *reconciled*: but that "God was in Christ reconciling the world unto himself." Not himself to the world. How could God be *irreconciled*, when his LOVE provided the very *satisfaction* which was given to his perfections in the work of CHRIST, and the very grace by which he *reconciles* sinners to himself. My heart's desire and prayer to God, is that you may be reconciled to Jehovah's sovereign will, and unchanging love, and that you, Mr. Editor, may never more disgrace your pages with such trash as insults Deity, and saps the foundation of a believer's comfort. Should the Lord be pleased to open the eyes of your correspondent, and *reconcile* his heart to bible truth, I shall expect to see some apology for his temerity in your next, and instead of being insulted with falsehood, and accused of the vilest heresy that ever disgraced the christian name, (*Socinianism*) I shall look for the congratulations of a Christian, in the spirit of Christianity.

I am, &c.

JOSEPH.

## JOSEPH DEFENDED.

*Mr Editor,*

Being a Subscriber towards your valuable Publication, and am commanded to contend earnestly for the faith once delivered to the saints, I therefore cannot be still to look on for the Archers so sorely to grieve Joseph, as I am in the strictest friendship and bond of union with him, though unknown personally. Therefore, if you consider the following worthy a place in your Saint's Treasury, it will please one who stands in Covenant Relationship with you to the glorious Person of Emmanuel God with us.

*Plymouth, July, 19th, 1824.*

A SINNER.

Our Lord God in his blessed Word saith, Judge not that ye be not judged, therefore Calvinist should have considered this, before he himself became the judge of Joseph; for as he hath attempted to prove Joseph a Socinian, he also will be found guilty of Atheism and Sabellianism. Therefore in going over his remarks, it will be found first he says, he was wounded by Joseph's statement (of truth). Now as a wounded man, he is not to be admitted as a competent Judge in spiritual things, for it is of necessity that such should be of a sound mind, and sound in the faith of God's elect; and his being wounded, plainly appears in the effects manifested, which are contrary to what will be found proceeding from a sound mind: for he observes, that he is apprehensive, that Joseph's piece is calculated to do the greatest injury to the souls of men. Now we find sin was, and is, the only cause of all the injury that ever hath, or ever will be done to the souls of men, as it is written, the soul that sinneth shall die, and the final result of this injury, will be to all who die in their sins, a total banishment from the presence of Jehovah, into outer darkness, &c. and as to these things, or sin itself finally doing any injury to God's elect, is as untrue as unscriptural, for Jehovah's precious promise runs thus, The Lord shall preserve thee from all evil; again, lest any hurt it, I (Jehovah) keep it night and day; and those that have followed Christ in the regeneration, know that all things (instead of doing injury) work together for good to them that love God, and are the called according to his purpose.

Again, Calvinist seems very apprehensive that the system of truth will be defaced. Here also he appears to be very defective, for our glorious Lord Christ says, I am the truth; therefore the whole system of the eternal truths of Jehovah, as revealed in the glorious Gospel, as well as the Godhead bodily, all dwell or centre in the same Lord Jesus: and then to deface truth, is to deface Jesus Christ in the glories of his Person, Work, and fulness; but as he is Jesus Christ, the same, so also the truth is the same: for if there was never one sinner more brought to believe the truths of God, but to be constantly denying of them, they would remain unsullied as the truths of God, and never would be seen in ruins; so that by the remaining fragments, we or any other, could see, that it was once a goodly edifice, so that instead of being a real Calvinist, this is the very dregs of Arminianism; and therefore, instead of Calvinist's heart recoiling at Joseph's true statement, I hope it will recoil at his own which is so opposite to the glorious Gospel of the blessed God.

Again, whatever views spiritually, Calvinist may have, I must leave but this I cannot; that is, what he means by moral perfections of Jehovah, I read of no such thing in the Holy Word of God, therefore I have just grounds to oppose it, for without controversy says Paul great is the mystery of godliness, God manifest in the flesh; again God is a Spirit; again, he is glorious in holiness, fearful in praises, &c. Not a word in this about moral perfections, and the whole features of the glorious Gospel, meet as so many glory rays in one focus, to declare the glory and holiness of Jehovah in his Trinity of Persons; dwelling bodily in one undivided Essence and glory, in the glorious Mediator Christ, which also proves the fallacy of all such assertions as the moral perfections of Jehovah. And it is also palpable, that such things as these are one branch of Sabellianism, for it is comprehending the Lord in his perfections; but let God be true, and all such men liars: for those who are taught by God the Holy Ghost, are never led one step higher than the Apostle in that sweet scripture, as it is written, to the acknowledgment, (not comprehension) of the mystery of God the Holy Ghost and of the Father, and of Christ; and I should thank Calvinist, if he would state clearly upon scripture grounds, what he means by the following remark in his piece, "Is it not the glory of his Covenant Character, that provisions are made in that Covenant, for the glory of his moral perfections. Surely this is turning things, or attempting too, upside down; and then strictly speaking, it was not only the Father's frown that pierced Christ, or put him to grief, but it was that sword the Lord commanded to awake against the man his fellow, and to smite the Shepherd. And the Lord says of the Church, they shall look on him whom they have pierced, and mourn, &c. and then, I read in my bible, that the Reconciliation was on this wise, God was in Christ Reconciling the world unto himself, not Reconciling himself to them, neither Reconciling himself to himself, which must be the case if Calvinist is true. And I think that Calvinist is rather presumptive, as he boasts that he believes with as confident a faith as Joseph in the Immutability, &c. of the love of God towards his people. I would say here, be not high-minded; but fear; and let him that thinketh he standeth, take heed lest he fall: for while Joseph is condemned of Socinianism, for speaking of Jehovah in his glorious Covenant Character, in his unchangability, that must be the sentence that will be passed on Calvinist, for attempting to introduce, or set up an unknown Reconciled God, of whom the Lord says, I know not any; and to his Church he says, thou shalt have no other God but one; who hath said, I am the Lord thy God, thy Jehovah Alehim, or God in Covenant Relationship, not Reconciled to thee. But Calvinist says, it was justice that was Reconciled (by the death of Christ) to pardon? Surely this is making an attempt to separate Jehovah, and his divine Attributes. But Micah being better taught than this, says of the Lord, who is a God like unto thee, that pardoneth iniquity? &c; Isaiah says, our God, and he will abundantly pardon; and our God in Covenant says by Jeremiah, I will pardon them whom I reserve; and our Lord Christ said to many in the days of his public advent, thy sins are forgiven thee; and Paul says, as God for Christ's sake, hath forgiven you, therefore

it was not a reconciled justice in the abstract, but a God in Covenant Relationship, or Jehovah in his Trinity of Persons in his Covenant Character.

And it is very plain from the statement of Calvinist, that justice could not pardon, before he was Reconciled; therefore all our fathers before this, must have perished; but blessed be God, they went to heaven to rest with God, upon the credit of Christ's blood, and in this, Calvinist is also found, a false witness. And further he observes, that justice was reconciled to embrace and save that man that believes in Jesus. I read, the Father embraceth and kisseth the returning Prodigal, and that there is salvation in no other but Christ, and that no man is saved (by justice) for believing in Christ, but the believer because he was ordained unto eternal life, and saved because God loved him. Therefore I would desire Calvinist to make his calling and election sure, before he ever takes up the pen again to condemn one of God's Joseph's for speaking truth; and after he hath so done, then to give a scriptural statement of the glorious work of Reconciliation by the death of him, whose Name is the Lord of Hosts. And as he seems to hint, that it was not the love of God that was reconciled, that being Immutable, &c. Then was the Person of the Father, or the Son, or the Holy Ghost Reconciled? whether it was each, or either, for God is, and was the Reconciler: and it was the whole Godhead bodily in Christ: or if you please, the whole Trinity in Unity, in one undivided essence and glory; and then, if God be Reconciled, it must come to this, that God Reconciled himself to himself, consequently there must be some variation, turning or changeability in the Lord, who hath said, I am Jehovah Alehim; (or God in Covenant relation) which change not, therefore ye sons of Jacob are not consumed; and then, if it is not the Person of Jehovah, is it his mind if so? what shall we do with that scripture, he is one mind and who can turn him? And then, it is very blessed for the regenerated Church of Christ, that the Lord hath said, that he hath not beheld iniquity in Jacob, neither perverseness in Israel. And again, since thou was precious in my sight, thou hast been honorable, and I have loved thee.

Again, it might be acceptable to the Readers of the Saint's Treasury, if Calvinist would favor them with a few remarks on the blessedness of approaching a Reconciled God, by whom, and through whom he hath access to such a God; and then the blessed effects produced in his soul, from the communion or fellowship with his God; and also, where he finds words so to come and address such God; and then instead of Joseph's being presumption, of approaching Jehovah in his Covenant Character, Calvinist's is presumption and infidelity together. And as I am not willing for Joseph ever again to be cast into the pit, or sold to the Ishmalites, or even for him to get in Potiphar's house, or be cast into prison, yea, or even to be a stranger to his living brethren, I shall do my endeavor as far as the Lord will enable me to keep him from it. Therefore I shall consider what Joseph implies by approaching Jehovah in his Covenant Character, as the unchanging God of Israel. First observe, No man can call Jesus Lord, but by the Holy Ghost. Again, the natural man re-

ceiveth not the things of the Spirit of God, &c. And again, none but the children of the kingdom, do know the mysteries of the kingdom; therefore a man must be quickened before he knows any thing of himself as a sinner in reality: this is the glorious work of God the Holy Ghost; and also, by the same Spirit, the soul is brought into a spiritual knowledge of the Person of Christ, in his glory, dignity, majesty, beauty, fulness, suitability, work, sufferings, doings, dying, raising, and reigning; and then by the same Spirit, through this glorious Person, I have freeness, yea, boldness of access unto the Father; and then it is that the regenerated Church of Christ can address Jehovah in his Covenant Character, as our Father which art in heaven. Thus the soul is brought into the glorious liberty of God's dear children, and can and doth, (though in himself rebellious) rejoice that he is Reconciled to God by the death of his Son; having also received the atonement, and thus he walks in the light, as he (the Mediator) is in the light, and hath fellowship one with another. And then follows the glories of the Reconciliation that the blood of Jesus Christ cleanseth from all sin, and by the Almighty's anointing, unction, and teaching of the Comforter, in and through the peace speaking, and peace making blood of Christ, and by being enabled to come boldly to a throne of grace, that truly our fellowship is with the Father, and with his Son Jesus Christ.

And if I understand right, this is what Joseph implies by approaching the Lord in his Covenant Character, as the unchanging God of Israel, and being thus brought into a spiritual knowledge of the Father, by the divine anointings of the Holy Ghost, it is on the same ground that I have communion with the Holy Three in One, and also by precious faith the soul enters into a blessed discovery of the glorious work of reconciliation, so that being justified from all things (by Jesus) by faith he hath peace with God through our Lord Jesus Christ, and here, and here only on this unsullied basis, it is that a soul can approach Jehovah in his Covenant Character. And I add further, that being brought spiritually here, more or less, the soul is established in the Person, all love acts of the Father, and of the Son, and of the Holy Ghost: the Father in the gift of Christ, and the inexhaustable fulness of blessings treasured up in him. Also, in choosing, predestinating, sanctifying, accepting, &c, the Church in Christ, the son in engaging, receiving, marrying, becoming Incarnate, obeying, fulfilling, working, suffering, purchasing, reconciling, delivering, giving, dying, rising, reigning; and now living in the presence of God, for the Church, the Holy Ghost, in quickening, leading, teaching, glorifying, taking, anointing, upholding, renewing; and finally bringing home every elect vessel to glory. And now enabling him to call God Father, Jesus Christ brother, husband, friend, hiding-place, yea the God of his salvation, who hath saved us in himself with an everlasting salvation. This is coming to God, and believing that he is the unchanging God of Israel, (not reconciled,) but in his Covenant Character, the glorious Three that bare record in heaven, the Father, the Word, and the Holy Ghost.

God Almighty prosper you Mr. Editor in your undertaking, and I must expect the same treatment from Calviust as Joseph.

*To the Editor of the Spiritual Magazine.**Mr Editor,*

Having read an article in your Magazine on the word "Reconciliation" signed Joseph, wherein the Author reprobates the term Reconciled God (used by many who love, know, and fear the Jehovah of Israel, as well perhaps as that incipient and adventurous writer) permit me as an humble individual, to tell him that the word Reconcile in our language, conveys no such meaning; our Orthographists tell us, it means to compose differences, to obviate seeming contradictions, to restore to favor, to renew friendship, and the like. Now I would ask Joseph, when God created Adam, did he not make him in his own likeness, did he not declare the work of his hands not only good, but very good, was he not in a state of friendship, and communion with his God? If this be admitted, and I conceive Joseph will not deny it, did not Adam by his transgression break the law God had given him, and so bring death and condemnation on himself and all his posterity, and did not Adam's sin cut off all friendship and communion between him and Jehovah? as it is written, "Your iniquities have separated between you and your God. And was not God justly offended at the apostacy and sin of Adam? how then without satisfaction to the offended justice, righteousness and truth of the Most High, could there be a renewal of that friendship between the Creator, and the offending creature man?"

Joseph takes a view only in my poor apprehension of the determinate counsel of Jehovah, as it regards his elect family, predestinated to eternal life, and says, their persons were always reconciled to God, but he never will be reconciled to their sins; to speak of God as never being reconciled to their sins is a far more unscriptural phrase than "reconciled God."

Has Joseph forgot that the Holy Ghost saith, The sins of God's elect family by the death and righteousness of our blessed Emmanuel are blotted out, done away; and as far separated from the chosen seed, as the east is from the west, and that when sought for, they shall never be found. Who ever dreamt of God being reconciled to the sin of man? what communion hath light with darkness? as well might God and sin be reconciled, yet God and sinners are reconciled, which Joseph will admit.

The Holy Ghost by David speaketh thus, "Mercy and truth are met together, righteousness and peace have embraced each other." And oh my soul, with wonder, love, and praise, for ever adore the love of thy Father, justly offended with thy manifold transgressions, who in his mercy hath raised up a mighty horn of salvation in the house of his servant David, namely, Jehovah Jesus, the God-man-Mediator, for God so loved the world, that he gave his only begotten Son; and with most profound reverence, oh my soul view the holiness and truth of thy God, that he spared not his own Son, but delivered him up for us all. Romans viii. 32.

Here God the Father delivers up to justice his own Son, what for? to compose differences, to obviate seeming contradictions, for God

had said, the soul that sinneth shall die; and it was a most momentous question, asked by one of old: "How shall mortal man be just with God?" the Savior dies the just for the unjust, and by his act of obedience to death, composes the differences between an offended God, and his elect family, who had all offended. In this sense I humbly conceive God may be said to be a reconciled God, inasmuch as every attribute and perfection of Jehovah, sweetly harmonize in the Person, obedience, precious death, and righteousness of Immanuel, so that God can be just, and yet the justifier of the ungodly sinner who believeth in Jesus of Nazareth.

I as firmly Mr. Editor, believe in the everlasting love, and immutability of God, as your Correspondent Joseph, nor will I charge him, as some have done, with a tincture of Socinianism in his fragment; but I would ask Joseph, is not man restored to the favor and friendship of his God through Jesus Christ and his blessed atonement, and righteousness? and are not all the attributes of Jehovah, sweetly in unison reconciled, if I may use the phrase, and not offend your Correspondent Joseph?

And when I as an humble individual, have used, or do use, the term Reconciled God, I mean not, I conceive not, a change in the eternal mind; but a blessed unity and harmony in the divine perfections through the work of Immanuel, whereby God can be just, and yet the justifier of me a poor sinner, and every difference that subsisted between us be composed, and every seeming contradiction obviated.

I agree with Joseph, that no work of ours could make peace between God and sinners. No, Jesus and him only as the sinner's Surety, could do this, and this he did when he died on the cross, and has not his obedience and death made peace between God and man? the Holy Ghost saith, he made peace for us, (that is, the whole chosen family of God, Jew or Gentile) by the blood of his cross.

The Gospel is called the ministry of reconciliation, and by the effectual working of God the Eternal Spirit, removing the enmity of the heart, and enabling the sinner to believe in a crucified Savior, the poor believing sinner is brought into the sweet enjoyment of the love of the Father, Son, and ever blessed Spirit, for faith cometh by hearing, and hearing by the word of God. Thus the elect vessel of mercy is brought to enjoy what his Father in love predestinated him too, and what the Son procured for him by his precious death and righteousness; this is revealed, applied, and made known to God's family, by the blessed Spirit, who takes of the things that are Christ's, and shews or manifests them to the enlightened sinner's mind.

And I would ask Mr. Editor at such times as these, does not the believing sinner by faith behold a sweet reconciliation in Jehovah's attributes, in his salvation through a crucified Savior, and his perfect righteousness, so that he can sing with Mr. Hart,

"Justice, justice, now is on my side."

Sorry I am Mr. Editor to see such quibbling about words, if Joseph had spent his time and talents, to shew what the word reconciliation implied, and in what sense it might be wrong construed, it might have tended by God's blessing, to the edification of the poor, and



simple of the flock; but when I heard it read, there was something grated on my ears, not very consistent to my experience, knowledge, or fellowship with my God: true I pretend to little, but can that which is unsavory be eaten without salt?

Joseph's last paragraph wounded me most, where he says, "No longer my brother, approach Jehovah as a Reconciled God, but go to him in his glorious Covenant Character, as the unchanging God of Israel."

The Devil's, Mr. Editor, believe this and tremble, but cannot go to him as an unchanging God, though they firmly believe in his immutability; and had I as a poor sinner, when awakened to a feeling sense of my sin, and the holiness of God, had nothing set before me but the immutability of Jehovah, I had sunk into black despair. But no, the ever blessed Spirit revealed Jesus to my mind, with all his merit, blood, and righteousness, as the only way to the Father; and doth not Jesus expressly say, No man can come to the Father but by me; and again, whatsoever you ask the Father, ask in my name. Now if Jesus tells me to ask all things in his name, and to come to the Father by him as my blessed Surety, Sacrifice, and all-atoning great High Priest, am I as Joseph says, to come to God simply as an unchanging God, or am I to come in that new and living way consecrated for all the family, by Jesus my great High Priest, through the veil, that is to say his flesh?

Mr. Editor, Joseph has here darkened counsel by words without knowledge, and while his zeal prompts him to cut up all human merit, and I give him credit for the same; let me be permitted to give my brother Joseph a word of advice, namely, that while he designs to remove one stumbling block out of the way, he throws not down two in the way of a weak brother.

Should you think this letter worthy a place in your Magazine, you may peradventure hear from me again, on a subject more calculated in my opinion to the welfare of Israel, than a strife about words.

July 9th. 1824.

AMICUS.

## ON A MINISTER OF THE LETTER.

The generality of hearers are disposed to conclude that every Preacher who comes forth with the profession of sound doctrines is a Minister of the Gospel. If he is followed by a crowd, it is thought petulant to enquire into his conversion and call to the Ministry. Few professors consider that a man may have sound notions of the doctrines of the Gospel. He may have good natural abilities, improved by a good education and be able to explain many truths in a plain and familiar manner. He may be an eloquent man, and be able to affect the passions. He may appear to be a sound reasoner and be capable of convincing opposers. His outward life and conversation may be just and upright, and be so liberal as to be admired by all that know him. He may be both bearing and forbearing, be mild, affectionate, and seek the welfare of others. He may zealously defend religion, and be very earnest in its cause. He may feel alarm

at God's judgments and be humbled under them. He may sound an alarm among sinners and many may receive it and become a reformed people. He may be very diligent in all the outward ordinances of religion and enforce attendance on his hearers. His discourses may work a great reformation among his hearers, and they may acquire tolerably clear notions of some gospel truths, their judgments may be directed to receive and hold fast many doctrinal truths of which they were before ignorant. They may become ornaments to their profession, good members of society, and be with their pastor highly respected by the worthy and respectable part of their neighbors, and God may give them many blessings in his providence, which will confirm them in their opinion that they are the children of God. The Minister of the Letter may profess to know God, and spend much time and be at great expence in his worship. He may respect the godly and be bold in reprovng sinners, and may be kept from the power and anger of the openly prophane. He may be diligent in all God's ways, pay regard to all his precepts, be given to hospitality. He may fear God's judgments when abroad in the land, and speak of God with fear and reverence. In affliction he may make prayers, and be able to enforce trust in God for a supply of every temporal good. He may suffer persecution for religion and endure it with great fortitude. He may be able to reason in defence of the Scriptures and confute his opposers, and impress the wicked with awe and respect for him. God will often deliver him from his enemies, and he will express great gratitude for mercies received. Though he may be thus adorned with the outward garb of godliness, in which he may appear beautiful, yet he may be an enemy to Christ and his saints.

Men who have no more than a form of godliness will not believe this assertion. They think if a man enjoys many outward evidences of God's grace, he must certainly be a partaker of the Holy Spirit, and of course a friend of Christ and his saints. Some may read this and be ready to ask, "In what is he deficient, when and how does he shew his enmity to God?" Answer, he will shew it by finding fault with the doctrines of godliness advanced by partakers of the Spirit. The Minister of the Spirit will advance many things which a Minister of the Letter cannot understand. If a man be wise only in the letter, his mind is carnal and enmity to God, and so blind that he cannot discern the things of the Spirit. He will be conscious he is deficient in something which he cannot understand, and will envy the spiritual Minister and speak lightly of him. If the Minister of the Spirit be a learned man and capable of defending truth by forcible arguments they will carry such conviction to the mind of the Minister of the Letter as will fill his mind with secret envy and malice. We read that our Lord's discourses wrought this effect on the minds of the Scribes and Pharisees. They felt they were deficient in those things which he enforced; and though they were in appearance the most holy men in the land, yet their hearts were filled with envy and malice. Instead of calmly contemplating his holy life and instructing words, they sat down to consider how they could destroy him;

and they never ceased their evil consultations till they had accomplished his death.

As it was at that time, so it is at this present. If the Ministers of the Letter possessed the power, they would destroy the saints and root them out of the earth. We have abundant evidence of this spirit in the writings of letter men in the present day. They cry down every appearance of godliness, and call it Antinomianism. It is to be lamented that many persons of loose and immoral manners get into the churches of Christ: their unholy life brings reproach on those with whom they are connected, and also on the cause of Christ; and they give occasion and encouragement to letter men to speak evil of Zion's cause. Some persons may be ready to ask, "How is it that these men who are such enemies to Christ and his truth, are favored by God in his providence?" To this it may be answered, that as they outwardly favor the cause of God so well, he outwardly favors them in his providence. As they profess to love him, so he will shew outward signs of his approbation of them. But there are other reasons why he favors the enemies of his people, one is, that they may bring about his secret purposes. We may always remember, that as far as men go in the letter, so far will he shew outward signs of his approbation. Thus far may a Minister go, and yet be nothing, and perish everlastingly. If we look around us in the present day, how few among the many hundreds of Preachers, go so far as those things, perhaps not one in five hundred. How awful must be the state of their hearers. If the Minister be only in the letter, and very deficient even in that, it is impossible that the hearers can be, in the Spirit; therefore they must, be dead as he is, for the letter killeth, and the Spirit only giveth light. 2 Cor. iii. 6. It is a lamentable truth, that in this day of profession, we may go from Chapel to Chapel, from Church to Church, and not find a Minister of the Spirit. We will leave these remarks for the consideration of the Reader; and probably in the next, may describe a Minister of the Spirit, who is an instrument in God's hand, by which he conveys the knowledge of eternal life.

PARVUS.

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### GOSPEL TRACT SOCIETY.

On Monday, July 5th, 1824, A Public Meeting was held at Chertsey, Surry; when an Auxiliary in Aid of the above Society was formed. The Meeting was respectably attended: the various Resolutions was Moved and Seconded with proper Remarks on the importance of the Society, by several Ministers from London, and the adjacent parts. A liberal Collection was made at the close of the Service. We feel peculiar pleasure at the growing prosperity of this Institution, as the present day of general declension from the Truth as it is in Jesus, calls loudly for the circulation of pure Gospel Truths.

## SANCTIFICATION

## THE FRUIT OF UNION TO THE SANCTIFIER.

*He that sanctifieth and they who are sanctified are all of one,*

Heb. ii. 11.

The Person of glory of Emanuel is exhibited throughout this epistle, and in this chapter several quotations are made from the Psalms of David the sweet singer in Israel—whose sweetest theme was Jesus—His sufferings—victories—honors and renown, Psalm civ. 34. Here we have also a statement of the oneness subsisting between Christ and his darling Church—whom we acknowledge in the close affinity of brethren—and this is twice repeated to console the suffering children, and more fully to demonstrate the riches and duration of Jehovah's love! And as there is no point in divinity more glorious to the Lord, or establishing to his saints, than a personal knowledge of their union to, and perfection in Christ Jesus—I beg, through the medium of the Spiritual Magazine, to present a few remarks on the above text. And surely the order of St. Paul, under the Holy Spirit's guidance, is in this as in most of his other subjects truly interesting; beginning with Him who is the Alpha and the Omega—the Author and the end—the substance, centre, and glory of the Gospel. *He that sanctifieth.* This is Jesus, who for the suffering of death is crowned with glory and honor, that He, by the grace of God, or the gracious covenant appointment of God, should taste death for every man, every kind of men, both Jews and Gentiles; the men who are in this connection called sons and his brethren. The sanctifier is our precious Jesus, of whom the Apostle spake in the preceding chapter as the brightness of the Father's glory, and as *the Son*, whose throne is for ever and ever; and in the chapter before us he is exhibited in his Mediator character as made a little lower than the angels, yea, as such a glorious Lord, that it became Him for whom are all things, and by whom are all things, in bringing *many sons* unto glory, to make the captain of their salvation perfect through sufferings. This is the Person spoken of: now mark his Work. *He that sanctifieth, or he that purifieth;* as sanctification in this place evidently means to purify, as in Exod. xix. 14. where it is written, "Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes." And in this sanctifying work of Jesus, we discover the impurity and defilement of those whose cause he so mercifully espoused as a sanctifier; the scriptural statement of their condition is truly awful. Pollution marks their conception and birth; Ps. li. 5. Their whole nature is diseased with the leprosy of innate depravity, Isaiah i. 6. Their lives exhibit the most flagrant offenses against a holy and a just God; Psalm lviii. 3.—Isaiah xlviii. 8.—liii. 6. Yea, their very best productions are as filthy rags, Isaiah lxi. 6. Who then can receive this testimony of human degeneracy and reflect up-

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on the ancient love of Him who upon a foresight of such evil made the most ample provision in the Person of Christ, and not exclaim with holy astonishment; "What is man that thou shouldest *magnify him*? and that thou shouldest *set thine heart upon him*? And that thou shouldest *visit him* every morning, and *try him* every moment," Job vii. 17, 18. While the love of the Father in the election of persons so debased, calls forth our admiration, even so the infinite compassion of Him who became the sanctifier of such; and while the steps he took to accomplish this work proved the power of the malediction, and the insufficiency of mere human instruments to remove it, He by suffering without the gate, so fully purged our sins—washing away the filth of the daughter of Zion—thereby rendering her unspotted, and demonstrating the perfection and sufficiency of his one offering, Heb. x. 14.

Oh! the heights, the depths of grace, shining with meridian blaze;  
Here the sacred records shew, sinners black, but comely too.

O how great is the mystery of love in Christ; we sinned, but Jesus died: we brake the law, He endured its penalty: our sins called aloud for wrath, and He that wrath removed, having made peace through the blood of His Cross, Col. i. 20. *On Him our sins were laid*, Isaiah liii. 6. and from our sins we are now washed, 1 Cor. vi. 11.—Titus ii. 14.—Rev. i. 5. Thus we prove Jesus to be the sanctifier of His people; and that we might entertain the most exalted ideas of this fact, St. Paul says, If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Heb. ix. 13, 14.

Having considered the sanctifier, let us proceed to the persons sanctified. *They—the sons—His brethren—the heirs of salvation*, spoken of in the former chapter; who were sanctified 1st, from everlasting when chosen and set apart by God the Father, Jude i. God sanctified the seventh day, setting it apart for himself above every other, Gen. ii. 3. God also in the same sense sanctified the Tabernacle and all its furniture, Exod. xxx. 22 to 29. So in the fullest extent of the expression He hath sanctified or separated his elect from the nations of the earth, of whom he says, "*This people have I formed for myself, they shall shew forth my praise*, Isa. xliii. 21.—2dly, They were sanctified when Jesus suffered without the gate, Heb. xiii. 12. and by virtue thereof are viewed in him as pardoned, justified, accepted, perfect, complete, unblameable, and unreplicable in God's sight; yea, they are even now accounted so holy, that as Jesus is so are they in this world, 1 John iv. 17.—3dly, They are sanctified manifestly when called and separated from the unawakened; not sanctified in self, nor by reason of their exertions, or improvements, since that which is born of the *flesh is flesh*, John iii. 6:

and many years after his conversion St. Paul said, I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members, Rom. vii. 23. By the sanctification of the blessed Spirit, we are doubtless to understand his purifying and regenerating work in the saints, as explained in 2 Thess. ii. 13. "We are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation *through sanctification of the Spirit* and belief of the truth." And in Titus iii. 5. this sanctification is called the washing of regeneration, and renewing of the Holy Ghost; and by our Great Master in his famous discourse with Nicodemus, it is called a birth; and such is the necessity of this change, that "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," John iii. 5. But where this new birth is manifest, there is a meetness for the presence of God and communion with God; resulting from the gracious inhabitation of the Spirit, promised in Ezek. xi. 19. attended with the removal of a stony heart, and accompanied with an heart of flesh, the *hidden man* of the heart, 1 Pet. iii. 4. which is not visible to, or known by the world, 1 John iii. 1. the *inward man*, 2 Cor. iv. 16: renewed day by day, according to the perpetual operations of the Holy Ghost, the well springing up into everlasting life, and the *new man* created in righteousness, in opposition to the *old man*, which is shapened in iniquity.

(To be Concluded.)

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### To the Editor of the Spiritual Magazine.

MR. EDITOR,

Having this day met with Number 3 of your work, I desire to express my great satisfaction at its contents. Gospel truth in a Gospel spirit are in vain looked for in many other monthly works, and therefore I have quite given them up. Professors of the Gospel seem to have become ashamed of its most precious truths, and none more so than many preachers and writers.—With sincerity I wish you success, and if you think the following thoughts worth notice, please to give them insertion.

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### HUMBLE THOUGHTS ON LOFTY SUBJECTS.

*Called, and chosen, and faithful,* Rev. xvii. 14.

In these few, but precious and comprehensive words, we have the grand privileges and characteristic marks of the highly favoured people of God. Not stated it is true in the order in which they occur, for here as in some other places the lofty stile of Scripture seems nobly to disdain that attention to precedence, &c. which so much obtains among men. But that the Lord has an established

course in nature, by which his operations are regulated, is a very generally received truth, and that in his gracious works for and upon his chosen people, he is pleased to act by a predetermined plan, viz. his everlasting purpose and decree, is very evident to all, whose information on this subject has been received from the efficacious and infallible teaching, unction, and power, of God the Spirit, who only teacheth to profit. That the whole Church were chosen to salvation before the world was, and that all the members of Christ's mystical body were predestinated to be conformed to his image, that is, to be the subjects of the Holy Spirit's regenerating influence, and new-creating power, are truths clearly and repeatedly taught in Scripture; and it is shocking to see them denied, abused, and vilified as they are by many public teachers, who are thus vainly fighting against God: but they who truly know themselves, know also, that nothing less than the invincible energy and powerful demonstration of God's Spirit can effectually convince the dark and benighted judgment of fallen man, of their truth, their necessity, and their value. The saints were thus chosen to life before time, and in time, yea, at the set time, are called to the enjoyment of these privileges by the power of the Spirit, agreeable to Gal. iv. 6.—Acts xviii. 48, &c. This is that calling spoken of and foretold by our blessed Lord, John v. 25. and is extended to all that were given to the Saviour to redeem; indeed, calling and all other blessings are regulated by election, the one being the measure of the other—see Rom. viii. 30. The mercy of God provided an Infinite satisfaction on behalf of his Church, and magnified his justice in the work of Immanuel; and justice being satisfied, requires the liberation of all those who were previously its lawful captives. It is then a calling to the glorious liberty of the Children of God, from a state of bondage to the curse of a broken law; it is a calling to a holy delight in God, as the God of salvation, purity, and peace, from the love of transgression and the dominion of iniquity; and it is a calling to all that is pleasing and acceptable, in the sight of God, from the servile and debasing slavery of sin and Satan. It is a calling from self-dependance to a trust in the arm of the Lord; from self-righteousness to the imputed righteousness of Christ; in one word, it is a being feelingly and experimentally crucified with Christ, and living by the power of God; all which is enjoyed as the divine Spirit operates upon the soul.

This calling springs from eternal love, and certainly leads to eternal glory, for it is an imparting of spiritual life, which if the word of God be true, can never die. Divine power commences the work, and divine truth is pledged for its completion; and thus it is that the saints of God are faithful. They are faithful because they are "born again of incorruptible seed," they are faithful because they are "kept by the power of God, through faith unto salvation," they are faithful because "God is faithful, by whom they were called." How awful then, as well as distressing is it to think, that the reverse of all this should be taught and insisted upon, as it is very generally in the present day—it is no less than open rebellion against God, for it is

fostering unbelief, and saying that the precious promises of God's word are but empty sounds not to be depended upon. It is the work of Satan to lead us to discredit the word of God.—Alas! that any who profess to be the servants of the God of truth should thus join issue with the father of lies.—But Oh! ye weak and trembling souls, who stand amazed at the sight of your own pollution and weakness, regard them not; Your Shepherd is Jehovah. Your Savior is Almighty. Your Keeper is the Lord God Omnipotent. And until the wisdom, truth, or power of the Almighty can fail, you have no cause to fear. The empty cavil that is daily made against this glorious doctrine, viz. “that it leads to carelessness and false security” is scarcely worth a reply. Those who make this objection plainly evince that they are strangers to this grace of God, or they would know that it had a direct contrary effect: Let the blood-bought and quickened family of the Lord be asked, when it is they feel most devoted to his service? most anxious for his glory? or most ready to spend and be spent in his cause? They will reply with one heart and voice, it is when we most deeply feel our obligations to electing love, to effectual grace, and to persevering power. It is their love of holiness, which is the element of their new and spiritual nature, 'tis their gratitude to their gracious Savior which teach them to aspire to noble deeds; and only such motives as these, are acceptable in the sight of God. May he keep the feet of his saints, and preserve them blameless unto the coming of the Lord Jesus Christ. Yea, he will.—Faithful is he who calleth us, who also will do it. *Thessa. v. 24. Amen—Hallelujah!*

*Grantham, 23d June, 1824.*

J. T.

*To the Editor of the Spiritual Magazine.*

## REPLY TO QUERY ON ISAIAH XXXV. 1.

However proper it may be, agreeably to your remark, Mr. Editor, that Elihud, or any one so enquiring of your Correspondents their interpretation of God's word, should mention their design therein, or first give their own views of such passages as they wish explained; without such preliminary, I venture attempting, in dependance on the Holy Spirit's help, to deliver a few thoughts on the passage enquired about in Isaiah xxxv. 1. And doing it in the fear of the Lord, I feel regardless of any use that may be made of it by speculists, should any one under improper influence have proposed the subject for consideration, or be inclined to any misuse of its discussion. The word of God is of infinite worth and purity, and will stand all trial from any and every quarter; yea, will shine the brighter the more its infinite value is put to the test in any sense or by any means, whether by men or devils; and that because the God of truth is its holy and divine author.



Isaiah xxxv. 1. The wilderness and the solitary place shall be glad for them: and the desert shall rejoice, and blossom as the rose:

The rich and infinite fulness of grace contained in the sacred word of God, with the wisdom, grandeur, and glory accompanying it, and discovered to the spiritual mind under the enlightening of the Holy Ghost, surpasses all possible description. The subjects of it are an ocean over which the mind will be passing in full sail and delight in Heaven to all eternity, but will never reach the other shore: and whilst here below, there is no possibly exhausting the spiritual satiety which the study of the written word affords the renewed and spiritual faculty, wherein Jehovah in the person of the Mediator reveals Himself as the portion as well as the covenant God of his people.

In earliest ages this ineffable display of divine favor was known and enjoyed by the Church of God; and everlasting praise to Jehovah for his transcending grace, which has shone in still brighter lustre by its being extended to Gentile sinners; that even the outcasts among the people looking to and taking refuge in Him, in our day, are partakers of the same eternal life and life-giving influences as Isaiah and the Prophets were favored with in their's—all drinking of the same spiritual rock which followed them, and which follows us, which is CHRIST. The more clear the views which saints have of the exalted excellencies of that glorious Person, who is the first of all Jehovah's thoughts and ways; who is the Ancient of days, the Lord of Hosts, the Prince of the kings of the earth, the Lord of life and of glory, the King of saints. Who is the Mediator of the covenant, the Head of his body the Church, their Surety and Representative, their Redeemer and Saviour, on whose head are many crowns. The more, I say, that this glorious one was and is known, whether by Isaiah and the Prophets in their day or by saints in ours, the higher their and our notes of admiration, praise and adoration. Isaiah sang and wrote of HIM so fully, evangelically, and sweetly, because he had a glimpse of His glory granted him; and of His glorious kingdom and righteous rule, with the blessings attending those who should be His happy subjects.

The testimony of Jesus is the Spirit of Prophecy: Christ is the subject of all the writings of holy men of old. His redeeming his people from sin, death and hell, was given to be seen by the Prophet most clearly as the fulfilment of that first grand declaration of grace, that the seed of the woman should bruise the Serpent's head. The destruction of their enemies, God raised up Prophets to denounce; and to declare also the far more important conquest which would be obtained for his Church (and which their deliverance from temporal enemies and captivity strikingly set forth) by their mighty Redeemer Messiah, the Lord of Hosts, when he would come in the flesh, to be made sin and a curse to satisfy divine justice for the transgressions of his people, and to complete their salvation. This grand event of Christ's Incarnation was therefore most earnestly looked for by the

Church of old, of whose day Isaiah had a most lively and realizing view in the light of faith: His advent this servant of Christ rapturously sang of; of the destruction of his and of his people's enemies, and of his prosperous and righteous reign; witness the 6th and 7th verses of the ixth Chapter, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace," &c.

Previously to the appearing of Christ, the great deliverer who should come to Zion and turn away ungodliness from Jacob, the Church would be found in the most abject and desolate state, yea, sitting in the shadow of darkness and death. When this glorious bright and morning star; the day spring from on high; the Sun of everlasting Righteousness would visit her. In describing these important contrasts the spiritual reader will perceive the sudden and quick transition oftentimes by the Prophet from one to the other of these great subjects.

In the 33d Chapter the Prophet triumphs in the security, salvation, and glory of Zion, which are founded on the covenant relation of Jehovah to his Church. In the 22d verse he breaks forth and says, "For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, he will save us:" and closes with a description of the blessedness of Zion's inhabitant. The 34th Chapter contains an awful detail of the destruction which should fall on the Edomites and other Nations—enemies of the Church of Christ. Then, as having dwelt sufficiently on that subject, and the one prevailing which principally occupied the Prophet's mind, in a joyous extasy commences the 35th Chapter with the words under our present notice, "The wilderness. and the solitary place shall be glad for them, and the desert shall blossom as the rose:" which words are full, yea, overflows with real Gospel-grace, joy, and rejoicing.

I would first beg to remark, that some translate the passage "The wilderness and the solitary place shall be glad; the desert shall blossom as the rose;" omitting the words "for them," as supplementary; the inserting them, however, which may be done, does not at all introduce any difficulty into the Spiritual sense: But the "them" has by no means for its antecedent the nouns in the 15th verse of the preceding Chapter as Elihud thinks it possibly might have. The subject there is completely at present out of sight by the Prophet in this and the following verse, and the antecedent of the "them" will be found in the 33d Chapter, in which those are referred to who would be the inhabitants of Zion when recovered from her deeply afflicted state, and subsequently to that great deliverance which should be wrought for her, first temporal and then Spiritual—in their emancipation from Babylonish Captivity, and when Zion's Redeemer and King, the Messiah, would appear in the flesh agreeably to his Covenant engagements, and work out the salvation of his Church by His own Almighty arm.—Or the pronoun "them" may be considered as having its relation to the "ransomed of the Lord,"

in the 10th verse of this Chapter, of whom it is said, they "shall return and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

The desolated state of Jerusalem and Zion lay heavy on the mind of the faithful: witness the mournful pleading in the 64th chapter of this Prophecy, 10th verse, "Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation;" but in the exercise of faith, and in the prospect of a happy revival, the Prophet lifts up his voice, "The wilderness and the solitary place," meaning *the Church of God*, "shall be glad for them"—shall be glad *for their* (the Jews) *return from the Babylonish Captivity; and in their prosperity*, which prefigured the far greater deliverance which would be wrought for the Church from her spiritual enemies; and her consequent great spiritual prosperity.—"Shall be glad for them," that is, the wilderness and solitary place would be made glad *by* them in the great accession to the Church and City of the living God, when Jerusalem should be again inhabited abundantly, both by man and beast, and the fulness of the Gentiles be brought in.

The wilderness and the solitary place, are here made personal, and are said to be gladdened by their joyful inhabitants, as in chapter lxxv. 18. wherein the Lord promises to "Create Jerusalem a rejoicing, and her people a joy;"—not merely to render them joyful, but "a joy" in the abstract.

And that the pronoun "them" can have no allusion or reference to the noisome, offensive, and desolating creatures in the 15th verse of the preceding chapter is clear, from the after clause of this 1st verse, and the following one, both being inseparably connected; and discover to us the grand and glorious cause of the spiritual prosperity and joy of the Church and its inhabitants: "They shall see the glory of the Lord, and the excellency of our God"—of King Messiah who is the glory of the Lord, and the Lord of Glory; and the Church's glory, crown, and excellency: She has none but what she has in HIM, and from Him. In the Lord-Redeemer, Saviour, righteousness, strength, life and joy of his Church, are found her perfection, beauty, crown of rejoicing, and everlasting ah.

The transcendent Spiritual fulness of these words is better conceived of than can be expressed by the Spiritual mind, however elevated.

Elihad seems to be aware of this, and I pray that he may be increasingly acquainted therewith, under that anointing from the Spirit of God, who only can enlighten into the ineffable glory of Christ's Person, His kingdom and righteous rule and reign; and the happy state of those who through grace are made His subjects.

London, 18th July, 1824.

Yours in the Gospel.

Z.

# REVIEW.

*The Unseen World and State Opened to the Intellectual Faculty, and Spiritual Mind, suited to such intuitive apprehensions as may be formed thereof from the written Word of God. In which are recorded various appearances of the Lord God, realised in sights of Him—in Visions, Dreams, Raptures, Trances, such only as are Related in the Old and New Testament, &c.* By Samuel Eyles Pierce, 12mo, 3s.—Paris.

This very singular and truly original Work is wholly in unison with the spirituality and amazing mind of the Writer: who feeling himself to have reached more than the age of man asks on finishing a favorite work for the glory of Christ—What shall I do more—of what can I write, between whom and Death there is but a step?—Immediately the subject of the unseen world, as a state, occurs; and all the fine meditations to which it leads: every page in this work contains something excellent. The following important points are considered:

“Of the various appearances of the Lord God, as recorded in the Scriptures.

Of the sights some saints have been admitted to have of the Lord God.

Of the visions recorded in the sacred word.

Of the supernatural dreams, which some have been favored with, whereby they have been led into some divine apprehension of the Lord God, and concerning his most holy mind and will, so as to apprehend that which they could not otherwise.

Of the raptures, by which some have been caught up into the region of the air; and by one of which Paul was caught up into the third heaven.

On the trances recorded in the word of God.” page 21, *Preface*.

Also,

“On the rapture of Paul into Paradise, and the third heaven; as recorded in the 2nd Epistle of Corinthians.

On the immediate, and disembodied state.

On the new Jerusalem, or Resurrection state.

The ultimate state, when, and where our Lord Jesus Christ, who is the blessed and only Potentate, the King of kings, and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see, to whom be honor and power everlasting, Amen, will shine forth in his personal glory, and God in him, shall be all in all. page 29, *Preface*.

The strain of thought may be inferred from the following passage,

“Whilst the Church remains in her regenerate state, Christ is shining forth in the glories of his Mediatorship, on her behalf, within the veil. At the removal of each individual of Christ's renewed members from this state of grace, he introduces them into the unseen world, and admits to the intellectual state, and introduces them into the presence of his glory with exceeding joy; as they are before him, he shines forth in his Mediatorial glory upon them, and into their intellectual minds, and fills them with glory. To view the Church in all the states through which she has passed, and to view Christ, through all the states which he has also gone through, is a very pleasing sight: a most precious subject, and well suited to a contemplative and spiritual mind. The church in her pure state, before the fall, was a perfection of beauty; the church in her fallen state was, in her natural self, all deformity; the church in Christ, as redeemed by his blood, and adorned in his righteousness, is all fair, without spot or wrinkle, or any such thing. The church as possessed by the Holy Ghost, renewed by him, and conformed to the image of Christ, is all glorious within,

her raiment is of wrought gold: the church already admitted into glory, is transcendently glorious in Christ. And he is also glorious in his Person, as the Son of the living God, manifest in the flesh; he shone forth gloriously, in the view of the Holy Trinity, before all worlds; he shone forth in his glory, as the head and husband of his church, before the world was; he shone forth in his glorious Suretyship engagements, on the behalf of his church, before time; he shone forth on his church in the fulness of time, when he arose as the sun of righteousness with healing in his beams; he shone forth in his incarnate state, in all the perfection of his holiness, righteousness, and sacrifice; he shines from heaven, in the full virtue and perfection of his mediatorial work, and offices; he shines forth on the saints in the state of glory, with all the glory of his Mediatorial Person and work; so that in their intellectual faculties, the Mediatorial glories of Christ's Person, are so fully realized, that he dwelleth in them thereby. I have, to the best of my light and ability, endeavored to set forth, the intermediate state, which disembodied saints enter upon at death: may the Lord shine upon the attempt, if it please him.

The saints are with Christ; they see Christ; they enjoy Christ; they have communion with Christ; they also have communion with each other; they are all filled with the fulness of God; yet they are to descend from where they now are, and enter with Christ into the New Jerusalem state. This will be the subject of the next paper; the Lord bless it. Amen." page 102, 403.

We refer to the Book itself as presenting a rich field of sainted realities over which the spiritual mind may wander with delight—we say wander, for truly the subject is so dazzling, and the sentiments are so bold that the mind occasionally reels, either as questioning its ground, or as overwhelmed with its new prospects. We may justly feel awed by the age and venerable honors of the Writer, or we should venture to say that in discussions so very singular there is some danger of aberration from scriptural analysis, arising from the eccentricity of the subject and the comparatively little light which from divine revelation falls on some of its points. But the very study enlarges the mind. The intrepid and bold ascent to these Andes of Theology—or rather to this sacred Nebo of holy anticipation excites a suitable superiority to the plain—and a scriptural ambition in God's time to depart and be with Christ.—Even the Grapes of Eschol will not satisfy him who has already in faith reclined beneath the bowers of bliss with angels and glorified saints: and the lower world is poor indeed in his estimation who has had one look into Paradise.

*The Duties and Temper of the Christian Shepherd. A Sermon Preached at the Parish Church of St. Mary, Islington, on Sunday July 11, 1824, on Occasion of being inducted into the Vicarage of that Church. By Daniel Wilson, M. A. 8vo. 1s.—Wilson.*

We have no doubt that Mr. Wilson will find enough to try his "temper" in the new field of his "Duties." For though many will hail him with exceeding joy as a Christian Shepherd, yet there are others, with whom he will have to do, who consider the views he esteems scriptural to be hateful in the extreme. Islington has of late been the scene of Church contention and parish lampoon: and in the comparative quiescence of the neighbourhood, from the termination of the late suit, the new Vicar comes in under circumstances emphatical if not favorable: the tumults which have exhausted themselves leave

the Parishioners at more leisure to regard him, and his noviciate amongst them; and we heartily wish they may be wise enough to value correctly his intentions.

The Sermon is from 1 Peter v. 2, 3. "Feed the flock of God which is amongst you, taking the oversight thereof, not by constraint but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." It treats on the Cure of Souls as the most important, honorable and difficult of duties—primarily among these is that literally mentioned in the text.

"The minister is not to set before them the unwholesome nutriment of human opinions, or the dogmas which may happen to be fashionable in his own age. He is not to propose doubtful notions, subtle refinements, critical disquisitions, or affected novelties. He is not to dwell principally on topics of natural religion, of barren ethics, or merely moral suasion. He is not to detail subordinate points of scripture truth, or make overstatements on the sacraments, and outward rites of Christianity, or present a confused and dangerous mixture of the law and the Gospel. All this would be to starve and poison, not to feed, the flock. But he is to set before them those plain, solid, undoubtful, and most wholesome truths of God's word by which they may be nourished to everlasting salvation: and he must propound these truths without change, without fear, without concealment, without addition, without mutilation; in the proportion and for the ends in which they lie in the inspired volume." p. 7, 8.

The Preacher states the "humiliating" doctrine of Man's depravity, &c. and refers to Articles (of the Church of England) IX and X, hence he proceeds to the blessed Doctrine of Recovery by Jesus Christ.

"O voice of terror and compassion uttered, in prophetic vision, by the divine majesty; 'Awake, O sword, against my Shepherd, against the man that is my fellow, saith the Lord of hosts!' O astonishing and boundless love of our heavenly Father, in the completion of this prophecy, when he 'spared not his own Son, but delivered him up for us all!' O mysterious and matchless pity of the Son of God himself to stand in our place, to endure our punishment, to expiate our guilt, to suffer and die as the heavenly Shepherd for his lost, sinful, helpless flock!" page 10.

We cannot quite understand the following sentences which occur in page 11,

"We propose offers of salvation to every human being. We raise men from the ruins of the fall."

Mr. Wilson appears not to know that the verb to offer is in such passages corrupted from its old fashioned meaning in our language, (still retained among mechanics &c.) which was to exhibit—to hold up to be looked at, &c. After this is stated the necessity of the Holy Spirit's agency. The obligation of good works is next noticed. The whole is exceedingly dry and common place, and so much below the opportunity, that we should account for it by referring to the illness of the Author, were it not that illness and sorrows of every kind do but render certain doctrines and an experimental vein of thinking and speaking more precious, and less likely one

would think to elude the grasp of a godly minister. The less public duties of a Minister of Christ are also well stated; and we are told that his temper should exhibit activity, disinterestedness, and gentleness, in opposition to indolence, avarice, and tyranny.

The style of the Sermon is good: the great languor and weakness of the preacher would account for its not being eloquent: for Demosthenes himself could not have been vehement in such a state of bodily weakness—nor even Cicero brilliant; yet Mr. Wilson has powers of no ordinary character, which might have carried him, had he labored as a scientific man for their improvement, to a high degree of eminence even as an Orator. A natural hesitation in the midst of his sentences is a great drawback upon the effect of his Addresses; but he possesses a fine understanding with uncommon energy of thought: but too much of the public caresses, together with the absence of that stimulus which more necessitous men have felt have left him contented with an elegant mediocrity of station in the scale of pulpit excellence, who might perhaps have ranked amongst the first men of whom our Church (as a question only of talent and oratorical accomplishment) could have boasted.

Nothing is so ruinous, in this relation, to a young minister of rising talents as to become the leader of a party, to be praised, to be courted, to be invited, to be taken to this and to that public meeting, &c. &c. thus his attention is distracted, his time is wasted: he acquires a technical sang-froid—a readiness of speaking without fore-thought: Sabbath day comes: he *must* fill the Pulpit: he is not duly prepared—but the crowd admire him: he becomes slovenly in his compositions; yet here and there a happy extemporaneous bit disintangles him from his difficulty: he learns to become less dependent on study: his Sermons are poor and tame—alas! alas! how few men have the fine feeling even of Pagan Critics who deemed nothing done well which might have been done better.

Our Readers will not wonder at our remarks assuming this bias; for though the Sermon of Mr. Wilson may be considered good according to the general current of Evangelical Sermons in the present day, yet it does not even profess to touch on matters of experience, much less on the deep things of God.

The concluding passage may be considered the best:

"This, indeed, is the high end of our ministry, to bring you unto Christ the good Shepherd, and to feed you in his sacred pastures. This will be the desire of my heart, that every soul in this vast parish may return to the fold, and enter in and be saved. This will be the chief aim of all my labors, to nourish you with 'the food that endures to everlasting life.' The sum of all I shall preach will be 'that great Shepherd who was brought again from the dead through the blood of the everlasting covenant.' The sum of all I shall proclaim will be that exuberant grace, which can heal all maladies of the soul, and restore it to pardon and peace. The sum of all I shall inculcate will be, that 'holiness without which no man shall see the Lord.' And do thou vouchsafe to 'hear, O thou Shepherd of Israel, thou that leadest Joseph like a flock;' do thou 'shine forth, thou that dwellest between the cherubims!' do thou vouchsafe unto us, both minister and people, such a measure of thy grace and Holy Spirit, that we may all be gathered into thy fold, and follow thy ways; so that when thou shalt appear again at the last solemn judgment, we may be 'partakers of thy glory, and receive that crown of righteousness which fadeth not away!'" page 30, 31.

The very finest feature of the text, "The flock of God," and which might have led to many precious considerations, is nearly if not entirely overlooked in the Sermon. Most of those things which are stated might have been taken for granted, or sufficiently noticed in a single paragraph. It will be said however that the occasion demanded the omission of these doctrinal and experimental points and the full statement of local duties. Did Mr. Romaine think so when he delivered his probationary Sermon at Blackfriars? yet did he not manage to state the duties of the Pastor in the most affecting manner. A prospect which may be cold in itself becomes rich when viewed through a warm medium.

If the Preacher had taken Christ and his Cross for the subject, the rays of light which would have darted forth on all sides from this central object would have illustrated every circumjacent question, whether of duty, doctrine, or sentiment: but for the want of that solar fire the whole has the coldness without indeed the clearness even of a moonlight scene. He has taken other ideas, and feebly brought Christ to them, instead of taking that glorious theme, that splendid Cross, which imperiously draws all other objects to its feet, and throws light and glory upon them all.

For many years past the Old Church in Islington has been admired for its internal beauty—its majestic Organ, excellently performed by an accomplished Musician; but it has wanted the one thing needful. We rejoice in the introduction of the new Vicar, but earnestly pray that he may be lead into still clearer views of experimental truth.

*Lessons from the Holy Scriptures, as used in the Sunday-School, established in the Parish of Charles, in Plymouth, called the Household of Faith, By Robert Hawker, D. D. Vicar of the Parish.*

This excellent little Work for Sunday and other Schools we heartily recommend: and we believe that every School in the Empire would be the better for it. The work consists of Lessons from Scripture generally about five or six copious verses: then follows little chapters of observations upon what has been read—these however are to be given in an audible voice by Scholars of different ranks in the school: and the nature of the remarks is analogous with the age or proficiency of the Reader. The Rev. Author condescends even to the questions of modulation, accent, emphasis, &c.

"I have found more difficulty in this part of the system of education, than in any other whatever. In almost all schools, there is a general disposition to monotony. When children read in classes, and go through the lessons alternately, in a way of what is called *versing*; the note which the elder scholar happens to strike off with, will be sure to be echoed through the whole class—as horses in a team follow their leader. And from custom, this at length becomes so habitual, that even, when advanced in learning, the tone is seldom wholly lost. I have known some children, in the highest classes, so perfect in their lessons, as not to miss a word, or speak it incorrectly: and yet, from using no cadence, when they had finished, they might very properly have been asked, whether they had designed to *sing*, or *read* their lesson?" page 3; *l'eface*.



It is in vain to make many quotations; for every page in the work should be read: yet, at the risk of encroaching on the limits of the Review, we will give this one, which we take promiscuously: the whole, though fitted for children, would be an acceptable appendage to the pillow of a dying saint.

"Secondly:—What grace, yea, what exceeding riches of grace, hath God in his Trinity of Persons manifested, in thus going forth in acts of creation? Not, as hath already been shewn, to add to his greatness; for that is impossible: but, to call into existence, and to raise up innumerable beings, to make them happy: not that God might receive, but that God might give! Not to bring to the ocean of his own blessedness, which is already too full to have more; but to impart, and by emanations from himself, 'to open his hand' (as the scriptures beautifully express it,) 'and satisfy the desires of every living thing,' Pam. cxlv. 16. And lastly, to add no more. It is not the smallest consideration in this blissful subject; that God should have graciously condescended to make a revelation of these divine acts, and by the scriptures of inspiration, bring his people acquainted with the divine intention, and his holy will for their happiness. We are told, that when at the creation, the Lord God had finished the heavens, and the earth, and all the host of them; 'the morning stars sang together, and all the sons of God shouted for joy, Job xxxviii. 8. And how ought our nature in the persons of the Lord's chosen, who are thereby brought into a nearer union and affinity with God, than the angels; to stand as 'on the sea of glass, having the harps of God: and to sing the song of Moses, the servant of God, and the song of the lamb, saying; great, and marvellous are thy works, Lord God Almighty: just and true are thy ways, thou King of Saints,' Rev. xv. 2, 3. pages 14, 15.

*The Sighs of the Poor, and the Cries of the Needy; with a few Songs for the liberated Citizens of Zion, being Original Hymns and Poems on Various Subjects,* by Samuel Cheffius, price 1s.—Baynes.

Blessed be God for some more of the Songs of Zion in a strange land. These speak the pure language of Canaan: and any Collection of Hymns arranged for a congregation might be much enriched by procuring the permission of the Author to insert these. We need in proof insert only the following specimens:

#### THE SECURE DWELLING-PLACE.

Hail! Jesus full of truth and grace,  
Ordain'd of old our dwelling-place;  
In thee ten thousand beauties shine:—  
Shew me thy countenance divine.

Long time I sought a dwelling-place,  
Nor ever thought upon thy grace;  
But vainly sought, by works, to gain  
A rest from all my sin and pain.

I strove and vow'd, and strove again,  
Hoping at length I should obtain  
A rest, where I might safely dwell,  
Secure from all the rage of hell:

But still I felt the guilt of sin;  
I could not wash the leper clean:  
The law did all my works condemn,  
Nor suffered me to rest in them.

## CHRIST EXALTED.

Come saints, exalt the Glorious Man,  
 Who finished God's redemption plan,  
 And bought us with His blood;  
 Who bore our curse upon the tree,  
 And purchased us a liberty,  
 From all the wrath of God.

A liberty, which frees from sin,  
 And proves to us our interest in  
 Jehovah's Covenant love;  
 A liberty from endless pain,  
 A liberty, with Him to reign,  
 On glory's heights above.

Then let our thankful songs ascend,  
 To God the Son, (the sinner's Friend,)  
 To God the Father too;  
 To God the Holy Ghost no less,  
 Who deigns His Church on earth to bless;  
 And guide them, safely through.

Nottingham,  
 June 1824.

T. A.

## THE HAPPY MAN.

Oh! happy man, who taught by saving grace  
 The blessedness of calling Christ his own,  
 Can trace his union to the sacred Three,  
 And with a gospel light and hope can sing  
 Of separation from the world and sin:  
 Living by faith upon the Son of Man,  
 Claiming God's promises as made to him,  
 Viewing the Covenant, first plan'd in heaven,  
 Then ratified by Jesus' blood, and sealed  
 By Jesus' death; securing heaven,  
 And everlasting happiness, and peace,  
 No condemnation, and eternal bliss,  
 No separation from the love of God,  
 Through Jesus' merits to his helpless soul.  
 Wrapt up in Jesus' everlasting love,  
 He daily holds sweet intercourse with heaven.  
 Burning with gratitude and heavenly love,  
 He by his walk and conversation proves  
 That he has been with Jesus. Love for souls,  
 And zeal for Jesus' glory urges on  
 To mighty deeds in Zion's martial plains.  
 Armed with the gospel he defies  
 The devil's rage; and constant war maintains  
 With all the legions of the lower world:  
 Proclaims eternal warfare with his sins  
 And vile corruptions dwelling in his breast,  
 And through the strength of Jesus power he fights,  
 And overcomes, and conquers all.

In all his dealings with the sons of men  
 His moral excellence resplendent shines.

And when his Father calls his soul away  
 From earth, to dwell with him in endless day,  
 He gladly bids farewell to all below;  
 His spirit borne on Angel's wings to heaven,  
 He stands complete in Jesus' righteousness  
 Before his Father's throne; and shares that bliss

Prepared for him before all worlds began.  
 No sins, nor doubts, nor fears annoy his soul,  
 But all is perfect bliss, and all is perfect love.

*Harrow on the hill,*  
 May 13, 1824.

T. K. H.

### CHRIST, THE BELIEVER'S REST.

Oh, why my soul art thou cast down,  
 And in thy spirit thus oppress;  
 Heaven is thine eternal crown,  
 Then prize it as thine only *rest*.

Think it not strange below to meet  
 The thorns that oft has saints distress,  
 Thou must have bitter with the sweet  
 To prove this world is not thy *rest*.

All things beneath the sun are vain,  
 Frail shadows at the very best;  
 The more thou seek the less thou gain,  
 All prove that this is not thy *rest*.

Oh, for that sweet, that heavenly mind  
 That can alone my heart divest,  
 Of all that's empty as the wind,  
 And lead me to thy sacred *rest*.

Its found alone in Jesus' love,  
 Attending to that sweet request;  
 Set thine affections firm above,  
 For *Christ* is thine eternal *rest*.

Upward my soul then take thy flight,  
 By faith repose in Jesus' breast;  
 For He's thine hope in darkest night,  
 And *He* thy sweet *unchanging rest*.

Reviving grace my Lord impart,  
 Let me each rising sin detest;  
 Relying on thy living heart,  
 My rock, my refuge, and my *rest*.

Let me no more on dust recline,  
 How e'er so soft the downy nest;  
 But unto thee O Lamb divine,  
 Return and find an endless *rest*.

*London.*

S. O. L.

### THE DYING CHRISTIAN TO HIS SOUL.

*When thou pass'st through the waters I will be with thee,  
 and through the rivers, they shall not overflow thee, &c. Isa.*  
 xliii. 2.

Hark my soul, here's Angel's coming  
 To encamp around thy bed,  
 Peaceful messengers from Canaan,  
 Softly round thy pillow tread.

To convey thee in an instant  
 When the joyful signal's given,  
 From a world of sin and sorrow,  
 To the blissful port of heaven.

Is it not a bed of roses?  
 Can it death be said to die?  
 Gently then dissolve the union,  
 Separate the mortal tie.

Blest Ferryman no longer tarry,  
 Ready make thy wondrous oars,  
 For I languish to be over,  
 Put me from these mortal shores.

W. H.

THE  
***Spiritual Magazine;***

OR  
**SAINT'S TREASURY.**

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*There are Three that bear record in heaven, the FATHER the WORD, and the HOLY GHOST, John v. 7.*

*Contend earnestly for the faith once delivered to the saints, Jude 3.*

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**REFRESHMENT FOR FAINTING SOULS.**

*I will give unto him that is athirst, of the fountain of the water of life freely, Rev. xxi. 6.*

AMONG the many proofs of the degraded state of human nature through Adam's transgression, one is, the insatiable thirst of man after the polluted waters of worldly pleasure; for this is a strong feature of character in every carnal mind. However differently circumstanced in life,—however swayed by different passions,—and however pursuing different objects, yet the propensity is the same in all men, to expect a satisfaction from the world, which the world can never furnish. And notwithstanding the disappointed hopes of past generations, admonish them of the folly, and the word of God reproves them at every step they take in the vain pursuit, still the same delirium remains, the same fever continues to rage; and the deluded mortal is determined to quench his thirst at waters, which, though they may for a moment seem to satisfy, in fact tend only to increase the disease, which they were never designed to remove.

The constitution of the human mind is such, that nothing within the reach of man's withered arm, can ever fully satisfy his desires; yet, such is the bent of our poor, fallen nature, after carnal delights, that repeated disappointment has no effect as to moving the desires after substantial bliss. One phantom eluding the grasp, seems to encourage a vain hope, and excite a stronger effort, that the next may be possessed; and if at any time a sip of the hard-earned joy be tasted, it but stimulates the poor deceived creature to take larger draughts of the pleasing poison. Believer! mark this universal folly, and adore the sovereign grace that raised in your soul a thirst for those streams which flow from the Fountain of Life:—those precious streams of which the scriptures declare, *They shall make glad the city of God.*

All men by nature are under the power of spiritual death, and while the sinner continues in that deplorable state, his highest grati-

fications can only arise from what this dying world affords; with vitiated appetite, *he feedeth upon ashes*, and drinks the foul waters of a stagnant pool: but when, by regenerating grace his taste is refined, he turns with disgust from such filth. He is now alive, and in his right mind; he must have Living bread to remove his hunger, and Living waters to relieve his thirst. Yea, the Living God alone can satisfy his expanding desires; and thus he possesses an earnest, though at present he may not know it, of drinking for ever of the Fountain of Life.

The sacred text at the head of this paper, was written and recorded for the use and benefit of such distinguished souls. For, it may be considered, as referring to some more happy state of the Church, collectively upon earth, than she has hitherto enjoyed, or perhaps be understood as speaking of the eternal joys of heaven; yet from the similarity of the passage to many other portions of Scripture, the Writer cannot forbear taking it as one of those exceeding great and precious promises, which are given to the Church for her support and comfort, while journeying through this wilderness world. And that it may by the Holy Spirit's gracious teaching, answer this valuable end, the feeble, needy soul, is requested to attend with prayer to the important particulars which it contains.

1. The Glorious Promiser demands profound attention. Who can this be, but the Great God our Savior? No one can give the water of Life, but the Living God; and no one who denies the honors due to his name, has a scriptural plea for the enjoyment of what is promised in the text. The dignity of a speaker usually gives weight to the word spoken, in the common concerns of life; much more does the Almightyness of the Speaker here shew the importance of the words, and the claim they have on the closest regard of the Reader. May the Lord the Spirit confirm the minds of his children in the sovereignty, faithfulness, and love of the Author of Scripture, then will his endearing invitations be received, his precious promises enjoyed, and his righteous precepts obeyed. The Psalmist says, *They that know thy Name will put their trust in thee*; and most certainly they who know and love the name of our Lord Jesus Christ, will either enjoy a sweet consolation in such words as our text, or feel a very powerful argument to draw them to the throne of grace, and hold them there, as needy dependants on their Lord's bounty.

2. Consider the Person for whom the promise is made. Unless this point be ascertained, the beauty of the whole is obscured. Now, wherever a promise is found in the word of God, the character to whom it belongs, is either plainly expressed, or easily understood; and this not being observed, has led many, both among the ungodly and God's dear children, to draw wrong conclusions from the Scriptures of truth. The promise is to him that is *athirst*; but then it must be understood what kind of thirst is intended. It may be said of every man who desires an absent good, whether real or imaginary, that he is *athirst*; yet we must understand that this precious promise is not given with a design to gratify every wish of every man's mind. The thirst here expressed, is that desire which arises in the new-born

soul after spiritual consolations, when he is convinced by painful experience, that the utmost gratification the world can afford, will never satisfy his mind; he turns with disgust from those delusive pleasures, to seek for refreshment at the pure waters of spiritual comfort. The Lord has excited this thirst, and the Lord alone can quench it; and to accomplish his gracious purpose in that soul, by fulfilling the sweet promise in the text, the Holy Spirit draws him as a poor suppliant to the throne of grace, with some such language as that used by the Psalmist, *As the heart panteth after the water brook, so panteth my soul after thee O God.* This, if coming from the heart, is a true expression of the thirst intended. May the Lord grant it, to both Writer and Reader, more and more continually.

3. Let us consider the blessing promised, *The fountain of the water of life.* The eternal source of all good to the Church on earth and in heaven, is God himself; this is blessedly set forth in the Scriptures. *They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures; for with thee is the fountain of life,* Psm. xxxvi. 8, 9. Of this Fountain, no idea can be formed, but by what the sacred word teaches; and all that can be known of it, is by the streams which flow from it into the vessels of mercy. But how glorious the thought, a *Living Fountain*, and that Fountain, the *Living God!* what an assurance does it give, of a suitable, a full, and an everlasting supply. What infinite grace in Jehovah to speak of himself under this figure, *The Fountain of living waters*, Jer. ii. 13. What infinite love in testifying of the glorious Redeemer, as the *Fountain opened*, Zech. xiii. 1. And in like manner of God the Spirit, John iv. 14. and vii. 38.

From these precious testimonies it is evident, that the blessings promised in the text by him who is Alpha and Omega, can be nothing less than the flowings of the favor of each distinct Person in THE HOLY TRINITY to the thirsty soul, and proves his interest in, and the certainty of his enjoyment of God the Father's everlasting love, God the Son's finished salvation, and God the Holy Ghost's gracious engagement to dwell, as the Spirit of Truth, and the Comforter, for ever in the hearts of his people. Thirsty soul! contemplate this rich, this exhaustless Fountain; fall low at mercies' footstool, bless and praise the God of all grace, for a thirst which cannot be quenched only by streams which flow from this eternal source.

4. Now let us consider the terms by which you are to enjoy the sweet refreshments. They are *given*, and *given freely*. I will give to him that is athirst, of the fountain of the water of life *freely*. On such terms, the unhumiliated scorn to receive favors from God; but they are well suited to bankrupt souls, as all are who truly thirst; they feel and confess before God, that all his favors must be *given*, for they have nothing to pay, and that all must come *freely*, for they can make no demand. May a constant meditation on the glorious Giver, and the immense blessings he bestows, encourage every subject of grace to come with increasing desires for fresh supplies.

5. Let all who drink of those waters be careful to *shew*, as well as to *enjoy* their salutary effects; for it is matter of great grief to

those who love our Lord Jesus Christ in sincerity, and highly disgraceful to the Gospel, when professors talk of inward comfort, while their lives prove them destitute of that tender concern for the glory of God, to which the constraining love of Christ ever leads. The waters of life when enjoyed, give liveliness to the soul; they possess a cleansing, healing, strengthening quality; they give light to the understanding, and joy to the heart; they brace the constitution of the spiritual man, by which he is enabled to stand fast in the truth, run diligently the way of God's commands, and fight manfully against the world, the flesh, and the devil. Their rich flavor being a foretaste of eternal bliss, the deeper the believer drinks them, the more he longs to be where he shall draw in one, uninterrupted, eternal draught. May it be the mercy of him who writes, and those who read, to find daily refreshment from them, till the journey in this vale of tears is ended; *Then shall the Lamb which is in the midst of the throne, feed us, and lead us unto fountains of living water, and God shall wipe away all tears from our eyes.*

G.

## THE SEQUEL

*To that part of the History of Mr. PATRICK, connected with the Petition lodged against him, for his removal from the Chaplaincy, of Morden College, as stated in our last Number, page 100.*

IN consequence of the Petition, the Trustees of the College had a meeting, the result of which was, that conditions were proposed to Mr. Patrick for his conformity, and to prevent any further evil consequences.

The *first* condition was,—That Mr. Patrick do undertake, not to preach any thing, but what he has previously written down.

To which Mr. P. made the following answer; namely, That Mr. Patrick cannot with any propriety literally subscribe to this: as he never writes any thing so accurate, as not to require correction, amendment, or supply, in the delivery. But as Mr. P. presumes the Trustees can only mean, to express their wish, that he should preach written Sermons, to the gentlemen of Morden College; with that, he certainly will comply.

The *second* condition was;—That in praying by the sick, he shall not make use of any other prayers, than those prescribed in the Common Prayer-Book: and shall conform to the other directions of the Rubric on all other occasions.

To this Mr. P. answered, Mr. Patrick can have no objection to using the prayers prescribed in the Common Prayer-Book, in visiting the sick Pensioners. But if the wishes of the Patient, and particular circumstances cause them to request any other prayers; it is presumed, the Trust will not oppose the sick, or dying, in such requests; especially as by Canon, preachers are authorized, to instruct, and comfort the sick, as they shall see most needful, and convenient: and

on all other occasions, the directions of the Rubric shall be conformed to.

The *third* condition was.—That whenever *Mr. P.* shall have permission from the Trustees, to be absent from the College, such a Clergyman shall be appointed, to do the daily duty, as well as the Sunday duty, as shall be approved by the Trustees, or the Treasurer.

To this *M. P.* answered.—This may subject *Mr. P.* to much expence, or much confinement: nevertheless, when *Mr. P.* has permission from the Trustees, to be absent from the College, a Clergyman that cannot reasonably be disapproved by the Trustees, or Treasurer, shall be provided, to do the daily, as well as the Sunday duty.

The statement here given by *Mr. P.* had no operation on the mind of the Trustees, and he received report, that not one of his answers were satisfactory. A short time after, the following notice was conveyed to him through his Solicitor.

Dear Sir!

By the direction of the Trustees of Morden College, I am to inform you, that the dismission of *Mr. Patrick*, from the Chaplainship of that College, is absolutely unavoidable. But as the Trustees would wish, in the performance of their duty, to preserve every appearance of civility, and delicacy to *Mr. P.* should he signify his intention within a fortnight to resign his situation, it would be more agreeable to them than to proceed to a more pointed and public dismission.

Signed, THOMAS BENNETT.

This notice drew from *Mr. P.* the following reply:

Gentlemen!

*MR. RASHLEIGH* has favored me with the letter from the Treasurer to him by your order, intimating your determination to dismiss me from the Chaplainship of Morden College, in a more public and pointed manner, unless I should signify my intention to resign within a fortnight, which you are pleased to say, will be more agreeable to you. Conscious of no offence, I fear no public censure. If therefore, it is your unalterable resolution to dismiss me from the Chaplainship of Morden College, the only favor I have to ask is, that such dismission, and the true cause of it, may be as public as possible; for a disgraceful resignation, I never will submit to.

Signed, G. P.

About a month following, *Mr. P.* met the Trustees, perhaps by appointment; but this doth not appear in the history. The malcontents were in the room standing round the Trustees. The charges were read, and the old men were called upon to ratify their deed; who all did so, except the three before mentioned, who expressed a wish to withdraw their signatures. *Mr. P.* was asked, if he had any questions which he wished to propose to the complainants. He re-



plied that he wished to ask them severally, if they were members of the Church of England: and could subscribe *bona fide* to her Creeds, Articles, and Liturgy: and if they could support their charges in the most solemn way that could be proposed. The question was deemed improper by the Trustees. The affair was at length closed by Mr. Patrick's dismission.

We cannot however dismiss our review of this transaction, however cursorily the Trustees of Morden College dismissed a faithful servant of the LORD JESUS CHRIST from the Chaplaincy, without a few observations.

And *first*. How little acquainted must have been both Trustees and Pensioners, with the Scriptures of truth, who could take offence at the charges of the word of GOD, for not Mr. P. but the Bible, warranted the expressions, in declaring all the world alike guilty before GOD. Who but must smile, if the subject was not too grave for lightness, to hear old and hoary headed men declaring, that "*they were no way deserving of such reproof; but that their behavior both in a religious and moral light, did no discredit to the memory of their pious founder, or the worthy guardians of his benevolent institution.*"

And *secondly*. What a view doth this transaction exhibit of the amiableness of the Trustees, who, to the modest statement of Mr. Patrick, that he never did write any thing so accurate, as not to need correction; deemed this, as well as all his other answers, unsatisfactory.

And *thirdly*. What a portrait doth the whole afford of the liberality, and godly sentiments of the Trustees for the time being, of this Charity, that the Chaplain was not permitted to offer up any prayer for the sick and invalids of the College, but what was printed. For the Chaplain to listen to any particular distress of soul of any of the wretched inhabitants of such a formful College, and venture to offer up an awakened prayer of the soul for the poor sufferer, being in their view, little short of sacrilege.

The LORD have mercy upon all such, as have no mercy upon themselves! It is a solemn thought to close this memoir with, Mr. Patrick lived and died, in *the faith once delivered to the saints!* And those hoary Pensioners who hated his ministry, have long since ceased to persecute him, and have ceased also themselves! And the Trustees who mounted the judgment seat to condemn Mr. P. have followed to give account of their Stewardship before GOD! With Him who judgeth righteous judgment, we leave the whole. As they wished in doing violence and injustice to a man, who did no violence and injustice to them, and who had to answer GOD and his own conscience, for what he did in the discharge of his sacred duty, yet they wished in the eye of the world *the appearance* at least, of civility and delicacy; we add no more, than that *the LORD knoweth them that are his*; and blessed are they, that can, and do, amidst the persecutions of the world, put their trust in Him.

Plymouth, August 17th, 1824.

## SANCTIFICATION

## THE FRUIT OF UNION TO THE SANCTIFIER.

*He that sanctifieth and they who are sanctified are all of one,*

Heb. ii. 11.

(Concluded from page 115.)

And this sanctification of the Spirit is attended with the most precious principles of grace, opposed to every unhallowed principle of unrepewed nature; 1st, Life to breathe after God; 2d, Light to discern the will of God; 3d, Faith to believe the Word of God; 4th, Humility to bow as a suppliant before God; 5th, Hope to expect salvation from God; 6th, Patience to wait the set time of God; 7th, Love to embrace the truth of God; 8th, An appetite for the bread of God; 9th, A thirst for the living water of God; 10th, A disposition to love, serve, and commune with God; 11th, A zeal to contend for the rights of God against infidels of every name, and giving a meetness for the kingdom of God. Then surely such persons, being interested in the separating love of God the Father, sanctified by the blood of Jesus, and quickened into this life by God the Spirit, must be accounted truly sanctified; while all those persons who are seeking for sanctification in themselves, and not in the work of a triune God, will be perpetually disappointed. *He that sanctifieth*, and they who are sanctified, are all one. Here let the reader adore the riches of divine grace, and while he traces under the unction of the Holy Spirit an interest in the sanctification of the *Holy Three in One!* let him also rejoice in the high affinity in which he stands to the *Holy Person of Emanuel* the sanctifier set forth in the commencement of this piece. It would be an honor to stand in any relation to such a glorious Lord; but here we have a testimony declaring the oneness subsisting between Him that sanctifieth, and they who are sanctified, which is also explained in ordinances; *for to make in Himself of twain one new man.* Hence we infer, 1. *They are one in the love of the Father*, John xvii. 23. 2. *One in the everlasting covenant.* 3. *One in the eye of justice*, who smote the Shepherd and let the flock go free. 4. *One in the ministry of the Holy Ghost*, who anointed him without measure, and in Him all the covenant seed. 5. *One in law*, as head and members; bone of his bone, and flesh of his flesh. 6. *One in suffering*, interested in all his sufferings, and supported in union to him through all their sufferings. 7. *One in right*, as that which belongeth to the husband is the right and portion of the wife. 8. *One in possession*; his kingdom, his throne, his glory, and himself being their inheritance for ever. 9. *One in acceptance with God*, who is well pleased for his righteousness sake. *One in security with Him*, as he saith, "because I live ye shall live also," John xiv. 19. 11. *One in expectation*, henceforth expecting till his enemies be made his footstool, and the travail of his soul is enthroned in his glory, Isa. liii. 11.—Rev. iii. 21. Lastly, *They are one in triumph.* He hath spoiled princi-

palities and powers, abolished death, blotted out iniquity, bruised Satan, and took possession of the keys of hell and of death, and he hath insured conquest to his Church, yea, made her more than a conqueror, Rom. viii. 37.—and as he finished the work to which he was appointed by the Father, and entered into his glorious rest, even so his members, from their union to him, participate in the same glory, and possess even in this world, the earnest of everlasting rest. And thus *they are one* through life, in death, and shall be through eternity.

Hail sacred union, firm and strong;  
How great the grace, how sweet the song;  
That worms of earth should ever be,  
One with Incarnate Deity!

Now from what has been advanced on this subject, are we not 1st, Instructed in the awful condition of the elect in common with others, to need purifying by means no less efficacious than the Blood of Christ.—2dly, The sufficiency of Christ's work, without any additional exertions from man, who by his one offering hath perfected for ever them that are sanctified.—3dly, That the saints are in a perpetual state of readiness for glory, being not partially, but wholly sanctified by Father, Son, and Holy Ghost.—And lastly, That the foundation of true sanctification is union to the Person of Christ, answering to John xvii. 23. "I in them and thou in me; that they may be made perfect in one."

Should the above remarks meet with acceptance, I shall consider myself honored in continuing to appear among the correspondents of the *Spiritual Magazine*; and wishing prosperity to the work, I am, Mr. Editor, affectionately yours in the Lord Jesus,

Birmingham, July 6, 1824.

A SON OF JESSE.

### QUERY ON FAITH.

*To the Editor of the Spiritual Magazine.*

Dear Sir,

Much being said in the present day upon the subject of *Faith*, allow me through the medium of your "*Spiritual Magazine*," to propose the following Question, hoping it may attract the attention of some one of your able Correspondents.

Wherein consists the difference between *natural Faith*, and *saving Faith*; and what are their different effects upon the soul?

Should this meet your approbation, I hope it will be answered and blessed to the edification and comfort of many who are perplexed by confused representations, and who are anxious to know whether they possess *the Faith of God's elect*.

I am, Dear Sir,

Yours with great respect,

Chelmsford.

A FRIEND TO DISCRIMINATION.

## BROTHERLY REPROOF.

*Reprove, rebuke, exhort, with all long suffering and doctrine,*  
2 Tim. vi. 2.

The Lord's people, though at this period of the Church, as they were in the days of the Apostles, principally of "The sect every where spoken against," should be the last to give occasion for deserved censure, and just reproach. To the grief of the renewed soul, and to the confusion of *the wisdom of the wise*, who argue for creature-holiness, the evidences of the continually-prevailing corruptions, and unsanctified affections in the believer, are too strong to suffer him for one moment to cherish the fallacious sentiment, that his diversified conflicts fit him for the presence of God; yet, while his daily experience confirms him in this, he will under his Lord's teachings, gather profit from the discovery, and the business of his life will be, to prove his calling by his external demeanor, rather than *show without*, the nature of the corrupt bias *within*.

Not only with a fellow feeling for the infirmities of his brethren, but ever watchful over the weaknesses and deformities of his own nature, he will be subdued into a tenderness of feeling towards them; and both as respects his own and their well-being, will be faithful, but cautious—honest, but just.

Lamentable is it to behold a Brother, the mote in whose eye is conspicuous to all, strangely employed in pointing out the beam that remains in his neighbor's; regardless of the injunction of our Lord given in Matt. vii. 3 to 5. and it may be regretted the more, as not being an isolated case, but too, too often found in practice, where the reproof spoken of in the motto of this paper, might be wisely administered. The Writer is not alluding to the reproofs which are required by him who has gone voluntarily into the commission of flagrant acts of iniquity, but to such an one as the servant of God spake of, as having been "*Overtaken in a fault*;" and the Apostolic advice is, *Ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.*

The injury done to the wounded spirit of the returning prodigal, by incautious rebukings, is incalculable; and many of the children of God have been compelled to go sorrowing day after day, their load of grief accumulating, by reason of the unscriptural means resorted to by those who are commanded *in the spirit of meekness to restore them.*

Can it be approved that a reed shaken by the wind of corruption and of temptation, and bowed to the very earth with intense grief on account thereof, should by the foot of a brother be trodden down? No, no, it cannot be. Rather let our Lord's most gracious words of comfort and peace, Isaiah xxxv. 3, 4. with all their force and sweetness, be presented to the notice of the afflicted soul; and let him that is exhorted to bear the infirmities of the weak, direct his arguments to the wounded conscience of his erring brethren, and by the blessing of him who comforts *Zion's Mourners*, they shall be made glad, and again go on their way rejoicing.

August 13th, 1824.

VOL. I.—No. 5.

T

## ANSWER TO JOSEPH.

*To the Editor of the Spiritual Magazine,*  
SIR,

When I addressed you in a few remarks upon what appeared to me an injurious piece "*On Reconciliation*," by your Correspondent Joseph, I had not the least intention of entering into a controversy with him; nor did I expect the treatment found in what *he calls*, "*An Answer to Real Calvinist*," (which contains no answer at all.)

Joseph appears to forget that "defamation is no argument; nor abuse refutation." "*The Fool*, he says, must be answered according to his *folly*." And because I cannot submit to his dangerous dogmas, I am charged with "*wilful misrepresentations*," "*determined malice*," or "*consummate ignorance*." However, this scurrility I shall pass over, and confine myself to the subject of dispute.

I am contemptuously advised "to procure a common dictionary, and learn the difference between *Reconciliation* and *Satisfaction*." I rather chose to confine myself to the unerring "*Oracles of God*," in which I find them so embodied that there is not a shade of difference between them. The following may suffice. The blood brought to the tabernacle was to *Reconcile*, (satisfy) withal. Lev. vi. 30. And Moses poured out the blood at the bottom of the altar, and sanctified it, to make *reconciliation*, (satisfaction) upon it. Lev. viii. 15. And they made *reconciliation*, (satisfaction) with their blood upon the altar, to make an atonement for all Israel. 2 Chron. xxix. 24. And one lamb out of the flock for a burnt offering, and for peace offerings, to make *Reconciliation*, (satisfaction) for the house of Israel. Ezek. xlv. 15. 17. And to make *Reconciliation*, (satisfaction) "for iniquity." Dan. ix. 24: That he might be a merciful and faithful High Priest in things pertaining to God, to make *Reconciliation*, (satisfaction) for the sins of the people. Heb. ii. 17. Joseph himself defines the term, when speaking of the self-righteous. "They promise (he says) to do their best to *satisfy* law and justice;" What is it to satisfy law and justice? Joseph shall answer, "This (he says) would indeed be to *Reconcile God*." And did not Christ *satisfy* law and justice? This would indeed, says Joseph, be to "*Reconcile God*." I mean no more by the term "*Reconciled God*." Then why does he quibble about a word, and so awfully pervert the meaning of his brethren?

The term *Reconcile* according to the Scripture, is to make peace, or to compose differences. "Leave thy gift before the altar, first be *Reconciled* to thy brother." Matthew v. 24. Or a renewal of friendship and fellowship, which had been suspended by an offence, "Let her be *Reconciled* to her husband." 1 Cor. vii. 11. The learned Cruden says, "That Reconciliation is a restoring to favor, or making those friends who were before at variance, as God and the elect were through sin; this was effected through the atonement made by Christ, and received by faith." These, Sir, are the genuine sentiments of my heart, however Joseph may deride them. I cannot, Mr. Editor, read the following sentence without trembling and dis-

just! "Your real Calvinist, (says Joseph) *had better go back to Rome, to fetch a few works of supererogation, to PACIFY his angry God, and make up the matters with his FICKLE deity.*" Perhaps Joseph does not mean it, but surely this is "darkening counsel with words without knowledge." Is not this the chief argument and constant language of Socinians when deriding the atonement of Christ? Is it doing the work of an Evangelist in sending a sinner who has incurred the divine displeasure, to Rome, or any where else, for a few works to *pacify his angry God*? Would it not be more like an Evangelist to direct him to that Savior, who "made peace by the blood of his cross, and made reconciliation" (satisfaction) "for the iniquities of his people."

I really tremble at Joseph's sneers about "*pacifying an angry God.*" What, is the wrath of God to be sneered at? Is the whole work of Christ as *Mediator, Advocate, and Intercessor, pacifying* (in a scriptural sense) that *wrath or anger*, to be a subject of ridicule and contempt? How necessary is the caution given by the Prophet, "Be ye not mockers, lest your hands be made strong." Why should Joseph put construction on words contrary to their obvious meaning, especially on God's own words? How often do we read of his *wrath*; his *anger*, his turning away from them, his being *pacified*? They may all be scripturally and truly explained, without attributing a change, or any  *fickleness*, to the unchanging God. Jehovah says, "My covenant I will establish with thee, and thou shalt know that I am the Lord, that thou mayest remember and be confounded, and never open thy mouth any more, because of thy shame, when I am PACIFIED towards thee, for all that thou hast done, saith the Lord God," Ezek. xvi. 63. The same objections may be made, and the same arguments produced against a *satisfied* or a *pacified* God; as Joseph has brought against a "*Reconciled God.*"

Your excellent Correspondent Amicus has given a scriptural and experimental explanation, where he says, "When I as an humble individual, have used, or do use, the terms "*Reconciled God.*" I mean not, I conceive not a change in the eternal mind, but a blessed unity in the divine perfections, through the work of Immanuel, whereby God can be just, and yet the justifier of me a poor sinner, and every difference that subsisted between us be composed, and every seeming contradiction obviated." With this explanation I most cordially agree.

I must thank Joseph for his prayer "that I may be *reconciled* to Jehovah's sovereign will, and unchanging love." I have to bless God, Sir, that this has been effected (I believe) before Joseph began to pray at all; and to this day I glory in them, and most cheerfully publish them as the sources of consolation to myself and others.

I must leave you, Mr. Editor, to return him thanks for his prayers on your behalf, "That you *never more* may *disgrace* your pages with such TRASH," as my former remarks upon his most singular piece. But, Sir, a periodical work should be impartial; not *merely* confined to such self confident men who may suppose that all is "*TRASH,*" and the production of "*fools,*" unless dictated by themselves; but also open to others, who may wish to investigate truth in all its bearings.

Joseph "expects in your next an apology from me, for my temerity." (THIS WOULD BE TRASH INDEED.) What, is he so infallible that if a man dare object to his dangerous sentiment, he must make a public apology, or be for ever denominated a "fool?"

It appears highly necessary that Joseph should make some apology not to me only, but to the Christian world; for his *solemn mockery*, and adventurous attempt to eradicate from the Christian system, a doctrine and a term, which has been believed and expressed by the Church of Christ for more than eighteen hundred years. In your next he likewise "looks for the congratulations of a Christian in the spirit of Christianity." Really, Mr. Editor, I find nothing of his *wonderful attainments*, to congratulate him upon, in either of his pieces; but I can find many things to mourn over and lament. As for Joseph's Defender," who styles himself "A Sinner," I shall not spend my time to answer him. Some people can distort the plain meaning of words, and make them speak what they please in order that they may play the Merry Andrew with the great things of God. I almost think Joseph himself will not thank his "*strict friend*" for such a defence. Let your impartial Readers read my remarks, and a "Sinner's defence of Joseph." I desire no more.

As it is not my intention to occupy any part of your pages upon this subject again, I trust nothing will deter you from your wonted impartiality, in permitting this to appear in your next number. Occasionally you may hear from me on subjects of more importance; and willingly I will cast my mite to your treasury of truth. Wishing Joseph to be less self-confident, and more diffident; less adventurous, and more humble; and that he may possess and enjoy the great blessing meant by a "*Reconciled God*," though he discards the term. May he have much grace to *follow* the footsteps of the flock; and not wander in new, unknown, and strange paths. And may you, Mr. Editor, be found "*valiant for the truth*," possessing divine instruction in conducting a work which promises so much benefit to the Church of God. I have again the pleasure of subscribing myself,

Yours, &c.

London, August 16th, 1824.

A REAL CALVINIST.

### ADDRESS TO THE EDITOR, AND THE CORRESPONDENTS on "RECONCILIATION."

Mr. Editor,

Suffer me to sympathise with you under the chastisement you have received from "Joseph," and "A real Calvinist," for admitting their trash into your valuable Treasury; but, of course I do not wish you to publish this, if you are in the least fearful of further castigation. My object is briefly to notice a few things in the five letters you have already published on the subject of Divine Reconciliation.

In the first place, though "Joseph" speaks very confidently, (and how very frequently are confident persons mistaken!) to the meaning

of the verb, Reconcile, and rather unkindly and very untruly insinuates that "Calvinist" does not know, or at least does not consider the difference between Satisfaction and Reconciliation; yet I do think that "Joseph" has proved himself far more deficient as a Philologist, than "Calvinist;" for Reconciliation by no means implies, former hatred, but is perfectly consistent with former, yea with present and eternal Love, like that which God has manifested to his Church, in and by the Lord Jesus Christ.

It does not suppose mutability in God's decrees and purposes, but is rather an evidence and proof of their immutability; inasmuch as Reconciliation was effected by "*the blood of the everlasting Covenant,*" according to the decree which Christ hath revealed as written in Psalm xxii. "*I will declare the decree.*" And again it is written, Heb. ii. 17. "It behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make Reconciliation for the sins of the people." And he made that Reconciliation by the sacrifice of himself. Thus it appears, there is more affinity between Reconciliation, and Satisfaction, than "Joseph" is willing to allow. Again, Reconciliation, supposes something to have existed which prevented that cordial friendship which is essential to happiness being enjoyed; and this was the case with God's elect; sin separated between them and their God: *their* God though separated from them by sin; which sin was imputed to Christ who bore it in his own body on the tree, and by whose stripes we are healed.

I conclude therefore, it is with perfect propriety believers address Jehovah as their covenant God and Father, Reconciled in Christ Jesus; "for our God (out of Christ) is a consuming fire;" who will utterly destroy all unbelievers, and who could only love his Church in her fallen state in her covenant head Christ Jesus, in whom dwells all the fulness of the Godhead bodily.

There are other things in "Joseph's" first letter which have laid him open to an attack; but it was ungenerous in "Calvinist" to plunge his poisoned dagger into the very vitals of poor "Joseph," who doubtless is our brother, and would as soon be called a devil as a Socinian, for he knows well, that of all the enemies Christ has in the world, a Socinian is the greatest. If "Calvinist" had wished to instruct "Joseph," he should not have dipped his pen in gall, nor should he have assumed a tone so dictatorial, neither should he have put the worst construction he could upon his letter.

It is evident to me that "Joseph's" simple position, which he wished the Church of God to consider, is this; namely, that God loved his Church from all eternity, and that the gift of Christ with all the benefits resulting from the obedience and death of Christ, are the effects of that everlasting and immutable love; contrary to the unscriptural notions of some persons, who fancy that Christ purchased the love of God by his obedience and death; thus putting the cause for the effect, or, to use a homely proverb, "they put the cart before the horse." Now I will not treat "Calvinist" as he has treated "Joseph;" I will not put the worst, but the best construction I can



upon his phraseology, and so exonerate him from that error; and I must say, if he had acted thus with "Joseph," much of his letter would never have been written. In "Joseph's" second letter, he seems to think he has brought the point triumphantly to an issue. He has stated a syllogism, which appears to him quite conclusive; but who does not know, that though syllogizing be an excellent mode of communicating knowledge, it is a most fallacious mode of investigating truth? His premises are false, consequently his conclusion is false also.

Your Correspondent, the Plymouth defender of "Joseph," signs himself "A Sinner," and therefore we must pardon him; at least I do, though perhaps "Calvinist" will not let him off so easy: I confess he does not deserve it; but if all had their desert, who then would escape punishment? The extraneous part of the Letter is that which I like best. This "Sinner" says, he reads of no such things in the Bible as God's moral perfections, and therefore he has just ground to conclude he has none; and he might just as well say, he finds no such word as Trinity in the Bible, and therefore he will be an Unitarian: but he will be equally at a loss to find that word in the Bible. However, he has found in the Bible these words, John v. 7. "There are Three that bear record in heaven,—and these Three are One." Now this One God, is holy, righteous, just, immutable, true, merciful, &c. and these are some of the moral perfections of Deity, which insure to us on the part of Jehovah all that the word of God authorizes us to expect.

Your Correspondent "Amicus" asks, as if by putting the question he would confirm the fact, "Did not Adam's sin cut off all friendship and communion between him and Jehovah?" I answer, No, it did not; and this in reality is the great truth which "Joseph" is laudably zealous to proclaim, namely, that neither the fall of Adam, nor the fall of any other chosen vessel did, or could for one moment, suspend the friendship of Jehovah for that individual: that friendship is not susceptible of any change whatever, either in nature or degree. In this we glory, "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Mr. Editot, if I may be allowed to conceive of Jehovah and his Church prior to the Covenant of grace, then I should say, God loved his Church before he was Reconciled to his Church. If I look at the Church at the period when the Covenant of grace was made by the Persons of the Deity, I say it was then Reconciliation took place; inasmuch as God calleth "those things which are not as though they were," Rom. iv. 17.

But if I look for *actual* reconciliation, on the part of Jehovah, I look at the birth, the life, the sufferings, and the death of Christ. If I look for the reconciliation of a sinner to God, I look for the operations of the Spirit Jehovah in quickening, enlightening, and regenerating him. I find the blessed Spirit reveals Christ, and sheds abroad the love of God in the heart, and when this is done, the poor sinner is

reconciled, and ashamed of all his former rebellion and opposition. He now loves his God in his Trinity of Persons, with his whole heart, and with his whole soul. Thus I find Christ to be the great Reconciler, both as it regards God and man; and to this agrees the Apostle, 1 Tim. ii. 5. "There is one God and one Mediator between God and men, the man Christ Jesus." This Mediator laid his hand on both parties, and to him we are indebted, and shall for ever praise and bless him both for reconciling God to man, and man to God. Methinks I see "Joseph." He starts! his blood begins to boil! I hear him say, I hate the preposition TO; give me WITH, and I'll accord. We are agreed "Joseph,"—but let me tell you, I see no real difference in this case between the two prepositions.

I regret, Mr. Editor, that the angry passions of your able Contributors should have been excited, on a subject so blessed and peaceful. The enemies are doubtless upon the alert, and how will the Philistines shout, when they see the Israelites disagreeing among themselves. I confess I do like to see love prevailing even in our disputes: if we were as careful to bear with, and instruct our opponents, as we are to pervert their words, and take advantage when they expose themselves; if we were as solicitous to promote their interest, as we are to promote our own honor; in that case Controversy would be both pleasant and profitable. I hope, Sir, your future numbers will furnish us with affectionate discussions on divine subjects, that whilst your Readers are instructed with the light of truth, they may be also edified by the spirit of love which shall pervade your honored pages.

Your sympathising Friend,

August, 1824.

H. W. T.

## ON THE CONTROVERSY, ON RECONCILIATION.

*To the Editor of the Spiritual Magazine.*

SIR,

Having read in your Invaluable Treasury, the articles on Reconciliation, I was truly sorry to observe the spirit in which your Correspondents have treated each other. I believe they both *mean* well, but do not distinguish between things that differ. It has often pained my mind in hearing from the pulpit, and reading from the press, good, honest, godly men, quibbling at each other about things in which they only differ in *wording* their apprehensions of divine truth, which has often caused a shyness in Zion, truly lamentable. O that the happy day may soon dawn when all the inhabitants of Zion shall see eye to eye, and that love that covers a multitude of faults, be so richly enjoyed in the hearts of God's people, that when they see a Brother *wrong*, instead of calling him a Socinian, a Fool, or other harsh names, aim to set him right, or else *agree* to differ.

Your Correspondent Joseph treats of the exalted acts of faith on the God of all grace, in the *Supra-lapsarian* love of his heart, above every consideration of our fallen circumstances; we were blessed

with the overfall blessings of immutable grace, in Christ, as our Head and Husband, (not as the Mediator) here is our everlasting happiness and security. To draw near to the God of everlasting and immutable love, under the heart *expanding* influences of God the Comforter, and hold sacred fellowship with him in all the outgoings of his immeasurable and unchanging grace to my person; in my glorious Head, Representative, and Stockholder of all communicable grace and glory; in the eternity of his adopting favor; in enrolling my name in the book of Life; in predestinating me to be conformed to the image of his Son; in accepting of me in the Beloved, with all the unnumbered blessings of ancient grace, that take their rise from the great ocean of everlasting love. But these sublime and heavenly seasons of spiritual fellowship are not *always* enjoyed by the saints of the most high; they do not climb the upper skies, nor get a view of the everlasting hills in *all* their approaches to God in prayer: they do not *always* find it Tabor's mount, nor get into the suburbs of heaven in their closets. If Joseph was to visit all the living ranks of Zion, and enquire of them one by one whether they were *always* thus *elevated*, he would have an answer in the negative. I have been in the habit of being at Prayer Meetings for these last nine years, and have found it a *rare* thing for a Brother to approach God in the glorious relation of a Covenant Father; but generally their thought is fixed on him as a God pardoning iniquity, transgression, and sin. Not but it is their high privilege, and the greatest enjoyment is connected with it; but is it *always* so? our judgment must not contradict our experience. I find (though I am highly favored of my God) these are seasons peculiar to the hill Mizar, and Hermon's Mount, which are so seldom, that they are greatly prized by me, when under a sense of guilt, plagued with unbelieving fears, harrassed by the great enemy of souls, and cast down under a view of my exceeding vileness; it cheers my sinking heart to approach God as a reconciled God; that there is a way of *access* through the peace speaking blood of the cross. But it is the summit of all my happiness to know that God's love is immutable and invariably the same, through all the changes of a time state. It is a glorious fact that Jehovah set his love upon the persons of his people in Christ; that he *chose* and *blessed* them in him; that his eye is fixed on them in him, therefore he sees no spot in them, and upon this ground it is said, He sees no iniquity in Jacob, nor perverseness in Israel, (while in fact as fallen creatures they are *full* of iniquity, and their lives one scene of perverseness) the Church as viewed in the Beloved, was the object of the Father's delight in a grace relation, unalterable, unforfeitable and indissoluble; as viewed in this glorious union oneness with her glorious Head, we have no conception of a reconciled God.

The Scriptures set forth the Church under another relation which was eternally ordained she should pass under, for the glorification of Jehovah's character, to display the immensity of divine love, and put an everlasting crown of glory on the head of the great deliverer of Zion.

When God created Adam, he stood forth the Head of all the

human family that should spring from his loins. He was created holy and upright in the image of God, in a state of friendship and tranquility with his Maker; and on the ground of his relation to the Creator, as a creature, he lived in a state of nearness to God, and yielded obedience to his commands. But when he rebelled against God, broke his commands, trampled on his rights, and rejected his authority; he broke the peace; forfeited the friendship of his Maker; was driven from his Paradisaical state, and a flaming sword placed there to hinder his approach again. Here we see God was justly offended: the curse went forth, and death was the consequence. In Adam's downfall, the Church was involved, as well as the rest; for by one man's offence condemnation came upon *all* men, Rom. v. 17, 18. Thus we see God was necessarily offended, or irreconciled: a *law* enmity took place in God as the *Sovereign* of the *universe*, and *Lawgiver* of the world; and a *sin* enmity in man, as a rebellious creature in his empire. This divine sovereignty *permitted* (while it held fast the objects of immense love in its bosom, having made in Covenant ample provision for their recovery.)

He could, but would not hinder it,  
That he might greater glory get.

From revelation we learn that *war* broke out in the garden; that justice was indignant with the offender; that God was the *PARTY* offended, and his righteous character bound him to sweep the whole human race to endless woe, (had not grace prevented by finding an able Interposer for Zion) this is plain to any thinking, unprejudiced, grace-taught soul, that God was irreconciled with *sinful* man; if we deny the *underfall* transactions of Zion, we shut out the great work of the cross altogether.

I have endeavored, Mr. Editor, to shew in what sense God could never be irreconciled, and in what sense he was reconciled. I shall now take a view of the *removal* of the *offence*, by the peace-making deed of the cross. The Apostle Paul tells us how it came to pass; he traces it to its source, God was in Christ reconciling the (elect) world unto himself: By what means? not imputing their trespasses and offences unto them? 2 Cor. v. 19. but as he says in the 21st verse, he hath made him to be *sin* for *us*, laid the whole charge of all our original and actual offences on him. *How* was it that that God who was offended at his people as *sinner*s and *enemies* to him, should be said to reconcile them to himself? I answer, by devising the glorious and equitable plan of Reconciliation in the great council of peace, in *finding* a Peace-Maker that was *able* to make Reconciliation, by imputing all the trespasses of Zion to their glorious Surety (as the Apostle here expresses it) and accepting the work of the Day's Man Redeemer in their *stead*: this is what I understand by God being in Christ bringing his family into friendship with himself, and this is the glory of the Gospel scheme; here the grace and Covenant love of the Father, shines out in Immortal splendor, and is the grand feature in the plan of endless grace. When we consider that he that was offended, and insulted, should propose the terms of peace; and *find* a Me-

diator to fill up the breach, was marvellous grace, and unparalleled favor, which Angels never heard of, men never thought of, nor devils ever guest at.

We will now notice the *means* of affecting Reconciliation. The death of God's dear Son. 1 Cor. v. 18. For this purpose he visited this rebellious Province of his Father's Empire, and was made like unto his brethren, that in his Priestly work, he might make Reconciliation for the *sins* of his people. Heb. ii. 17. This Daniel foretold he should do, to make Reconciliation for iniquity. Daniel ix. 24. and Micah also said, This man shall be the peace. Micah v. 5. Paul, after it was effected, said, he is our peace, who hath made peace by the blood of the cross. Col. i. 20. Here we see the whole work of Messiah, was to give satisfaction for all the offences of Zion. He acted as the Mediator of Reconciliation, satisfied the Father for all injury done, stood in the gap, filled up the breach, poured into the lap of justice, an ample satisfaction; and made all the commandment yessels to run over. He restored that which he took not away, and in the mirror of the cross, we view all the Attributes of Deity shining in everlasting harmony; the Father, and his family, meet in everlasting friendship, and an impossibility of the peace ever being broken again: this laid the basis for a renewal of friendship, on *equitable* terms; for by the blood of satisfaction, peace was made between parties who were at variance. Our Elder Brother graciously stepped in between us and offended Majesty, and by bearing the curse, exempted us; by his interposition, brought into a state of friendship, the Father and all his junior brethren. Do we not see by these fore cited portions of holy writ, that Christ acted *towards* the Father for us; as it was with the children of Israel in their national Covenant, which was all to shadow forth the Prince of peace, who was the antypical *sin* and *peace* offering? Leviticus vi. 30. and viii. 15. 2 Chron. xxix. 24. Ezek. xlv. 15. 17. It is also worthy of remark, that when God the Father was pacified towards his offending children, (for his children they were, though offending children, for all their perverse ways never alienated his heart from them) He assumes the sacred title of the God of *peace*; the Holy Ghost that makes the peace *known*, the Spirit of peace: the death of Christ was not to *satisfy* the *people*; this would be turning the whole Gospel plan upside down. Let our Reconciled brethren to the doctrine of Reconciliation by blood, give this thought due weight.

Reconciliation being effected for iniquity, by the Covenant representation of the Church, and peace *established* on equitable terms, the ambassadors of the Prince of Peace, are sent forth to *proclaim* it. The Holy Ghost is engaged to bless the message to all the sons of peace; therefore says the Apostle Paul, Hath committed unto us the word or ministry of Reconciliation; the Apostle Peter went forth under this sacred commission, preaching peace by Jesus Christ, (he is Lord of All) Acts x. 36. They built all their preaching on the Reconciliation effected on the cross: notice the arguments made use of by the Apostle Paul; We pray you in Christ stead, be ye Reconciled to God. But knowing the sin convinced sinner would directly say;

will that God against whom I have lived in open rebellion, be Reconciled to me? Here he meets the objection, For *he* hath made him to be sin for us, 2 Cor. v. 21. Again, ye who were sometimes afar off, are made nigh by the blood of Christ. Read also, Ephes. ii. 14 to 17. and came and preached peace, to you that were afar off, and to them that are nigh. The Holy Ghost in the dispensation of the Gospel of peace, brings all the family into an *open* state of reconciliation with God, and he comes to every son of peace on the ground of peace being made with God by the blood of the cross. He turns enemies into friends, and foreigners into citizens; slays the enmity of the will; opens the eyes of the understanding; reconciles the mind to the sovereign plan of salvation, and brings the sinner to meet a Reconciled God, who meet in everlasting embrace at the *cross*: all that was necessary to effect this, was omnipotent *energy*, which is put forth by the Holy Ghost, who brings the distant family nigh unto God.

But not to trespass further:—Whether we say, God was reconciled; that peace was made; that Christ made a full atonement for sin; that he hath delivered us from wrath to come: it is all one and the *same* great fact, though under a different *form*, or *representation*. To distinguish the two headships of Christ and Adam, is important and necessary: in our comparing spiritual things with spiritual things, we must not effect to exalt one part of truth at the expense of the other; but our views must be such as shall harmonize the whole. Under this view of the subject, we worship the Trinity in unity, *grace*, *merit*, and *might*; dwells on the thought in our approach to the mercy-seat; and we see the glory of our Covenant relation, that abides for ever, while our affinity with a fallen head, became all a wreck.

May the Spirit of wisdom and knowledge give us further discoveries of the consistency and harmony of divine truth, and open its sacred order to our renewed minds, that under its *savor*, we may rise into sacred fellowship with the Three-One-God. May the divine blessing accompany these few remarks, and render your *labor of love*, a diffused blessing to the Church of God. With earnest prayer to God that your Magazine may *always* teem with the same glorious subjects with which it has begun; and ever deserve the title you have given it, is the sincere desire of your well-wisher, in the ties of unalterable grace, opened up in reconciling blood, through the majestic operation of the Comforter.

Golden Square, London.

E. M.

## A LETTER TO A FRIEND.

DEAR SIR.

If the Lord please, I leave Chard on Monday next for Yeovil and Salisbury, and agreeable to your, and the friends' request, hope to be at Hartley Row, to preach on the Thursday evening, in the fol-

lowing week. As it respects the journey, I have had many opportunities of sowing the seed of the kingdom; and I make no enquiries about, or concerning, the reception of it. Paul plants, and Apollon waters, and God giveth the increase. Here I leave it. I consider that I have nothing further to do with it. My only concern is to preach the truth as it is in Jesus, so far as my knowledge of the same extends, and there to leave it; nor am I any farther solicitous about it.

I do not want a name for preaching; nor to be honored for it. My desire is, that Jesus may be exalted in his Person: that he may have a glorious name: that his fame may be increased, and his renown spread abroad. And this *will be the case* in consequence of the preaching the everlasting Gospel, whether by my ministry, or by that of others. Here I am sure my end will be obtained, blessed be the Lord for ever and ever. If Christ is exalted, his salvation set forth, his blood and righteousness preached, as the whole of a sinner's salvation, and the one only foundation of a sinner's hope, it is enough. Let the Lord choose, and make use of, what instruments he pleases. A friend of mine, once said to me, "No one can preach a *better* Christ than you do. They may preach Christ *more gloriously*, but a better Jesus they cannot preach." There is a great deal of truth in this.

To preach Christ, is the grand point. To preach him and his salvation, as most exactly suited to a sinner's case; and to leave the sinner without the least cause of fear or doubt, arising from any thing he is the subject of; is glorious to such as really know their sinfulness and sinnership. It is a great lesson, which the Holy Ghost alone can teach us, to set forth Jesus Christ, as most completely adapted to every part of the disease contained in sin, and, as a perfect Savior for it: by virtue of whose life and death, blood and righteousness, there is everlasting purity, death and cure, for all sorts of sinful maladies. There is *present* as well as *everlasting* life and salvation in Christ crucified. It is a *present* salvation; and he is a *present* Savior. It is but for him to look on the sinner, and the sinner to look unto Jesus, and everlasting health and purity are imparted unto the mind.

By faith we receive into our minds, the real apprehension of the virtue of Christ's blood, and the perfection of Christ's most glorious, complete and everlastingly efficacious righteousness. And this faith is nothing more, nor less, than a real spiritual perception of Christ, and his finished work. As there is but one way of receiving light from the Sun; so there is but one way of receiving Christ into our minds. *The one* is by the *eye*, the *other* by *faith*, which is *the eye of the mind*. When we are receiving light from the Sun, through the medium of the eye, we are not thinking about it. So, when we are actually looking unto Jesus, we are not thinking about our faith; but we are wholly swallowed up in contemplation on Christ, the *object* of faith. If the minds of God's people, were spiritually engaged, in thinking on Christ, they would be fully possessed with every evidence of their interest in him, that they could possibly desire. It is because Christ is so little known; and because there is such a *neglect* of him, and *looking off from him*; that the minds of professors are so puzzled and perplexed, and they are such strangers unto him and his

grace. They look to what is stiled a work of grace in the soul, and for inward evidences of this; as though the very salvation of our souls depended on this; so that this is set up in the very room, and place, of Jesus Christ himself. Why, there is no salvation in us. No. Nor is any part of the Holy Spirit's work within us salvation. *Salvation is the fruit of the Father's everlasting love.* The Father contrived and proposed it, in the council and covenant of peace, to his Son and Spirit, before all worlds. He called, and engaged, his Co-equal Son, to *perform* salvation-work; which he hath done, and completed. It consisted, in putting away sin by the sacrifice of himself, and in bringing in everlasting righteousness.

The work and office of the Holy Ghost, in the souls of the elect, are to produce in them, a spiritual, and supernatural birth; by which they have a spiritual faculty, suited to receive the knowledge of God, and of his Son Jesus Christ. And it is a *further part* of the Holy Spirit's work, *to reveal Christ to the renewed mind, to take of the things of Christ, and shew unto them, and to testify concerning Christ and the Father's love to them, from the Scriptures of truth.* And when the Holy Ghost leads the sinner to Christ, he gives greater evidence to the mind of Christ's love to such, and of personal interest in him, in a single moment, than can be obtained by all the legal marks, and signs of inherent grace, throughout the whole course of a person's life; and ten thousand times more satisfactory.

May the Lord lead all his people off from *poring* on their gifts and graces, to look to Christ alone. May he also lead them into personal communion with Christ, and with the Father in him. May you never be ashamed of the Gospel of Christ, in any part, or article of it. May you be *a wise Scribe; a workman which needeth not to be ashamed, rightly dividing the word of Truth,*

Yours, in the Lord,

SAMUEL EYLES PIERCE.

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*To the Editor of the Spiritual Magazine.*

SIR,

I have perused with pleasure, and trust with profit, the Numbers of the "Spiritual Magazine;" and if it continues to be conducted with the same ability and temper, I most heartily wish it success, and shall do what little I can to encourage it. The press in our day, teems with religious Publications; but I know of no one work that is just what I could wish. The almost total absence of the glorious doctrine of free-grace salvation from some, and the self-conceited and dogmatical style of many things in some others, give pain to the humble followers of the meek and lowly Savior. I am anxious that while you, Sir, or your Correspondents, "Contend earnestly for the faith," it may be done with the meekness of wisdom, and with an evident desire to convince those who are wrong, and turn them from the error of their ways.



I intend, Sir, to send you occasionally, a few remarks on some passages of Scripture; if any thing I may communicate, is in your judgment calculated to advance the glory of God, and benefit his Church, you are at liberty to insert it; and may your endeavors meet the approbation of the Great Jehovah,

I am, Sir, your's &c.

August, 1824.

STEPHANAS.

### REMARKS ON ISAIAH LII. 13.

*Behold! my Servant shall deal prudently. He shall be exalted, and extolled, and be very high.*

That this scripture refers to Christ, there can be, I think, no doubt; or if there be, St. Paul in his epistle to the Romans, xv. 20, 21. will decide the question. He there tells us, "That from Jerusalem, and round about unto Illyricum, he had fully preached the gospel, not where Christ was already known; but where he was not known, that the prediction in the verses following might be fulfilled, viz, that many nations should hear of Christ. He then is the Person spoken of. And that our meditation of him may be sweet, Come thou Holy Spirit of truth, lead us into the truth. 'Tis thy prerogative to explain the scriptures; thine aid we implore.

I know not what Jehovah could have said more calculated to comfort his people. They felt they were sinners; they experienced in part the sad consequence of their first Father's imprudence, and they had no hope of deliverance from the state in which they were, but what was founded upon the promised Savior. To his advent they were looking, and now and then could sing, "Our Redeemer is mighty; Jehovah of Hosts is his name, he will come and save us." Yet at other times, they were the subjects of the most intense anxiety, well knowing it was no easy work to yield perfect obedience to Jehovah's law, especially in the midst of great opposition. Perhaps they were exercised with some such thoughts as these; What if he should fail in some one point? What if he should yield to some one temptation? What if he should speak one wrong word? then are we for ever lost. Heaven is gone. Hell is our portion. If something of this kind did not agitate their minds, I cannot see the propriety or occasion for the promise; and if it did, oh how precious must the Lord's assurance have been to them, that his servant should deal prudently.

Christ is frequently in scripture called, God's Servant, but it always applies to him as Mediator only; for "He being in the form of God, thought it no robbery to be equal with God: but made himself of no reputation, and took upon himself the form of a Servant." A servant has duties to perform to his master, he is responsible; and on the compleat and proper performance of his duty, depends his own character. Now, did not the Holy Ghost tell the Church this, when he designated Christ his Servant? I think he did, and it is a pleasing and precious truth, that Christ has an interest in his people; and that for his own name's (or Character's) sake, he will save them. If this was kept in mind by the Lord's people, I think we should not

have so many mourners in Zion. "Deal prudently." This I imagine, refers particularly to the life of Jesus, which was spent to work the robe of righteousness. Full well did old Testament saints know, that nothing short of absolute perfection would meet the laws demands, that they could never appear in the presence of God in a spotted robe: I am persuaded there were many of them well acquainted with these truths: hence arose their deep concern, and (when unbelief prevailed) that dreadful uneasiness which, this, as well as many other promises was intended to remove. We have an advantage over them: we know that Christ has done what God promised he should do. And we adore his wisdom as we read his life; and we know by his prudent dealing, all his foes (whether Satan himself, or the Scribes, or Pharisees, or Herodians, or Lawyers,) were silenced, confounded, and completely vanquished: or it may refer to his managing the affairs of his Church to the end of time. He who was God's Servant, is now God's King; "All power in heaven, and in earth is given unto him," which he employs for his Church. Over her interest he watches, all her affairs he manages, and his history fully proves the vastness of his wisdom, and prudence of his dealings. What Christ does for the Church as a body, that he also does for every individual member of it. He is the God of providence, and "His judgments are true and righteous altogether:" his people can sometimes say, even now all is right: and if at other times they say, "all things are against us." The period is coming, and will certainly arrive, when the redeemed of the Lord, looking back on all the way they were led, shall address the Redeemer and say, "Just and true were all thy ways thou King of saints," Jesus reigns. How sweet the thought. He manages my affairs. Could I manage better than he does? Let the thought for ever silence my murmurings; and if he lead through the fire, or through the water, may I cheerfully follow, singing all is well; my Jesus is too wise to err; to good to be unkind.

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### A BRIEF ACCOUNT OF PHILIP MELANCTHON.

Philip Melancthon, one of the principal instruments employed by Providence in the work of the Reformation, was a native of Germany. He was born at Bretten, a small town in the Palatinate of the Rhine, in the year of our Lord 1497. In 1540, the Christian world was nearly deprived of Melancthon, by a dangerous illness, of which he informed his friends he received a divine intimation in a dream. His disease was brought on by excessive grief, occasioned by the tyrannical and scandalous conduct of a great man, who professed himself one of the principal supporters of the Reformation. As he was appointed, however, to attend the divines who met at Haguenau, in order to settle some differences; having made his will, and committed himself to God, he set forward on his journey. As he left Wittenburg, he addressed himself to one of his friends in Latin, to the following effect:—

Death, now, shall close the bitter scene of life,  
In synods, councils, and polemic strife.

He was soon taken ill on the road, and in a short time appeared to be near death. His sight failed; his speech was gone; he lay motionless and insensible to every thing around him. In this perilous situation the Elector of Saxony instantly sent for Luther. As soon as he entered the room, and fastened his eyes on Melancthon, he exclaimed, "Alas! how is this precious and profitable instrument of the Church of God weakened, and ready to perish!" He then continued for some moments to pour out his soul to God in fervent prayer in his behalf; when suddenly, rising from his knees, he took Melancthon by the hand, and cried out, "O Philip, be of good courage, thou shalt not die!—Therefore give no place to the spirit of sadness, neither be thine own murderer; but put thy trust in God, who killeth and maketh alive!" While he was thus speaking, Melancthon began to breathe, and from that hour grew better, and better, till at length he was restored to perfect health.

He fell asleep in Jesus, expiring without a sigh or a groan, April 19th, 1560, in the 64th year of his age. His remains were honorably interred, amidst multitudes of real mourners, in the Church of, the castle of Wirtemberg, near the tomb of Luther, to whom he had been faithfully united, in life and in death. His funeral oration was pronounced by Winshemius, the Greek Professor.

*We intended to have followed this short Memoir, by the Reformer's sentiments on Divine Grace; but are prevented for want of room; but it shall certainly appear in our next.*

## Q U E R Y.

*Mr. Editor,*

The undermentioned text having very much harrassed my mind, I should feel obliged if some of your Correspondents will give an elucidation; for, I read in other parts of God's Word, that he is not a Man that he should repent.

*July 22nd, 1824.*

THANKFUL.

Genesis vi. 6.

*And it repented the Lord that he had made man on the earth, and it grieved him at his heart,*

We beg to present our Correspondent with the following admirable thought, from the pen of a Commentator on the Sacred Volume.

EDIT.

"God's *repentance* denotes not any change of his purpose, or will with himself; in this respect he is unchangeable, and cannot repent."  
"But it denotes the change of his Providence, correspondent with his fixed purpose."

## ANOTHER GOSPEL

*To the Editor of the Spiritual Magazine.*

SIR,

I have read the Prospectus of your Magazine; and that not without some degree of interest; hoping this New Miscellany may prove, under the influence of the Holy Spirit, an instrument of comforting the feeble minded, and supporting the weak of Christ's flock.

It has been said of some persons, that they find Christ every where in the Bible, and of others, that *they find him no where*. Respecting the important doctrine of Election, the late excellent Rev. John Newton said, "It should be in preaching, what sugar is in a cup of tea, (i. e.) pervade and be mixed with the whole; but be found no where in a lump." It is very painful to hear Ministers who profess to believe this doctrine, and that of the necessity of the influence of the Holy Spirit to enable us to do any thing acceptable in the sight of God, so cautiously avoiding the mention of these things and giving us only dry, moral harangues.

These doctrines must be preached plainly and fully, for I believe God will not bless, either to the conversion of sinners, or to the building up of saints in their most holy faith; that kind of preaching in which these two great and essential doctrines are not insisted on, together with that of the universal depravity of human nature, and of man's utter inability even to "*think a good thought*" of himself, When I consider the great stress which our blessed Lord Himself laid upon this doctrine of the Holy Spirit's influence, and the continual reference to it by his Apostles in their Epistles to the Asiatic Churches, it is to me passing strange, how any Minister can overlook or disregard it.

Another important doctrine is that of vital union to Christ by faith. Take away these, and where is the Gospel? This is a wonderful day indeed in which we live, and great things are accomplishing in the earth; but it is much to be feared, that real, vital, experimental, and practical godliness, are at a low ebb amongst us.

It is very true that bigotry and spiritual pride, form no part of Christianity; but we must take especial care, that under the pretence of a universal, catholic spirit, we do not undervalue or lose sight of the great truths of the Gospel. If professors of Religion were as much alive to the importance of faith in spiritual concerns as they are, in the affairs of this world, they would oftener exclaim with the Apostles, "Lord increase our faith." They well knew that if their faith were strong, so would all the other graces of the Spirit. God's people are generally tried and afflicted, and they need strong meat, as well as milk. If any one who objects to strong meat, could be placed in the same circumstances as the Writer, alike in body, mind, and outward estate; he would soon find that milk would not do for him. Wishing you success in the name of the Lord,

I remain,

Your's respectfully,

OBSERVATOR.

## DEVONPORT AUXILIARY GOSPEL TRACT SOCIETY.

THE first General Meeting of the Members of the Devonport Auxiliary Gospel Tract Society, was held at the London Inn, in Devonport, on the 9th of August.—Of those who appeared to have taken the most active part on the occasion, the Rev. Dr. Hawker stood prominent. He opened the Meeting with observing, that in conformity to a standing order of the Parent Society in London, and which was recommended to be followed by every Auxiliary throughout the kingdom, the business would commence with a portion of the Sacred Scriptures. The 9th chapter of Ezra was then read, which was followed by prayer.

One of the Secretaries then read the Rules of the Society, desiring the members, as they were brought forward, one by one, if any present had any observations to make upon them they would do it. When the Secretary had read the first, namely,—“That this Institution be denominated ‘The Devonport Auxiliary Gospel Tract Society,’ Dr. H. rose and expressed his cordial approbation of the same; no name, he said, according to his ideas, could have been more happily chosen to express the very designation of the Society. Our limits will not favor the admission of the several arguments advanced by the Rev. Speaker in confirmation of his statement, but the leading points that we could gather from a speech of considerable length we will present to our readers in brief, and which will enable them to form their views of the nature and tendency of this Society.

The Dr. observed, that without impugning the plan of other Societies in the various schemes of human wisdom to proselyte the world, he begged to arrest the attention of the Meeting to the solemn consideration which this Institution had in view, which was in conformity to the prophecies Holy Scripture had stated as the prominent features which were to mark the latter day. Having largely quoted from the writings of Paul, Peter, John and Jude, on this subject, he made a comparative statement with the events of the present hour to shew their agreement. The portions he quoted were 1 Tim. iv. 1, 2.—2 Tim. iii. 1, 5. 2 Peter ii. 1, 2.—1 John ii. 18, 19.—Jude 3 to 16. Had these holy men of old, said he, written these several prophecies but yesterday—and the latest of them is more than 1800 years since—they could not have more accurately marked what is now going on daily in the world, advanced as it now is, nearly to the close of a fourth part of the 19th century.

The times in which Ezra and his contemporaries lived, were greatly similar to the present in several particulars. It was then, as it now is, a time of profound peace. The Church had then lately returned from the Babylonian captivity. There were no idols to worship then in Jerusalem. For, from the reign of Jeroboam to Josiah, a period of more than 800 years, Israel had never been without graven images. But amidst these favorable circumstances, Ezra had to lament, as he did, the awful state of delinquency among the people. They had by their marriages with the neighboring nations, departed from the command given by the Lord to their fathers, Deut. vii. 3, 4. They had mingled the holy seed with the worshippers of idols: and Ezra felt all that indignation, as jealous for the Lord's honor, which expressed itself in renting his mantle, and plucking off his hair; the well-known signs, among the Jews, for taking shame and confusion of face. The Dr. took occasion therefrom, by a comparative statement with the present day of the Church to remark the sad similarity. True, he said, it was, that since the Reformation the exhibition of idols for worship are not in our land. We have no golden calves like those of old at Bethel, and we have through the Lord's goodness, as they had, a profound peace. But, in the midst of these mercies, the open blasphemies at noon-day, are enough to make the land tremble. And what makes the case of our British Israel to be too nearly allied to the Israel of old, in the days of Ezra, we have a mingling of divine truths with human inventions, and in the various systems of men; we see woful departures from the faith once delivered to the saints. In confirmation of this statement the Dr. adverted to some of the more prominent features of the Gospel, observing, as he named them, their perfect agreement with the Articles of the Church of England. And of these, said he, as he closed his discourse, our fathers were so tenacious, at the expulsion of Popery, as to value them more than their lives, for they grasped them with a firmness which death itself could not wrench from them.

The remaining Rules were then adopted, and the other parts of the business of the Society having been gone through, the Meeting was closed by prayer.

# REVIEW.

*The Riches of Divine Grace Unfolded and Exemplified, &c. in Twelve Dialogues*, by Samuel Eyles Pierce. price 3s. 6d.

As a giant refreshed with wine, this man of God comes forth from the enjoyment of the richer draughts of the wine of the kingdom, revived, invigorated, and rejoicing; according to the striking figure of the man of Uz, his flesh becomes fresher than a child's, he returns to the days of his youth; and with more than the vigor of youth, the venerable saint wields his gigantic powers, and employs them in the blissful service of the great Head of the Church.

We do sincerely regret, on behalf of many of our Readers, that this volume has not come under our notice before; for ourselves, we as sincerely rejoice that our adored Lord withheld the privilege until now,—as with him are the times and seasons for refreshing his weary ones, and hereby we have truly and indeed been cheered by the way, and desire, by the renewed tokens of his love, to go on in the strength thereof rejoicing. May our Readers have occasion to rejoice with us, by the same means.

The first passage we shall take the liberty to extract, is from the dedicatory Epistle, and consists of a glorious expression of the character of Christ, as God-man. Having made quotations from the 8th of Proverbs, and the 1st of Colossians, the Writer remarks:—

“Here is Christ, God-man, in both these passages, quoted from the Proverbs, and the Colossians, set before us in his Personal Glory, with his native, inherent, incommunicable royalties, majesty, honor, titles, and dignity: not as the Second Person in the Trinity; as essentially and personally the Son of the living God; but as the Second Person in the Trinity, living and dwelling by personal union in the Man-Christ, as God manifest in the flesh.

I must say to you, Sir, the Person of Christ, as God Man, and his Personal Glories as such, are at present so lost in the preaching of the word of life, that the Church of Christ seems scarcely to know her Lord and Head, as he is revealed in the word of the Gospel: yet this is a real loss to her. It is in Christ, God-Man, the Unity of the Divine Nature, and the Personalities in it, are most clearly manifested. We have the whole Trinity in Christ; not that they are so in him, as that their distinct subsistences in Godhead are swallowed up in him: no; but they are each of them most clearly set forth in the doctrine of Christ's Person, as God-Man. He is one Person with “the Son of the living God.” He says, ‘As the Father hath life in himself; so hath he given to the Son to have life in himself,’ John v. 26. ‘In him dwelleth all the fulness of the Godhead bodily,’ i. e. Personally. Christ, as God-Man, hath a life, glory, blessedness, and communion with Godhead, which are his personally and incommunicably. Now this is that part of divine revelation which concerns Christ himself.” pages 7, 8, 9.

Quickly after, the following occurs, on the Mediatorship of Christ:

“The mediatorship and salvation of Christ, on the behalf of his church and people, constitute that part of revelation, which is most properly to be styled Gospel: in which Christ is recorded, as having humbled himself; as having emptied himself; as having laid aside his personal glory for a season; as taking on him the form of a servant; as living in our nature and world, the Surety of his people, a life of perfect obedience to his Father's holy law; as having been made sin for them, by the act of the divine Father, who transferred their iniquities to him, and inflicted on him the whole desert of all their crimes: so that he hath redeemed them from the curse of the law, having been made a curse for them. All this constitutes the everlasting gospel of the blessed God, and is the fruit of divine revelation.” p. 11.

An apprehension of these matchless glories, is, verily, the life and soul of spiritual knowledge. For, what avails the utmost grasp of our attainments, in subjects though spiritual, of less moment, if we know not these? In vain is the stubborn *will* forced into a confession of the divine sovereignty, in the gracious provision for the salvation of the Church; in vain is *the understanding* enlightened, into a discovery of the various and profound principles on which the hopes of the believer rest; in vain are *the affections* raised, to admiration of the wisdom and order exhibited by the divine conduct of both person and interests of the saint, while sojourning in the wilderness;—yea, all,—all in vain, if we attain not to a view by faith of the Person of Christ, and his Personal Glories,—and of the Mediatorship of Christ, and his Mediatorial qualities.

Oh! with what rapture the soul of this good man abounds, while expatiating on these things! What, alas! are his professed Brethren in the ministry about, who lay claim to the honorable title, and will have nothing to do with such blessed subjects? How is the name of our Lord and Master profaned, and his spiritual worship set at naught! Where find we the man, who possessed of these treasures of knowledge, from the abundance of the heart speaks *that* he does know, and testifies what he has seen of the glories of Christ? *How is the gold become dim; how is the most fine gold changed: the precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the Potter!*

Our Readers would do well to ponder again and again, the specimens we have already given from the pen of this Master Writer in his Lord's service;—but they would do better, if they be not already furnished with this cheap volume, to acquire the privilege of the possession of a copy; wherefrom, they will obtain, so far as the Lord hath revealed his will in the written word; a summary of the whole counsel of God.

We hasten to copy another paragraph, also from the introductory Letter, with which we conclude our notice for this month; but with the hope of being enabled to resume the work for our next publication, when we will enter upon *the Dialogues*; apprehending the majority of our Readers will rejoice with us, that we are brought together again in profitable meditation on subjects so glorious, and on a production so superior.

"My dearly beloved Sir, I doubt not of your joining me, in acknowledging that the doctrine of the Three in Jehovah, is the foundation of the Scriptures: that the Person of Christ is the mystery of the Gospel; that the Man, Christ Jesus, is the object and subject of the everlasting love and delight of the Holy Trinity: that the love of Christ is the miracle which shines forth in the written word: that his salvation, victories, conquests, and triumphs, over all his and his church's enemies, are the subject of perpetual admiration by all his saints, both elect angels, and his redeemed, whether in earth or heaven: that his church is one with him, united unto him; that as clothed in his robe of righteousness and washed in his blood—complete in him: as surrounded by him, and shone upon with his bright beams of light and splendor, is the wonder of heaven, the admiration of elect angels, the terror of devils, the one in whom is all Christ's delight. You will join me, in saying, the church of Christ in her primordial glory, is very little known. She is, in the day in which you and I live, very seldom considered but as recovered out of her lapsed state by her Lord and Redeemer; and even

then, very rarely it is, for the glories and perfection of that salvation to be entered on and opened, so as for her to shine forth in her redeemed state, a glorious church, without spot, all fair, in the obedience and sacrifice of her Lord, who loved her, and washed her from her sins in his own blood. As to her relation to Christ, his delight in her, the communications he is pleased to afford her, his own communion with her, and the real and actual fellowship he freely admits her to hold with him—these are subjects seldom entered on: yet it is not because they are not revealed; it is because these glorious truths are not known; it is because they are overlooked.”

(To be continued.)

*The Believer's Law Trial, Condemnation, and Reprieve, &c.* By Thomas Upcraft.—Day.

This important “Trial,” is the product of the intelligent mind of a Minister of Christ, possessing a rich experience in divine things. Mr. U. has thrown together, in the compass of a Pamphlet, with great ingenuity and in a highly interesting form, various views of the progress of divine grace in the heart, and of the diversified trials to which the convinced sinner and the renewed soul were subject. We greatly admire the following passage from the prefatory address, for the tone of liberality which pervades the sentiment it contains:—

“I set up no precise standard of my own among God's Chosen, for I well know while some are tossed on the tempestuous ocean of distress, others have been blest to sail upon stiller waters; nor would I draw the sword of cruelty to injure the peace of one of the Lamb's of the flock, yet I must confess that salvation cannot be prized nor enjoyed until deserved destruction is discovered; for a refuge is only valued where peril and danger abounds.”

Want of space prevents us proceeding further at this time; but we design to re-notice the Work so soon as the *Second Part*, which we are informed is preparing for the press, shall appear.

*Lord Byron's Works viewed in connection with Christianity, &c. A Sermon, delivered at Holland Chapel, Kennington, July 4th, 1824, on Genesis iv. 9. Am I my Brother's Keeper?* By the Rev. John Styles, D. D. Knight and Lacey.

Were it not that we are aware of the governing principle of the time-serving Preachers of the present day, among whom Dr. Styles stands conspicuous, we should feel astonishment in the same proportion that we are grieved on a perusal of this “Sermon.” Such an undertaking as that of reviewing the writings of the wretched Infidel, Lord Byron; such circumstances as those in which the Speaker placed himself, for the instruction of “the Youth” under his pastoral care; and such an important passage of holy writ, as that with which his subject was introduced,—surely were sufficient to have drawn forth the best energies of a profest Minister of Christ, and a man of talent, in behalf of some one or other of the grand principles of our most holy faith.

Instead of which, and we will refer but to one of those important branches of spiritual knowledge, their appears, scarcely the remotest



allusion to the great Sacrifice for sin, so divinely prefigured in the circumstances immediately connected with the awful question at the head of the discourse; and, consequently, not the shade of faithfulness in the picture of the state by nature in which his hearers lay. And we ask, with confidence in the correctness of the inference, Were those hearers rightly directed to the consideration of the important subject before them?

We by no means would intimate, that theological discourses should at all times consist of Gospel truths arranged in consecutive order, according to the divinely connected statement of the sacred volume; but by more than *intimation* we assert, and we earnestly implore the Spirit of all truth to enable us ever to contend for, the indispensable duty incumbent on all who minister in holy things, to hold every occurrence in Providence subservient to the one blessed employ,—*preaching Christ unto the people.*

While the heart sickens with disgust, and the soul recoils with horror, when the believer comes in contact with a hardened Infidel and his pernicious writings, and are compelled to record a truth which a host is set in array against us to deny, that the flock of God is less harmed by the insane efforts of these avowed Blasphemers, than by those who in sheep's clothing are no other than ravening Wolves!

As the subject in every view of it is painful to us, we decline pursuing it farther, or making extracts from the Work.

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*Progressive Sanctification, being the Substance of a Sermon preached on Sunday evening, Feb. 28th, 1824, at Hephzibah Chapel, Deptford, by George Evans.*

The disciple of Jesus whose judgment is unsettled by the pestilential winds of error which surround him, and who naturally, and necessarily too, apprehends danger from even *the sound* of terms, which convey sentiments obnoxious to the spiritual understanding, need feel no alarm when reading the title of this discourse. Herein he will gather profitable instruction from themes which form the immoveable basis of his hopes and interests.

In the *third* part of his subject, on *Sanctification by the Holy Spirit*, Mr. E. has this excellent remark:

"The Spirit's work is designed to open and unfold the glorious purposes and settlements of Jehovah, in his covenant of grace before time began; and to finish the work of salvation, in bringing the whole family of God to a present knowledge, and ultimately, to the eternal enjoyment of all the glorious displays of grace and mercy in the salvation of the Church of God." p. 17:

This Servant of God keeps widely aloof from the popular delusion, that the carcase of sin which the believer bears about with him, is reanimated, and with the regenerated soul made, in this life, meet for heaven; and we rejoice that a conspicuous feature of his Sermon is, the setting forth most ably the habitual influence of a work of grace in the heart, upon the life, walk, and conduct of its possessor.

## CONSOLATORY THOUGHTS

IN A NIGHT SEASON OF THE SOUL, On Rom. viii. 28.

How sweet how delightful the thought,  
 Tho' the enemy sorely annoy  
 The soul that with blood hath been bought,  
 No enemy e'er can destroy.  
 For he from eternity past,  
 Secure in JEHOVAH hath stood,  
 And long as eternity last,  
*All things* shall still work for his good.

The soul that supremely loves God,  
 Hath first been beloved of Him,  
 Is redeemed by Jesus the Lord,  
 And freed from dominion of sin,  
 Is effectually called by grace;  
 And tho' he can't do as he wou'd,  
 Shall find that in every case,  
*All things* must still work for his good.

Whether things in eternity past,  
 Things *present* or things yet to come,  
 Or things which in *secret* are cast,  
 Or things as *reveal'd* as the sun;  
 All things that can ever take place,  
 Tho' oftimes they're misunderstood,  
 The soul that's redeemed by grace,  
 Shall find in the end work for good.

*Things heavenly*, things most *divine*,  
*Things pleasant* and *things that give pain*,  
 The *Angels* in glory that shine,  
 And e'en *Satan* that knoweth his chain,  
 Since JEHOVAH the spirit must guide  
 The people for whom Jesus stood,  
 Whatever these people betide,  
 Must still work together for good.

*All the attributes* of their God,  
 And His *purpose* in Jesus their Head,  
 All the *promises* writ in his word,  
 And the blood *CHRIST* at Calvary shed,  
*All the planets* that roll through the sky,  
 And the *seasons* that bring to us food,  
 And the *tempest* and *storm* from on high,  
 Work together for this people's good.

If *prosperity* on them doth shine,  
 And providence shews a kind face,  
 It their hearts to shew mercy incline,  
 To others the children of grace:  
 If *adversity* brandish her rod,  
 And all things upon them do frown,  
 It shall teach them dependance on God,  
 And make them His *sovereignty* own.

If *the world* and its sons on them smile,  
 And smiling they're sure to deceive,  
 Or by flattery seek to beguile  
 The men that on Jesus believe:  
 Tho' at first the foe gains his foul end,  
 And the souls' path with trouble is strew'd,  
 Since a TRIUNE JEHOVAH's their friend,  
 All things shall still work for their good.

Thus the bird that's been lim'd on the tree,  
 Or snar'd in the fowler's vile net,  
 Tho' mercy again sets it free,  
 It's bondage can never forget.  
 So the soul that's been snared by sins,  
 And travell'd in paths rough and rude,

Hates and shuns the world's deſeptive gins,  
And thus all things ſtill work for good.

Or if the world on them ſho'd frown,  
And frowning it ſeeks to deſtroy,  
And its machinations to crown  
The arch-ſriend with his darts ſho'd annoy,  
The poor ſoul driven high to deſpair,  
Would deſtroy its own ſelf if it cou'd ;  
But ſtill it is JEHOVAH's care,  
All things muſt work for its good.

If temptations moſt ſharp and moſt ſtrong,  
Theſe tremulous ſouls ſho'd aſſault,  
And the enemy harras them long,  
And their doubts, and their fears make them halt.  
Tho' theſe all unite to deſtroy,  
And their power can ſcarce be withſtood,  
Yet 'tis written poor ſouls for your joy,  
All things work together for good.

For tho' theſe put the ſoul in amaze,  
And the foe then comes in like a flood,  
The SPIRIT JEHOVAH ſhall raiſe  
Againſt him a ſtandard of blood.  
At its ſight every devil muſt flee,  
Tho' they all would reaſt if they cou'd,  
But JEHOVAH his people ſets free,  
And thus all things work for their good.

If JEHOVAH upon them ſho'd ſhine,  
And light, peace, and joy, ſhould impart,  
And Jeſus ſhou'd ſay, "*Thou art mine*,"  
And the Spirit ſing ſweet in their heart :  
It will lead their affections on high,  
And make them admire that blood  
Whereby to their God they draw nigh,  
And thus all things work for their good.

Or if for ſome wiſe but dark end,  
Deſertion ſhou'd be their ſad lot,  
And they mourn leſt dear Jeſus their friend  
Their perſons and cauſe hath forgot.  
Tho' the Spirit afford them no light,  
And they ſeem to lack heavenly food,  
And are call'd with afflictions to fight,  
Theſe things ſhall ſtill work for their good.

For theſe to their ſouls do make known,  
How ſevere were the pangs of the croſs ;  
And conſtrain them their weakneſs to own,  
And for Jeſus count all things but loſs.  
His abſence, his preſence endears,  
And tho' deepeſt of ſorrows' obtrude ;  
Re-appearance diſpels all their fears,  
And all things ſtill work for their good.

So if with theſe ſouls it be light,  
And death a kind meſſenger come,  
And they hear with expecting delight,  
The meſſage that calls them to home.  
Or if he terrific appear,  
And ſtorms ruffle Jordan's deep flood,  
They ſtill have no cauſe for their fears,  
For all things e'en then work for good,

For whether in life or in death,  
In time or eternity's bound ;  
Things inanimate, things that have breath,  
Yea all things that ever can be found.  
Things on earth, things above, or below,  
To all who in Jeſus have ſtood ;  
My ſoul bleſſes God it doth know,  
Muſt all work together for good.

Bermondſey,

THE  
***Spiritual Magazine;***  
OR  
**SAINT'S TREASURY.**

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*There are Three that bear record in heaven, the FATHER  
the WORD, and the HOLY GHOST, John v. 7.  
Contend earnestly for the faith once delivered to the  
saints, Jude 3.*

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**THE ELECT DRAWN TO CHRIST,**

*As his redeemed, by the energy and influence of the  
Holy Spirit.*

**BY SAMUEL EYLES PIERCE,**

*Therefore they shall come and sing in the height of Zion, and shall  
flow together to the goodness of the Lord, for wheat, and for wine,  
and for oil, and for the young of the flock, and of the herd: and  
their soul shall be as a watered garden, and they shall not sorrow  
any more at all, Jer. xxxi. 12.*

The doctrine of the absolute sovereignty of Jehovah over all things, visible and invisible, with the freeness of his grace to his beloved people in Christ, runs throughout the whole of the sacred Scriptures. And it is a blessing when it is given us to see, the sovereignty of God, and the freeness of his grace, are no way inconsistent with each other. So it is, sometimes poor convinced sinners, are apt to argue from the sovereignty of Jehovah, as though his grace could not be extended unto them, because the display of it is limited by his immutable decree. Yet we may be assured, as is God's majesty, such is his mercy. His grace reigns triumphant. It is rich. It is free. And though the Lord be high, yet he humbleth himself, so as to raise up the poor out of the dust, and the beggar from the dunghill. His Church is the one invariable object of his love. The Father chose the elect in Christ, before the foundation of the world. Their persons are ever precious in his sight. They are continually before him. He knows the thoughts he thinks towards them, thoughts of peace and not of evil, to give them an expected end.

This chapter out of which I have chosen the words, is a very remarkable one. It is almost, if not altogether, like the eighth chapter of the Romans. That begins with no condemnation to them who are in Christ Jesus, and ends with no separation from the love of God, which is in Christ Jesus our Lord. And this before us in the

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**Y**

beginning of it, hath this great declaration uttered by the Lord unto his Church; "Yea, I have loved thee with an everlasting love." and it ends with the Lord's speaking thus to his people; "Thus saith the Lord, if heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the Lord." Which is expressive of the immutability of his love; covenant, mercy, and good will unto them.

In the foregoing chapter, the state of the Church is taken notice of. It was, as to its outward condition, very low: and the Lord saith, "I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an outcast, saying, This is Zion, whom no man seeketh after." Which is followed with many promises from the Lord, respecting bringing the people of Judah and Israel out of their state of captivity, and our chapter is a continuation of the same subject. It seems to belong to future times:—to the restoration of the Jews out of all lands, in the latter days. "At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people." To excite their attention to this, he adds, "Thus saith the Lord, The people which were left of the sword, found grace in the wilderness, even Israel, when I went to cause him to rest." Reference is had to what took place at Mount Horeb: where the Lord having delivered the law to the Israelites, out of the midst of devouring fire, and afterwards given a body of laws by Moses unto them, which were to form them into a nation and commonwealth, and which they solemnly engaged to observe. This being confirmed by blood, the elders of the people, to the number of seventy, with Moses and Aaron, Nadab and Abihu, were admitted to a sight of God. See Exodus ii. 4. After which, Moses was commanded to come up into the Mount, and be there. And the Lord says, "And I will give thee tables of stone, and a law, and commandments, that thou mayest teach them." And Moses went up at the Lord's command, and remained in the secret place of the most High, forty days and forty nights. Whilst he was thus removed out of the sight of the people, they fell into idolatry. Aaron made a golden calf, and they worshipped it. Which Moses as he came down from the mount seeing, cast the two tables of the law out of his hands, and brake it before their eyes. After which, upon expostulating with Aaron about this affair, He standing in the gate of the camp, said, "Who is on the Lord's side? let him come unto me." Upon which, all the sons of Levi gathered themselves together unto him, and he commanded them in the name of the Lord God of Israel, to put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. This was done, and three thousand men were slain. The survivors were led on to the land of Canaan. This is thus expressed; "The people which were left of the sword, found grace in the wilderness, even Israel, when I went to cause him to rest." Upon which, the Church is very ready to acknowledge all this. She says, It is an im-

mutable truth, "The Lord hath appeared of old unto me." He hath wrought wonders for me, in times and ages past. This I dare not overlook or deny. The word saying, which follows, does not belong to the text, and it ought to be omitted, as the verse contains a dialogue between the Church and the Lord. The Church says, The Lord hath appeared of old unto me; this I cannot deny. What, says the Lord, art thou about? Wilt thou conceive of my love only from what thou apprehendest of it, and from the manifestation, and enjoyments thou hast had of it? Let me speak, and give ear to what I say. Yea, and Amen, are two of my greatest words. I will make use of one of them now, on this subject unto thee. I say unto thee, "Yea, I have loved thee, with an everlasting love, therefore with loving kindness have I drawn thee."

Some say, they have no great opinion of such as are drawn by the cords of love, who have not felt the plague of their hearts, and been shook over hell. But whose word shall we attend unto, man's, or the Lord's? He says, I have loved thee with an everlasting love; with a love that hath been in my mind from everlasting. And he adds the word yea, unto it, and says, that out of his infinite love which he hath borne in his own mind from everlasting, towards his Church, he hath drawn her to himself. Surely we ought to believe God rather than man, in this declaration. As from everlasting, Father, Son, and Holy Ghost, the Three in One Jehovah, loved the elect in Christ, with an everlasting love, and gave out of his infinite love, all the blessings of grace and glory unto them, in the Person of the God-man;—so the Lord proceeds to speak of what he will further do unto his Church, and for his people. She shall be favored with a spiritual revival, with a building up, let her decays be what they may. She shall be further adorned with gifts and graces; with a blessed enlargement, and restoration. All which is thus expressed, "Again, I will build thee, and thou shalt be built, O virgin of Israel; thou shalt again be adorned with thy tablets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria; the planters shall plant, and shall eat them as common things. For there shall be a day, that the watchmen upon the Mount Ephraim, shall cry, Arise ye, and let us go up to Zion, unto the Lord your God." Then the Lord is pleased to express a glorious reason why his saints should rejoice and triumph in his infinite grace. "For thus saith the Lord, Sing with gladness for Jacob, and shout among the chief of nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel." Then the Lord declares what he will further do on the behalf of his elect. "Behold I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child, and her that travaileth with child together, a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters, in a straight way, in which they shall not stumble, for I am a father to Israel, and Ephraim is my first born. Both these verses might serve as a most beautiful illustration of the economy of divine grace on the souls

of the elect, in a day of the Lord's power, when the Holy Ghost is pleased to make them new creatures in Christ Jesus.

The Lord is pleased to speak by way of address thus, to the intent that his grace and mercy might be taken notice of; saying, "Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him as a shepherd doth his flock," Then the reason is given, "For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Then come in our words, "Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd, and their soul shall be as a watered garden; and they shall not sorrow any more at all."

Before I enter on these words, I would just observe, God's everlasting love to the persons of the elect, is the fountain from whence all grace flows forth towards them. This is the foundation of their eternal election: by which they had being, union, relation, and interest in Christ before all time. They were chosen in Christ, blessed in Christ, with all spiritual blessings, they were predestinated to be the sons and daughters of the Lord God Almighty, and to immutable holiness, and immediate communion with God, and accepted in the Person of the Beloved. All which acts of grace towards them, were from eternity, and are all so many fruits of election grace. On the account of the union and relation which Christ had in these elect persons, he undertook in the covenant of grace, with the Father, to become their Savior. And it should be kept in mind, that salvation and election are distinct subjects. I conceived it necessary to say this, because the subject of our words is, the effects which flow from salvation, as salvation flows from election. In the words before my text, it was declared, "The Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he;" upon which follow the words of our text. "Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd, and their soul shall be as a watered garden, and they shall not sorrow any more at all."

*To be Continued.*

## JOSEPH'S ANSWER TO REAL CALVINIST.

*Mr Editor,*

I little did I think when I sent you my first letter, that I was subjecting myself to the painful necessity of entering on controversy with men, who seem determined to support an unscriptural phrase, without one text of the sacred volume on their side. I have neither time nor inclination, to keep up a polemic war, nor is it (in this case) at all necessary; for I think every impartial Reader must plainly see, that Real Calvinist and his associates have labored hard to produce some scripture on their side, but in vain, and in perverted quotations have insinuated that I deny the doctrine of Reconciliation, and seem determined to make me out a Socinian. Reconciliation by the blood of Christ, is the fundamental doctrine of the Gospel; but where, I

ask, is the scripture which speaks of a *Reconciled God*? my opponents know it is not in the Bible; and every unprejudiced Reader must see, that all the quotations brought against me, are plainly on my side. They speak of Reconciliation between God and man, which no Christian denies, but where I ask again, is God spoken to, or spoken of, as a Reconciled God?

Paternal anger is often expressed against the frowardness of Israel; and they are often represented as departing from God, and bringing chastisement upon themselves; but not all the sophistry of Real Calvinist, nor all the perversions of his conditors will ever show how an *unchanging Being* can be Reconciled. The idea is insulting to God, and distressing to an awakened soul; which is fully proved by the remarks of your Golden-Square Correspondent: he admits that to approach God as a Covenant God, is a "*rare thing*," and why is it so? but because he is so seldom heard of, or thought of, in that delightful character; and the poor soul is kept in bondage, under fearful apprehension that God is not, and will not be, Reconciled to him, instead of being taught that the very anxiety he feels under divine awakenings, proves that the Lord hath thoughts of peace concerning him, and not of evil; and that he never had any other thoughts concerning him.

My soul yearns over the thousands of God's dear children who are robbed of their comfort, by the libelling of their Father with such antisciptural epithets: and I consider it among the awful signs of the times, one of the most appalling features that the immutability of the God of Israel is constantly impugned.

It would be endless work to reply to all the quibblings of the troop that has assailed me; and as I have more important employment for my time, I shall take my leave of them with a remark or two on Real Calvinist's treatment of the Plymouth Sinner. Now neither of them are known to me, but it is very evident that the arguments of the latter are such as Real Calvinist knew he could not reply to, therefore he would treat them with disdain. This reminds me of some of my boyish sports at school when accustomed to play at soldiers, and brandishing a wooden sword, talked contemptuously of enemies whom I should not have dared to approach.

I may perhaps be again charged with using sharpness, be it so, when God's truth, and the Church's comfort are attacked, it becomes every honest watchman to speak out, and withstand the assailants, without studying soft words, and smooth expressions; although the sympathising H. W. T. (who I suppose must have been accustomed to dog fighting) may talk about "*blood boiling*."

I lay down my pen, fully satisfied that the perverse disputations I have met with on this subject, will most fully prove to every enlightened and unprejudiced mind, that the whole testimony of scripture confirms the fact I have been contending for, viz. that God never was *irreconciled* to his people; but that he stands engaged in Covenant to *Reconcile them* unto himself.

I remain, Mr. Editor, yours in Covenant bonds,

JOSEPH.



*To the Editor of the Spiritual Magazine.*

My Dear Sir,

Feeling an interest in your valuable Miscellany, and a warm desire for its further success, I rejoice at the favorable reception it has met with from those of my esteemed Friends, who have been privileged with its perusal. And from the very courteous manner in which you have already received my feeble testimony, I am emboldened (through your medium) to present the Church of Christ with a few extracts from Letters written in a Gospel Spirit; and originally designed exclusively for my personal comfort, and the Lord's glory; but having been refreshed by their perusal, I humbly hope they may, through the Holy Spirit's influence, be rendered profitable to your Readers; and their insertion will much oblige,

Yours affectionately,

A SON OF JESSE.

## SPIRITUAL INTERCOURSE.

My Dear Brother in the Great Head of Zion,

May that everlasting consolation, and good hope through grace, which was laid up for us in Christ Jesus, before the world began, and of which we have participated, since our God brought us into the fellowship of his dear Son, rest upon you, sweetly refresh you, and be more than ever an antidote for your every fear. Blessed be God I still find living by faith on Jesus the delight of my soul. I have no misery, I know no want, I feel no care, but when this evil heart of unbelief is departing from the living God. There is not an angel in heaven, with whom I would exchange conditions, nor is there a redeemed sinner on earth, more happy than I at this time feel myself to be. The sure foundation Jehovah laid in Zion, is my rock, and my fortress; nor can the gates of hell prevail against my precious soul as founded on Christ. The Father's purposes, the Son's glory, and the Spirit's design, would be frustrated were I not saved, and brought home to glory. Yea, Christ would be dismembered in his body the Church, were I to fail of everlasting happiness. The band of heaven's choristers cannot be complete without me, for I was ordained from eternity, "To aid the song, a palm to bear, and bow the chief of sinners there." The angels have charge over me, and must bear the everlasting displeasure of my Lord, if they fulfil not their commission in conducting me into the presence of God and the Lamb. Thus a Covenant God, union to Jesus, Saints and Angels, insure my continuance to the end, and ultimate glory in heaven. Your happiness is, that the same grounds of security are yours, equally loved, equally redeemed, and as effectually called, you are my partner in joy, and have an interest in the same portion. Ephraim need not envy Judah, nor Judah vex Ephraim. I have enough, so have you; I have all things, so have you. O for a steady faith to contemplate our riches in Christ! To see ourselves ennobled, enriched, and made glorious in him. What, though we meet with many

trials: what, though we feel so much languor, and indisposition in our following the Lord: what, though corruptions abound, and satan tries hard to seduce us from communion with our God: what though enemies roar, and the love of many wax cold:—what of these things, yea, what of a thousand more things like them, since Jesus is ours? and as the poet says,

“ Jesus loves, and loves for ever, Zion on his heart does dwell,  
He will never, never, never, leave his Church a prey to hell;  
All is settled, and my soul approves it well.”

Then what have we to fear? Embraced in covenant love. Redeemed by precious blood, and quickened into life in Christ, and with Christ, we may walk upon our high places, and see devils roaring below us; and corruptions within us all fighting against us, but engarisoned as we are, what shall by any means hurt us? The Eternal God is our refuge! He hath created the waster to destroy, *not us*, but corruptions found upon us. Our bodies are his temple, our souls his property, and none shall pluck us out of his hands. This truth we ever will maintain, Christ's Church must in his kingdom reign; Satan and sin in vain combine, Christ says they are, they shall be mine. Excuse more. For mercy shewn Mrs. — may the Lord be praised, and be with you always. So prays,

A BRUISED REED.

*To be continued.*

#### ON INFANT SALVATION.

*To the Editor of the Spiritual Magazine,*

DEAR SIR,

Not many years ago, I first became a parent, and was blessed with a child that every month became more lovely and promising. In course of time I had also another, but he who gave them a being in this world, saw fit shortly to call them out of it one after the other; which brought me under most heavy exercises of mind, and caused me to search earnestly for some grounds of satisfaction, respecting their immortal souls, and some consolation to sooth me under such afflicting and heart rending bereavements: I read many Authors, but could find nothing that exactly suited my case. Above all I had recourse to the sacred Scriptures, yet was often tried because the word of God to my poor shallow comprehension, appeared so silent concerning the state of those who departed out of this world in a state of infancy and childhood; but as in all labor there is profit, so have I proved my searches, and researches to be not altogether in vain. Nevertheless should any one of your Correspondents, who from time to time furnish subjects for your publication, be induced to offer a few thoughts, they may by the blessing of God be made useful to some under similar trying circumstances, and a further comfort and establishment to Your constant Reader, and sincere well wisher.

*Lewis, September, 1824.*

A. Z.

## SPIRITUAL MEDITATIONS ON CHRIST.

The Psalmist meditated on Christ: and spiritual meditations on the Lord Jesus Christ, are, a beholding with the eye of faith, the glories of the Lord. What is the glory of the Lord Jesus? why it is the glory of his Person, the glory of his kingdom, the glory of his love, the glory of the trophies of his cross, the glory of his all-sufficient finished and complete salvation. These are all represented in the glass of the Gospel, where believing souls with "open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Lord the Spirit," 2 Cor. iii. 18. It is our work and business to *behold* this glory; to contemplate thereon by faith; to meditate upon it; and it is called, "making things touching the king." Psalm xlv. 1.

It is glorious when the soul *abounds* with thoughts of Christ. *I have had more advantage to my soul, by private spiritual thoughts of Christ, than by any thing in this world;* and, I believe when a believing soul hath scriptural, soul ravishing, exalted views and thoughts of Christ, his Person, his Work, and his Glory, it is the way whereby Christ by faith *dwells in such a soul.*"

## QUERY ON REV. xxii. 2.

*To the Editor of the Spiritual Magazine.*

SIR,

I humbly beg some one of your able Correspondents, to give me an elucidation of the following passage of scripture; "In the midst of the street of it, and of either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree, were for the healing of the nations." Rev. xxii. 2.

The insertion of this in your Publication, will oblige your's, &c.

THOMAS.

September 13th, 1824.

## THE FALLS OF GOOD MEN, PRESAGE A NATION'S RUIN.

When a man cuts down his *chiefest timber trees*, it is an argument, that he intends to *part* with his land. . . And hath not God of late cut down many of the *tallest Cedars*, in this our Lebanon? And what can we expect, such and so many are our wickednesses, but that he will *either part with or depart from*, this sinful nation of ours? It is high time therefore to lay hold upon him by *faith*, saying, "Help Lord, for the godly man ceaseth," Psalm xii. 1.

\* If I have observed any thing by *experience*, it is this; that a man may take the *measures* of his growth, or of his decay in grace according to his thoughts and meditations upon the Person of Christ, and the glory of his Church and kingdom. That heart which is inclined to converse with Christ, as he is represented in the glass of the Gospel, is a *thriving heart*, and if *estranged* from such converse, and backward to it, then such a one is under *deadness and decay*.

The above is extracted from Dr. Owen's Works, by ANDREW.

*To the Editor of the Spiritual Magazine.*

SIR,

The truth of God in his word ever has been and shall be fulfilled; notwithstanding the blasphemy of infidels and the laughter of fools; and in no instance is it more exemplified than in the mysterious ways of God, both in providence and grace, in the ingathering of his chosen people, and the fulfilment of that precious promise, "I will gather my sheep out of all places whither they have been scattered in the cloudy and dark day." And again, the ever blessed Jesus saith, "My sheep shall hear my voice and follow me; and I will give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand."

Having been many years personally acquainted with this gracious woman, whose spirit is now in glory; and as God was pleased to bring her to the knowledge of himself without the use of what are commonly called the means of grace; if you should think the following account worthy a place in your Magazine, my prayer shall be that the great Head of the Church may make it a blessing to his own family.

AMICUS.

## NARRATIVE OF THE LORD'S DEALINGS WITH Mrs. M.

The subject of the following lines was born in a small Village in Bedfordshire, and early in life married a respectable young man, by whom she had one daughter; but it pleased God by a stroke to take away the desire of her eyes, and she was left a mourning widow with an helpless infant. This heavy temporal affliction brought her very low, and she grieved much at her loss, but was a stranger to herself and God. After some time she married again and removed to some distance from the scene of her former days, and united with the world in what are called innocent amusements, as cards, &c. being an entire stranger to God; and, as she often expressed in conversation, without one desire to know him, much less to serve him.

After a few years her husband removed for the sake of his business to a lone house; and for some considerable time she went on wholly at ease, uniting with the world in all its follies; but God, whose ways are unsearchable, and his paths past finding out, was pleased in a vision of the night to awaken her out of the careless insensible state she was in, "For God speaketh once, yea twice, in a dream, in a vision of the night, when deep sleep falleth upon man, then he openeth their ears and sealeth their instruction." Job xxxiii.

Perhaps, Mr. Editor, the plain simple statement of God's merdy and goodness to her, in her own words, as written by herself, will be more acceptable to your Readers. "After I had been some time removed to my new residence, I began to think if I died, what would become of my soul; but thought I was a very good person, and had done no one any wrong, if I am not saved, what will become of the greatest part of mankind? These thoughts continued with me for some time, till one night I dreamed I was dying, and in my sins; and

that I should perish. I awoke in my very great distress, but considering it was only a dream, soon went to sleep again: but I dreamed the same dream over again, and awoke in greater distress than before, wondering what it could mean; I tried to forget it, but could not, and I then thought I would take more notice of what I heard at Church.

"Accordingly the next Lord's day I went to Church, and the Minister's text was, 'Charity shall cover a multitude of sins.' From that I began to be very charitable to the poor, even to an extreme, hoping this charity of mine, would be a covering for my sins; and also to read and pray, saying the Lord's prayer, and the form of prayers used at Church, but all in vain; for I could not satisfy conscience, nor put the dream out of my mind: the thoughts of dying and being lost, were so dreadful to me that I could get very little rest.

"As I then knew of no other books but the prayer book, the whole duty of man, the Bible and Testament, I took the Testament down to read, and the first place I opened, was where Christ said to Nicodemus, 'Ye must be born again;' and like Nicodemus it appeared so mysterious to me, that I thought it was something that passed after death, and thus concluded, I need not trouble myself about these things; if I did as the Minister at the Church said, it would be enough for me, as I thought all Ministers were good men, or the Lord would not suffer them to preach: therefore wished for Sunday to come again, that I might go and hear more.

"I went the next Lord's day, and the Minister's text was, 'The wicked are like the troubled sea, which cannot rest, whose waters cast up mire and dirt;' and I felt I was that wicked person, for I had no rest. He inserted in his discourse, that we must try to fulfil every commandment, for if we offended in one point, we were guilty of the whole, and knowing I was guilty of the whole, having broken them all, concluded there was no mercy for me; my distress and burden was exceedingly great, and what to do I knew not; I looked on all there present, and wondered they took no more notice than they did, for all looked so happy, but I was so miserable.

"I kept constantly going to Church, but grew worse and worse, till I became the talk of the neighborhood, and it was currently reported that I was gone out of my mind; because through the distress of my mind, and the burden I felt, I could no more join with them in their pleasures and amusements; the thoughts of death and being lost, being so heavy upon me.

"After some time wading in this deep distress of mind, I concluded I would go to the Sacrament, and then I should be better; accordingly I went to the Clerk, to ask him what the Minister would say to me if I came, for I thought he would ask me questions which I should not be able to answer; but the Clerk informed me I need not be afraid, for he would ask me nothing. He found me the place in the prayer-book where they read, and told me if I came to the table with the others, it would be all very well.

"I got the preparation book where there is a part for every day in

the week, and I read it all, and after that went to the table, but with a great deal of distress and fear on my mind; and after I had received it, instead of being better as I had hoped, I grew more and more distressed, for I thought I had now committed the unpardonable sin, as I did not discern the Lord's body; and my distress being very great, my sleep often departed from me, and I could say with David, 'All night long water I my couch with my tears.'

"I still kept going to Church, but did not know what I heard, I was so lost in thought about my state; I quite forgot to repeat the form of prayer I had so long used, yet from my inmost soul cried to the Lord to have mercy upon me: But being ignorant at this time of the ever blessed Spirit's teaching, and helping our infirmities, I did not think any thing was prayer without a form. Having as I thought done all I could to recommend myself to the favor of God, and finding I grew worse and worse, it was suggested to me, that I was born to an untimely end, and that I had better put an end to my existence, by throwing myself into a very deep pit, and that would end all my trouble. Accordingly under this temptation, I set off several times with a full determination to destroy myself; but just before I got to the place, was always stopt by these words, coming with such power across my mind, 'Do thyself no harm,' that I was constrained to return home again. In this distressed state of mind, without knowing any thing of the way of salvation by a crucified Savior, having never heard a Gospel discourse, I continued for nearly two years the laugh and ridicule of all my former acquaintance.\*

"After I had continued in this deep distress for a considerable length of time, I dreamt one night that I was in a very dark lane, and quite lost myself, so that I could not find my way home, and felt very distressed; and whilst in my distress, an elderly man came to me, and called me by my name, and said he would shew me my way, which he accordingly did; and I thought in my dream that when I got home, I was as happy as I possibly could be: but I awoke and behold it was a dream, and I felt myself as much distressed as before.

"A few days after I had this dream, Mr. A. B. a God-fearing

\* In the case of this poor Woman, how plainly was the blessed promise of God fulfilled: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him;" for although at this time, she knew nothing of that protecting, preserving power of her God; yet that sweet word of truth was realized, "Preserved in Christ Jesus, and called." Often have I heard her declare this goodness of her God towards her with tears of thankfulness and praise: and should the Reader of this be under similar temptation, and meet with a deliverance, let him ascribe the same to the love and goodness of his God: for were not the elect preserved in the dreadful hour of temptation, they must fall a prey to that roaring lion who goeth about seeking whom he may devour. David saith, the enemy thrust sore at me, that I might fall, but the Lord helped or delivered me; nor was it a chance or the imagination of this poor Woman's mind, when the words came to her, "Do thyself no harm," but God himself speaking to her, to preserve her in this hour of temptation. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men; and sure I am, those who are taught of God to observe these things, shall understand the loving kindness of the Lord.

man, who had heard of my distress, and that I was always reading, crying, &c. came to see me, which he had never done before, and the moment I saw him come in, I perceived he was the person I saw in my dream, that led me out of the dark lane, &c. He asked me how I did, I informed him that I was in great distress of mind, fearing I should soon die and be eternally lost. He began to discourse with me, and told me that Christ came to save lost sinners, and he believed I was one of that number, that I was in the footsteps of the flock, on the way the Lord led his people; and that God would in his own time manifest himself to me as reconciled in Christ, and shew my sins forgiven. This was too good news for me, I could not believe it; but the good man affirmed his belief that I should one day acknowledge what he said was truth, and after much conversation concerning a crucified Savior, he left me. Thus God sent this good man as an interpreter, one among a thousand; for the Lord sent him with such good news to me, as I never had heard before, having never heard a gospel sermon in my life. He afterwards brought me Bunyan's *Pilgrim's Progress*, and his 'Grace Abounding to the chief of sinners,' with some hymn books; and when I came to read, and found others had been in the same path before me, it raised me a little to hope that peradventure God might have mercy on me the chief of sinners.

"Having read also the account of God's goodness to other poor sinners, and the conversation I had with this good man at various times, my mind was raised in some measure to hope; but the set time to favor me was not yet fully come; for after many days of affliction, that I passed through with much supplication and prayer to God with many tears, the Holy Ghost brought these words with such sweet power to my mind, that I never shall forget, 'Trust in the Lord, and thou shalt rejoice more than they when their corn and wine are increased.' The joy and peace I felt in my soul I can never express; I cried out and said, my heart was broken before, but now it was melted, under a sight and sense of the goodness of God to me; so unworthy a sinner as I now felt myself to be, and who so little expected such unmerited goodness.

"I continued in this happy state of mind for 8 or 9 months, and could call upon every thing I beheld, to bless the Lord, who had remembered me in my low estate; and could say with one of old, when I lie down thou art with me, and when I awake thou art still with me; for I was blessed with sweet communion and fellowship with God my Savior.

"About this time, there having been a little Baptist Meeting house erected, a few miles from my residence, I left the Church altogether, and went there to hear, and as Jesus Christ was often mentioned, and his love to sinners, I felt myself united in spirit to them, as thinking them the people of God; there I continued going for some time, but not without much opposition from my carnal relations.

"God having made known his mercy and free love to me, and having an aged father, and relations who I knew were in ignorance, I determined to go and talk with them, for I was led to see that the whole world lay in sin.

"Therefore as soon as I could, I went to see them, and talked with them, and told them they must be born again of the Spirit if ever they were saved: I likewise informed my Father that I had left the Church, and went to a Meeting; at which he was very angry, and said, he heard at Church, and did not the Church Minister know better than I did? and told me plainly I did not belong to his family, and therefore I had no business there to talk to him. Thus they rendered me evil for my good will, and hatred for my love to them; but my prayer returned into my own bosom, and I found a secret peace in my own soul, that I had warned them of their danger. My Mother also informed me, that she had asked my Father to leave me something at his death, but was sorry to say, he had declared that he would leave none of his property to Presbyterians. I told her I did not come for any thing, nor did I want any thing, for my portion was in heaven; but I was as a barbarian to them, for they did not understand my speech. These words at this time were brought with much sweetness and power to my mind, 'I will give grace and glory, and no good thing will I withhold from them that walk uprightly;' so I returned home, but on these precious words of promise my soul lived and rejoiced many days.

"I continued going to the Baptist Meeting, but at this time I had very little knowledge, my sweetest times were in private, where I could pour out my soul before God, whilst he poured in his blessings of grace, mercy, love, and peace into my very heart.

"I again had a dream, I dreamt I was walking just out of my yard, and met a person who was going to preach, and I went with him to a Chapel, but did not know where it was, but I went into what is called a table pew, and there was a book open, and I read in it these words: "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins." I awoke and behold it was a dream, and it made a deep impression on my mind, but I could by no means interpret it.

"About three months after this, I was informed a person was coming to preach in a barn, and I was invited to come and hear him, and to my great astonishment as soon as I saw the person who was to preach, I knew it was the same person I had seen in my dream months before.

"I had for some time labored under great distress of mind, thinking at times it was all a delusion, and I was not in the right path, and often earnestly intreated the Lord that if he had not begun the good work of grace, he would begin it and carry it on; at other times I gathered a little comfort like Manoah's Wife, for I thought if the Lord had determined to destroy me, he would never have shown me these things, but I should still have been like the rest of the world; and often this passage would come with a degree of comfort to my mind: 'Look to the rock whence ye are hewn, and to the hole of the pit whence ye are digged.' But as it pleased God about this time to bless us with a gospel ministry, the good work of my God was revived, and I could rejoice in him; yet at times I felt bondage through the fear of death, for it was not at this time wholly taken away, but



every time I lost my comfort, I began to think what an awful state I should be in at death, if I had deceived myself; I had also deceived the children of God, which used to make me often wish I had never said any thing to them of the Lord's dealings towards me.

"But it pleased my most gracious God and Father, to send a special message by his ministering servant to me; for whilst he was preaching from these words, Hebrews ii. 14, 15. 'Forasmuch then as the children are partakers of flesh and blood, he also himself took part of the same, that through death he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their life time subject to bondage.' All these fears were removed, perfect love, yea, the dying love of my God and Savior, cast them all out; and I could and did rejoice in him as my God. I then sweetly experienced what the good man told me, when he called to see me in my deep distress, that I should know the Lord for myself, and I now could say, I know that my Redeemer liveth, and had a firm persuasion that neither life, or death, should ever separate me from the love of God.

"The good Lord hath brought me through evil report, and through good report, and I know he will guide me by his counsel, and afterward receive me into glory, and to his name I desire to ascribe all the glory now and evermore. Amen."

This God-fearing woman lived many years after she had written the above, an ornament to her profession, a mother in Israel, an example to believers; and having passed through much tribulation, at the time appointed, fell asleep in Jesus, and entered that rest prepared of old, for all the blood-bought children of the most high God. I have often regretted that this tried servant of God had not continued her narrative of God's dealings with her, as it might have been by God's blessing, to the comfort of the Church in the wilderness.

## ON RELIGIOUS DELUSION.

*To the Editor of the Spiritual Magazine.*

SIR,

This is a day of great profession among what is termed the Religious World, though I have never read of such a term in the Bible, but you know that it is a name by which the professors of the Religion of Jesus are distinguished from the openly ungodly and profane; though, perhaps, there is not a whit difference between them. The Religion of our adorable Jesus, the God-Man Mediator, is as every real and true follower of the Lamb knows, exactly opposed to that of the flesh; and the saying of our blessed Lord when on earth, is as applicable to his Disciples now as ever, "If ye were of the world, the world would love its own, but because ye are not of the world, therefore the world hateth you."

O Mr. Editor, the pains that are taken now a days by the enemies of the cross, to amalgamate the religion of Jesus with the religion of the world; but it can never be accomplished; for sure I am, that

a great part of those who profess to teach others, were never taught by him, because they prophecy deceit and do not declare the whole counsel of God; they are afraid to talk about Covenant engagements entered into by the adorable Three, before time began; about God's choice of his people, even the whole Church, in the Person of our adorable Jesus, the Covenant Head of his body the Church; the Covenant engagement of the eternal Spirit to convince, renew, and finally bring home to everlasting glory each individual member forming that body: by keeping back these glorious truths, upon which the hope of a poor sinner rears, they rob Jehovah of his glory, and they rob Jesus of his crown. And whence is the dislike to bring these truths forward? Because there is nothing left for free-will to do.

I am led into these reflections, Mr. Editor, by having been present some few Sabbaths since, at one of those nocturnal meetings, usually denominated "A Love Feast." Surely Satan is not at a loss to delude and to blind the eyes of his followers! I had heard of the wonderful doings and the marvellous conversions which were said to be wrought in these assemblies, but I had always treated them with the contempt they deserved; however to satisfy, not my curiosity, but my eagerness to ascertain the truth of the report, I attended one of these Meetings, and there surely I saw enough to disgust, and to outrage all decency.

I have heard and likewise read of "groanings that cannot be uttered," and I also know that the operations of the Eternal Spirit are diversified, but I cannot believe that he ever operates in the manner I was a witness to; such as, to make a man roll about the floor for an hour together, and to cry out, "He was so full of the Glory of God that he should burst."

But my object in writing this, and I wish an abler hand had undertaken it, is to exalt the Redeemer, and to expose the enemies of his cross; for such they are and must be, who attempt any thing derogatory to his honor and glory; and this I conceive was done in the following harangue, which the president or leader of this improper meeting made in words to this effect. After giving us an account of what he was pleased to say God had done for him, he related a dream which he had, and that it had been revealed to him, shewing him the different strong holds of Satan in the various systems of Religion; and particularly in one peculiar system which held that part only of the world were to be saved, and that there was no being rid of sin in this present life: this he called one of the strong holds of Satan. What think you Mr. Editor? If this be not blasphemy, I know not what is: calling the purpose, the eternal purpose of Jehovah, one of the strong holds of Satan. "O my soul! enter thou not into their secret, and to their assembly mine honor be not thou united." If this be not taking the crown from the head of King Jesus, and placing it upon a worm, I know not what is. Another remark I must mention, which I noticed dropped from the lips of one of these good people, these Pharisees of the Pharisees. A dear Sister, who told us she formerly had very narrow thoughts of the Redeemer,

in that she thought he only died for a part of mankind, but now since her eyes were opened she saw plainly, and she blessed God for it, He died for the whole world! Then I infer from that he died for Judas. O Arminians, what a wretched subterfuge in a dying hour. May the Lord in his infinite Mercy keep you and me, Mr. Editor, from such wretched delusion, and his name shall have all the glory,

I remain, yours in covenant bonds,

A SINNER.

## ON FAITH.

*To the Editor of the Spiritual Magazine.*

MR. EDITOR,

A Query on Faith appears in your last Number, put forth by a Brother who signs "A friend to *Discrimination*." (I say a *Brother*, for none others are found making enquiries of this kind, for mere professors are contented with an *outside* faith, and seek not for an *inward* one,—a natural faith and not a spiritual one.) I would not be supposed to chide in the first instance, nor write controversially, but I must observe the name seems to be looking to the wrong point of the compass of the Spiritual Heavens; *Discrimination* never did, nor ever will, produce, or beget, one particle of true genuine Faith; such as my Brother is looking out for. Faith must come from the Lord, and is not sought for by us, until it has taken possession of the heart, and therefore discrimination of the mind, has nothing to do in the search after faith, "it is like the wind it bloweth where it listeth, but thou canst not tell from whence it cometh or whither it goeth."

But to the subject. A *natural* faith will only touch natural things, and is the more deceiving inasmuch as it will take into its ravenous grasp, a great deal of religion, and acknowledge the truth of Christ to an exceeding extent in the bare letter history; but wheresoever the mystery of the truth in Spirit power, becomes manifested, mere natural faith will spurn it, and call it blasphemy; and this it cannot help, because it being only simple nature, cannot receive the things of the *Spirit* of God, which is Christ in the mystery: in this consists principally the difference between, *natural* and *spiritual* faith; the former will talk much of Christ in letter, and will equip itself with Scripture phrases, and run to them, in every attack of the Spirit, for a shelter against detection; but God being a living principle within, points out the iniquitous nature of letter faith—true Spirit faith speaks on this wise,

"Faith is an eye within,  
Not to be look'd upon,—  
But *by* it thro' the clouds of sin,  
To view th' atoning Son."

Natural faith will never discover in a child of grace any true need of Christ; it will let him have as much of Christ as he pleases, provided the grand secret is not discovered; that he is so lost, and so

poor, that there is no salvation without him, and further that Christ is the whole from first to last, of salvation in me, as well as salvation for me.

It hath been my happiness, Mr. Editor, to be made to feel the effects of a living faith, and by it have seen Christ as *my* Christ, through the "clouds of sin?" I mean not merely immoral conduct but inward sin, and most of all religious sin, that which my evil nature would make a Christ of.

The spirit of faith is God manifested in the soul, and is therefore *omnipotent* working in the soul with an Almighty power, it believes that in me there is no good thing, that I have no power of my own *to believe*, or to obey (what is called by some) Gospel precepts, or Gospel admonitions; it leads me to Christ for the fulfilment of these as well as every other part of the law; indeed it leads me to Christ on all occasions, and keeps me there feeding on his fulness: and this is one of the surest evidences for a weak Brother to judge, of what kind of faith he is made the recipient of. But observe also that it is Christ, and nothing but Christ, to which faith leads, Christ *simply*, and Christ *truly*, not to books, or ordinances, or ministers, or means of grace. If sometimes *through them*, yet never *to them*, for in this there is a great difference, for if my faith hears Christ in a Sermon it thanks God and not the Preacher: and I appeal to all taught of the Lord, whether, it is not more profitable, in the contemplation of my Savior's suitable fulness, (whether in hearing or reading) to have all the externals out of sight. If faith does not wholly complete this in the experience of every child of God, it works this way, and natural faith quite the opposite, indeed in worship natural faith cannot do without externals, for it is all that it is composed of.

Your constant Reader,

C. S.

## ORIGINAL ESSAYS.

### IV.

#### ON GRACE.

IT is on record that the Angelic Spirits, whose beatific delights are found in their nearness of approach to the MOST HIGH, desire to look into the things which relate to the salvation of the Church. Grace, in respect of man, is a subject so profound, that even with the exalted attainments, and the knowledge of spiritual things *they* possess, an understanding thereof is not vouchsafed them; but (and we speak as men,) with holy awe they would fain unravel the mystery, and fondly re-tune their harps to the praise of the Lord of Hosts. How then should man, regenerate man, approach the contemplation? Shall Angels hide their faces, and fear, and shall man be bold? In the lowest degree of self-abasement, joined with the highest expect-

tation of spiritual profit, may we venture to ponder "the manifold graces of God."

The Lord Jehovah hath declared his infinite mind, by recording the purposes of his will, that all worlds, and all subsistences in all worlds, are formed for the display of his own glory; and though he be expressly stated, that without the God-Man he hath not created any thing that is created, yet, the Man, Christ Jesus, is also appointed for the same grand purpose, the display of the glory of the Lord Jehovah. Resulting from this, is the divine appointment concerning man: his creation; his preservation from birth, throughout the allotted term of human existence; and the disposal of both soul and body, when disunited by death. What then is the source whence these sovereign purposes issue? Heaven triumphs,—the earth rejoices,—yea hell trembles, while all exclaim, and each responds to the other; "Grace! Grace! free, sovereign, unfrustrable Grace!"

Of what vast, of what infinite moment must that subject be, which calls forth in behalf of its existence and importance, both the willing and the reluctant assent, of the myriads of beings which people the habitations of all kingdoms!

Jehovah hath declared himself, as being in his divine nature or essence, the One, Living, and True God. See such portions of the inspired volume as these: "I am God and there is none else." "I am God; and there is none like me." Jehovah hath declared himself to exist, in the Person of the Father, in the Person of the Son, and in the Person of the Holy Ghost. This inconceivably glorious existence being distinctly in Three Persons, but of one essence. The scriptural evidence of this is too extensive to admit of quotation.

The beamings of divine grace were early exhibited to the eye of man in the construction of the globe we inhabit, and soon after his formation, were seen by our first father; but grace in Jehovah, grace in its fountain, subsisted from the days of eternity. The seraphic hosts glowed in the warmth of those beams, or over the earth was; they basked on the everlasting hills of Jehovah's favor. Had the Infinite a beginning? Then had grace also.

That grace might be brought forth to the apprehension of its objects on earth, it was necessary that the *trine* Existence of Jehovah should be known: for Jehovah as God abstractedly, being to mortals a consuming fire, is unapproachable; but Jehovah in the Person of the FATHER, is accessible; and herein we perceive his grace shining forth gloriously. And let it never be forgotten, that though the Father takes the priority in our arrangement of the names of the Persons in the Trinity, yet, as the nature of the whole, is one and indivisible, so also are the will and purpose of each, one and undivided.

1. The grade of THE FATHER is an Ocean, whose waters issuing eternally from the throne of his own personal glory, form an expanse, limitless as his nature,—profound as his attributes. The tides of this broad sea, unlike those in nature, which for wick and beneficent purposes, are perpetually ebbing and flowing, these never recede; but having eternally flowed, they continue eternally flowing, un-

obstructed by storms, and unbounded by shores. Notwithstanding the immeasurable extent of this Ocean, it is so smooth, that the weakest vessel, equally with the strongest, sails thereon in safety.

Having traced the source, we now contemplate the channel through which this Grace, this manifold grace of the Father, descends in rivers and streams for the benefit of man.

"Bless'd be the Father and his Love,  
To whose celestial source we owe  
Rivers of endless joy above,  
And rills of comfort here below."

The Covenant of grace established by the Three Divine Persons in Jehovah, is the result of the sovereign love and good will of the Father, in determining everlastingly to save the Church by him; who should be revealed as their Covenant Head. It is a blissful contemplation, and will tend to strengthen our faith in the mystery of the sacred Three, that the Father's grace insures the manifestation of the grace of the Son, and that the Holy Spirit's grace, confirms both the sovereign love and the appointment. So that the will and purpose of each individually, establish beyond controversy, the gracious determinations of the whole collectively. Thus our faith in Jehovah is strengthened to an immovable assurance of the mode of the divine existence, and of the stability of the ground on which the divine arrangements for the display of the glory of Jehovah rests.

One grand stipulation of the Holy Covenant for shewing forth the sovereignty of Grace, was the appointment of means, by which the objects of the Father's love should be preserved amidst the trials of the Fall, and saved from eternal death, without an impeachment of Jehovah's holiness and justice: Man's transgression being foreseen, and the honour of Jehovah requiring the display of the harmony of the whole of his attributes.

This therefore is the conclusion we arrive at, that the channel of conveyance of the matchless grace of the Father, is the Son of God, who covenanted to clothe himself in human nature, at an appointed time, for the purpose of unfolding the glories of Jehovah, and revealing the purposes of the divine will. Sing, *O ye heavens; for the Lord hath done it: shout, ye lower parts of the Earth: break forth into singing; ye Mountains, O Forest, and every Tree therein for the Lord hath redeemed Jacob, and glorified himself in Israel.*

3. The Grace of THE SON is an Ocean whose waves, proceeding from his own personal glory and attributes, stay not in their appointed course, but flow perpetually onward: as they have rolled from, so shall they roll to Eternity. This sea of Love embraces in its copious bosom, the individual persons and interests of that great multitude, which no man can number, of all nations, and kindreds, and people, and tongues; which shall in the latter day stand before the throne of God, and cry with a loud voice, "Salvation to our God and unto the Lamb!" In the Covenant of Grace it was provided, that the second Person in Jehovah should undertake the cause of the Church, which though decreed to be formed for Jehovah's glory,

would fall into sin. God the Son engaged to enter on the mysterious employ, and submitted to the humiliation consequent on quitting the abode of blessedness, that of taking upon himself the frail covering of manhood.

Herein, added to the astonishment of the renewed soul, when reflecting on his Personal glory as God, the believer views such an accession of glory crowning the complex Person, God and Man, that his amazement gives place to adoration, and with the triumphing Apostle he is constrained to exclaim, "O the depth of the riches both of the wisdom and knowledge of God!"

In the fulness of time the Son of God united himself to human nature; took possession of the Body prepared for him, for the purpose of accomplishing the actual redemption of his People; and commenced the mighty work he had engaged in Covenant to perform.

The birth of the human nature, the advancement to Youth, the arrival to Manhood; the ministry, the miracles, the temptations; the bodily anguish, the soul tortures; the obedience unto death, the crucifixion; the resurrection, the ascension, the triumph and the intercession of our glorious Lord; abundantly testify his Grace, as the Son of God in common with the Father.

"Glory to Thee, great Son of God,  
From whose dear wounded body rolls  
A precious stream of vital blood,  
Pardon and life for dying souls."

But the greater glory for the eye of faith to be fixed on, in the God-Man, is the view she is permitted to take of his complex Person. What *he hath done* is more than enough to fill to overflowing the joyous soul that contemplates the subject; but what *he is*, in himself, no human pencil can delineate, the finite mind cannot conceive. The Angels in heaven who witness the continued influx of souls redeemed from off the Earth, and whose bliss is perpetuated in the presence of Him whom we adore, cannot trace his excellencies, cannot pourtray his beauties. In the union of the divine and human natures of our Jesus, it centered all the blessings of Grace, for dispensement among the objects of sovereign mercy. The sure mercies of the Covenant, which by the Persons in Jehovah was ordered in all things, are at the disposal of Him who is the Covenant Head of his Church. Were we asked the aggregate of our opinion of our adored Lord, we could not say more than is expressed in the reply of St. Peter: *Thou art THE CHRIST.*

3. The Grace of THE HOLY GHOST, the third Person in the holy and ever-blessed Trinity, is an Ocean whose extent is bounded by the same extremes as is Eternity, and whose waters, clear as chrystal, reflect the glories of the Invisible Jehovah, by revealing the councils, the conditions, and the purposes of the everlasting Covenant. The Spirit's Grace made the discovery to the Church of eternal transactions, and brought to view, things unutterable; and which were so sacred that man durst not speak of them, were it not for His gracious revelation. His Grace prepared the holy human-nature of

the God-Man; formed that mysterious subsistence in the womb of the Virgin; and sanctified it for the mighty purpose to which it was devoted. His life-giving Grace gave life, at the Creation, to all the beings that were formed; infuses the vital energy into all creatures and things that subsist; and as Time and Eternity are prolonged, his power will uphold and preserve all that continues in being. His wisdom indited and penned the inspired volume; described the infinitely various lines and features of divine truth; pencilled all its beauties, and in glowing colors marked all its excellencies.

His grace is brought into action in the Person of the Sinner, when by regeneration he is quickened from spiritual death into spiritual life; and is proceeded in, when by certain but varied stages the Sinner is advanced in newness of life, and enabled to live on Christ's fulness,

“ We give Thee, Sacred Spirit, praise,  
Who in our hearts of sin and woe  
Makes living Springs of grace arise,  
And into boundless glory flow.”

The view here taken (though so contracted) of the Grace of Jehovah in his Covenant Names, is productive of such an ample store of Reflections, that we must decline the attempt to offer them just now, and close the Paper; promising our Readers, if it be the Lord's will, that we will enter upon them in the shape of distinct Essays, hereafter. Only, believer, throw not even this sketch on one side, till thou hast poured forth thy soul at the Mercy-seat, and called on Him who guideth into all truth, to reveal the Father to thee: and cease not thy supplication, till thou lay hold of the Covenant, and know that all its blessings are thine own. Even so, Lord Jesus,

“ Thus God the Father, God the Son,  
And God the Spirit we adore;  
That Sea of Life and love unknown,  
Without a bottom, or a shore.”

*To the Editor of the Spiritual Magazine,*

DEAR SIR,

As a Subscriber to your Valuable Miscellany, I have sent you an extract from an old Author, which should you deem worthy insertion, will I think be acceptable to many of your Readers; wishing you much success in your undertaking, and that the Lord the Spirit may please to add his blessing to the Work,

I remain Your's sincerely,

London, August 5th. 1824.

ONESIMUS.



## OF THE CONCEPTION AND NATIVITY OF CAIN.

By DR. FRANCIS LEE.

The Holy Ghost hath truly said of Cain, that he was of that wicked one, i. e. of the old Serpent which deceived his mother, and the reason why he slew his brother, is assigned to no other than this, that he was the offspring of him who was a murderer from the beginning. And thus also the wicked *Jews* who had a murderous heart against Christ, are by truth said to be from their Father the devil, that they were as of the seed of the serpent, and the generation of the devil. Some of the *Jews* are supposed to have had very gross notions concerning Cain, and to have asserted against the possibility of nature as well as the authority of Moses, that he was not truly and properly the son of Adam; but that he was really begotten of the Serpent in the womb of his mother. I can hardly think any of them so sottish as this represents them; or that they could ever have given the lie to their Lawgiver, who says expressly Adam knew Eve his Wife when she conceived Cain: but yet perhaps there may be somewhat in this matter beyond what we may commonly understand. And it appears to me that the ancients, both *Jews* and *Christians*, had other sentiments concerning diabolical generation, and propagation, than are received at this day, as they proceeded upon different principles, and adhered much to a traditional interpretation of Scripture; and their thoughts thereupon perhaps deserve not altogether to be rejected. Indeed the key of the matter is nothing but the impregnation of the imaginative power in the superior will as descending into materiality, to which some give the name of the operative idea; but others call it the magical formation, or simply *the magia*. In pregnant women the wonderful effects of this operative idea are notorious, and so demonstrable, that I think it would be needless to say any thing on the subject. This falls under daily observation, and has already been learnedly treated on in several set discourses by curious Inquirers into the secrets of nature.

It is most certain that the imagination of Eve was whilst she bore Cain, most highly impregnated and exalted; and this impregnation, and exaltation of her imagination, made her conceive in her foolish pride among other things that she had gotten from the Lord, what she really had gotten from his enemy *the wicked One*, who had spiritually sown the evil seed in the faculties of her mind: whence as a woman transported out of herself, she could not but imagine that she was highly favored of God herein. So pleasing herself with the thoughts of her new acquisition, as if she had expected immediately to be the mother of the Messiah himself; or else of some high angelic birth, or divine Hero, she gave him a name according to the pride which was sown in her heart by the subtle deceiver, who might therefore not improperly I think be called his Parent. And even as she had imagined, and he also according to the false mirror set before them by the Serpent, that he was to be forsooth as a god upon the earth; ~~as~~ <sup>was</sup> ~~somebody~~ <sup>greater</sup> than all besides, who were to come after him, being no less in his imagination than a *divine man*; or a

*star of the Lord*; according to the original text. And no wonder that she admired him as an Angel, when she looked on him through that deceitful glass; or that her fondness for her first born should make her so unaccountably dot on him, as if he were indeed come down from heaven. Ben Uzziel says, she first imagined or longed for an Angel, and from this longing or depraved haughty desire, if the form of an evil Angel instead of a good one was introduced, there would be no such strange matter in it: the Father of pride may by spiritual impregnation beget his likeness; and a child according to his heart, may through the parents corrupt imagination be brought forth without the least perverting the order of nature.

Thus Cain had within the likeness of his spiritual Father, even as he had without from his earthly father, the image of a man; and thus we see in him the origination, and traduction of the diabolical poison, and see as through a *magical glass* of the imagination, and therewith the first fruits of the fall, and the genealogy of sin. And hereby we come to a fundamental knowledge of the truth of what Christ and his most beloved Disciple have expressly asserted concerning diabolical generation, whereof Cain was undoubtedly the first born. And also why it is not said that he was born in the likeness of Adam; or after his image, as it is said of Seth, Gen. v. 3, which well deserves consideration.

## ANECDOTE.

*To the Editor of the Spiritual Magazine.*

SIR,

If the following should be thought worthy a place in your Magazine, as displaying the power and sovereignty of Jehovah, and the fulfilment of his word, wherein he declares, "Two shall be in the field together, the one shall be taken, and the other left." I submit it to your consideration as a fact within the knowledge of yours to serve, for Christ's sake,

AMICUS.

Some few years back a Dissenting Minister was invited to preach in a licensed barn, several miles distant from any town; the preaching had continued for some months on a Lord's day Evening, and many people from the adjacent villages attended. Two Farmers, men that the world call respectable, agreed that they would come and disturb, or as they might term it, have a little sport with these poor despised people that assembled to worship. One of them, an excellent player on the flute, was to come with the other into the barn, and at a fixed time to begin playing, "God save the King," whilst a number of their laborers were to be arranged outside the door, to sing the national song.

Accordingly on the day appointed the two Farmers came and took their seats in the Barn, and the men, who had procured a bench from a neighboring public house, were arranged outside, and to encourage them in this laudable undertaking they were plentifully sup-

plied with beer. Some short time after the preacher had entered upon his discourse, the player on the flute not beginning according to their previous agreement, the other pulled his coat, and whispered to him to begin: but God, who worketh all things after the counsel of his own will, had discharged the arrow of conviction into his conscience, and he remained motionless, although repeatedly urged by his neighbour to commence playing. The laboring men came several times and looked into the barn, waiting for their leaders to begin the disturbance; but as God had stopped the leader, they behaved peaceably. From this time the Farmer became an earnest seeker of the Lord Jesus Christ, and was brought to a saving knowledge of him, and to this day continues a follower of the despised Nazarene, while his companion remains in nature's darkness.

He has often declared, that such was the power of God and the deep impression of his own guilt, that although he came fully determined to make a disturbance, he had not the least power to take his flute out of his pocket: thus was fulfilled the Lord's word, "One shall be taken, and the other left."

Shall we ascribe the conversion of this poor sinner to God on account of any work done by him? Certainly not.—But wholly to the free, sovereign mercy of God, in Christ Jesus. All his sheep shall hear his voice at the appointed time; Eternal life shall be freely bestowed upon them, they being predestinated to the same; and that Eternal life given them in Christ Jesus before the world was, shall be manifested by the quickening, life-giving operation of God the Eternal Spirit; and whenever the appointed time arrives to favor him, the dead in trespasses and sins shall hear the voice of the Son of God and live. "Where is boasting then? it is excluded; by what law? of works? Nay—but by the law of faith."—Even so, Amen.

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### CUSTOM IN SIN, CAUSETH HARDNESS IN SIN.

Look but upon a youth when he comes first to be an *Apprentice* to some artificer, or handicraft trade, his hand is *tender*, and no sooner is he set to work but it *blisters*, so that he is *much pained* thereby; but when he hath *continued* some time at work, then his hand *hardens*, and he goes on without any *grievance* at all. It is just thus with a *sinner*, before he be *accustomed* to an evil way, conscience is *tender* and full of *remorse*, like a queazy stomach, ready to *kick* at the least thing that is offensive: O, but a *continued custom*, and making a *trade of sin*, that it is that makes the conscience to be *hard* and brawny, able to *feel* nothing; as it is in a smith's forge, a *dog* that comes newly in, cannot *endure* the *fiery sparks* to fly about his ears; but being *once used* to it, he sleeps securely: so let wicked men be *long used* to the devil's workhouse, to be slaves and vassals to *sin*, the sparks of *hell fire*, may fly about them, and the *fire of hell* flash upon their souls, yet never *trouble* them, never *disturb* them at all; and all this ariseth from a *continued custom* in a course of evil.

# REVIEW.

*The Riches of Divine Grace Unfolded and Exemplified, &c. in Twelve Dialogues, by Samuel Eyles Pierce.*

(Concluded from page 135.)

We now with delight turn over the pages of "The Dialogues," and are, soon after entering upon their perusal, attracted by a most interesting conversation on Salvation, its fruits and effects; which, for the purpose of transcribing a paragraph or two, we shall first notice. The Dialogists are known by the distinction, *Senior* and *Junior*, and are descriptive of the Young Man, and the Father in Christ; both possessors of the grace of God in truth, but the spiritual knowledge of one, exceeding that of the other, and each pursuing profitable discourse on the deep things of God. Having gone through a long conversation on Sin and the Fall, and on Regeneration, they come to the Dialogue from which the following is an extract; wherein is expressed the substance of what was previously advanced on *the new,—the hidden man of the heart.*

"The new creature is all mind and understanding to know Christ, to apprehend and receive the knowledge of him. It is all will to choose him: it is all heart to love him. All its affections are supremely fixed on him. It is all eye to behold him: all ear to hear him. It smells the savor of his name, person, blood, righteousness, and fragrant intercession. It hath a mouth to speak for him; a palate to taste the sweetness contained in his word and promises: hands to handle him: it hath feet to go to him, and to walk in him. In fact, all the spiritual actings of the new creature are on Christ. Thus Christ, is to the new man in Christ, all in all." page 26.

*Junior* then enquires: Pray, are not Regeneration, and the Spirit's operations within me, Salvation? To which it is replied:

"*Senior*. I believe the generality of persons conceive, if they are born of God, it is salvation: but I say, no; it is not. The new birth is all of grace: it is the fruit of eternal election. By it we are born the sons and daughters of the Lord God Almighty. In it we are most divinely and evidentially manifested to be heirs of God, and joint heirs with Christ. Yet ~~this~~ is not salvation. The new birth is the fruit of adoption, not of salvation. Regeneration is the medium whereby we receive the knowledge of Christ into our minds. It is the faculty wrought in the renewed mind, by which we receive Christ and his salvation into our hearts." pages 26, 27.

This, to us, is the essence of Christianity: in fact, there is no vitality in that man's faith and profession, who inculcates, or adopts the contrary sentiment. No other than fleshly opinions and feelings, pervade the mind that is not raised above dependance on what occurs within. The saint walks constantly in darkness, who is governed by principles which keep him from tracing to their source, the blessings so abundantly provided for him.

1. "The New-birth is the fruit of eternal Election." Yes, because God hath blessed the Church with ALL spiritual blessings, in Christ, according as he hath chosen her, before the foundation of the world. And this, though it be introductory to the enjoyment of the incalculable other spiritual blessings, is, as they are, but the fruit

of the sovereign choice of the Church of God by the Father. And all spiritual revelations to the soul by God the Holy Ghost, as they spring from, so are they but the fruit of the eternal purpose. If we apprehend not by faith this order in divine things, we so far as regards credence, renounce the more glorious transactions of the everlasting Covenant, and hold Christ alone to be the only cause of salvation: thereby denying the Persons in Jehovah, and prophaning the temple of truth.

2. "By the New-birth we are born the Sons and Daughters of the Lord God Almighty." Yes born so—not by faith made so: for the Lord hath said by his Servant, St. Paul, *BECAUSE ye are Sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba Father.* Notwithstanding the clearness of expression in this gospel truth, we know the professing world teems with persons who willingly accede to the statement, with this qualification,—that having become Sons, by believing, the Spirit of the Son is given, so as to induce the cry. But what say those objectors to the verse preceding? *To redeem them that we might RECEIVE the adoption of Sons.* The Lord Jehovah having in the councils of old adopted his beloved family—covenanted for their redemption from the state into which they would reduce themselves, that they might come to the knowledge of the high and mighty privilege. Faith implanted within, by the power of the Holy Ghost, introduces them into this knowledge; they are thereby enabled to apprehend the glorious relationship; as Sons and Daughters, they attain to an understanding of their Covenant God and Father.

But we are anticipating our excellent Author, who on the subject of salvation in its fruits and effects, which we proposed at first to notice, has this most useful Dialogue; and we purpose copying it at some length, as it stands at the head of a discourse on the highly important subject of "receiving salvation."

*Senior.* When we are born again of God, then we begin to see and feel our need of salvation, which, when we have right apprehensions of, we perceive it to be altogether out of ourselves. The new birth is an act of God within us: salvation is an act of God without us. We are the subjects of the new birth. We are partakers of salvation. We receive it by faith. Whereas, regeneration is not received, it is wrought in us once for all. It is our sole meetness for eternal glory.

*Junior.* Pray, my good Sir, give me leave to be very free with you in my enquiries; it will be of use to my mind. Am I right in what I expressed concerning my former thoughts? which run thus:—If I am regenerated by the Holy Ghost, I am a child of God, and shall most assuredly be saved.

*Senior.* It is an eternal truth, without you are regenerated by the Holy Ghost, you cannot be manifested to be a child of God, nor have the least good and proper thought of salvation; yet the new birth is not salvation, it is the medium whereby we receive the knowledge of salvation into our minds.

*Junior.* Indeed, when I reflect on what you have delivered concerning salvation, I must acknowledge, I conceive salvation must influence the whole mind, I want, therefore, to know the means whereby it does so.

*Senior.* I am very ready to inform you; only let these following truths be first acknowledged, that we may fairly understand each other, and not treat any of the subjects before us with confusion.

*Junior.* Sir, this will be to me most truly desirable.

*Senior.* You will be pleased to take up your words. You say your former thoughts have been, were you born again, then you were a child of God, and should be saved. Now, I do not deny, that as sure as you are born of God, you are a child of God, and shall be manifestatively saved; but regeneration does not make you a child; it is the evidence of it: nor is there salvation in the new birth; it is a spiritual faculty, which, as the Holy Spirit is pleased to open, to receive the revealed account of salvation given in the everlasting gospel, is the very mean by which you enjoy the same, with all the blessings thereof," pages 40, 41.

Again on receiving salvation:—

*"Senior.* The Holy Ghost does not quicken your dead heart, and raise it up to believe on the name of the only begotten Son of God; but he quickens and raises up the spiritual life and faculty which he wrought in you in regeneration, and draws it forth into act and exercise.

*Junior.* Really, Sir, it is of great importance to know this, and have right and scriptural views of the same.

*Senior.* It is so; as it makes way for our so receiving the knowledge of Christ and salvation into our minds, as lifts us off ourselves, and fixes us entirely on him.

*Junior.* But how am I made a partaker of Christ?

*Senior.* By faith; which is a receiving grace, and by which we actually receive Christ into our hearts.

*Junior.* But what must I do? I must act, that I may receive Christ. Must I not?

*Senior.* There is nothing to be done by you. You are wholly passive in all the work and operation of the Spirit of the Living God within you and upon you.

*Junior.* This I cannot apprehend. How can I receive salvation, if I act nothing?

*Senior.* Just as you received natural and spiritual life, without acting any thing. Did you not receive natural life without any act of yours? What act did you perform, when a living soul was imparted to you? None. It was utterly impossible you should. You had being and life given you; all which followed was but the effect of it. You had a spiritual birth and life in regeneration bestowed on you; all the acts of the same are the fruits and effects of it. So the knowledge of Christ is bestowed on you, and Christ is received into the mind actually and passively, under the influence of the Holy Ghost, and formed in you the hope of glory, without any act of yours. Many spiritual acts of the mind follow, which give proof and evidence of all this; but not one of these goes before, to give being to the cause which produces them." pages 43, 44

And again:—

"The new birth contains the spiritual faculties of understanding, will, memory and affections. The Holy Ghost enlightens the understanding with the knowledge of Christ. The Apostle says, 'And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ,' 1 John v. 20. The Holy Ghost enlightens the renewed mind, and opens the spiritual understanding to receive and apprehend Christ, as revealed in the everlasting gospel. By this means Christ is most truly known—spiritually received. He exists in the mind. The renewed will bows, submits, yields itself up to him, as the one alone and only Savior. The affections are fixed on him as all-sufficient for life and salvation. The memory is sanctified to think on, and to remember his work of salvation, and the gracious words which proceeded out of his mouth, and which are recorded in the Sacred Volume of Inspiration. The spiritual faculties of the renewed mind are altogether suited to Christ: to know him—to apprehend him—to receive him—to believe on him—to love him—to cleave to him—to delight in him—to glory in him—to live on him alone." pages 45, 46.

In making these various extracts, we are taking great care not to spoil the effect of the venerable Writer's argument, and at the same time are anxious, not to encroach on the patience of those Readers who have the volume by them; but in spite of our care on the one hand, and our fear on the other, we know not how to leave the Dialogue before us without another quotation.

To guard against any misapprehension of the subject, so spiritually handed by *Senior*; and to simplify, if possible still more, the important question, *Junior* makes the enquiry and receives the answer which follows:—

*Junior.* I could wish to request you, in the most simple and clearest manner, to give me an account how you received Christ; I conceive it will serve, should I have made any mistake in what hath been delivered on the subject before us, to set me right.

*Senior.* I most certainly will, and with the greatest pleasure. You are to know, that the Lord had wrought effectually on my soul, some years before I knew Christ as he is set forth in the everlasting gospel of the blessed God. When I was, through his good pleasure, to hear the everlasting gospel, it was under the ministry of the truly excellent Mr *Romaine*, a man whom I never conversed with. I am truly glad I never did, as I conceive it has answered a far better end, to receive what I did from him in an ordinance way, than in a way of conversation. When I first heard him, I was struck exceedingly with the subject. He was at that time constantly speaking concerning the covenant of the Eternal Three. He used to express how the Father had laid on Christ all sorts of sin—that Christ had offered himself as the sacrifice for them—that his offering had perfected for ever the putting away of sin—that the Father was infinitely and everlastingly well pleased with the life and death of his co-equal Son, and well pleased with that sinner who was well pleased with Christ—that the Holy Spirit bore his testimony to the truth of all this in the word—and that there was now nothing to be done for salvation. He used to express himself thus: When persons begin to be concerned about salvation, they all think there must be some great work wrought, that they may be saved. Sirs, there is nothing to be done for salvation, but what hath already been. The sacrifice which takes away all sin, hath been offered. The Father hath accepted it, and Christ is entered with his own blood into the holiest of all; and nothing remains but for God to send down his Spirit, to bring you to believe in the righteousness and sacrifice of Immanuel. I used to be all ear in hearing these important sentences; and my whole attention being most powerfully arrested with a consideration of the importance of what was contained in the subject, my mind was led secretly and imperceptibly to believe on the righteousness, and most precious blood-shedding of the Lamb of God, and the Father's infinite and everlasting delight in him, and acceptance of his work, without any thought about faith, or interest in the subject. This is the way in which the Lord the Spirit led me to receive Christ. It was thus Christ was formed in my heart; and hereby I was led to rest and center in Christ for my whole salvation." pages 46, 47, 48.

The Apostle of the Gentiles writes in his epistle to those *beloved of God*, and *called saints*, in Rome, and the experience of every believer in Christ confirms the pleasing thought, *With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.* The observation is in its sweetest sense verified, in the whole of the Volume under review; and it is abundantly proved, and the proof clearly discoverable by those who are at all acquainted with this great man's ministry and writings, in the quotation above. Who can peruse it, without immediately deeming therein, the literal experience of the servant of the Lord, Samuel Eyles Pierce? We

have no need to enquire, as the Eunuch did of Philip, *Of whom speaketh the Prophet this? of himself, or of some other man?* For every sentence bespeaks himself, and every line echoes the same.

We should much like, now, to go over the whole of this passage, and endeavor to impress each important particular it contains, on the minds of our readers; but it had better stand in its own excellency before them, than by having its various parts disunited, lose the effect which it cannot fail to have as a whole; and we have already too long engaged the Reader's attention with our own remarks:

But we have a word or two to offer for the use of our weaker Brethren: and we desire ever to deal very cautiously, with the Little Ones of our Lord's family; knowing that amidst the various contentions in the professing world, they most often have their peace disturbed and their souls grieved. And probably on no subject are they more frequently troubled, than that which this faithful Servant of God next expatiates on,—*receiving Salvation.*

So far from their being discouraged, in that the *actings* of faith are described of little worth, in comparison with the *object* of faith; let them rather rejoice that they have enough of the principle, to realize the preciousness of Christ, who is their salvation. And be it their ambition, perpetually to aspire after the attainment of this knowledge of what He is; and as they grow therein, in the same proportion must and will their graces advance and be strengthened, until they arrive at the fulness of understanding in the knowledge of interest in Him. According to the description already given by this Writer, of the spiritual faculties, we may pursue some profitable meditations.

Is it "all eye to behold him?" It is the object *beheld*, that is of paramount importance, not the medium through which it is seen. Is it "all ear to hear him?" Surely the object *heard*, should take priority of the means by which we hear. Hath it "a mouth to speak for him?" And shall not the subject to be spoken of have the precedence of the organ of utterance? Hath it "hands to handle him?" And shall the glorious Substance in possession, be of less moment than the instrument by which he is held? Hath it "feet to go to him?" And shall the mode of conveyance be regarded, when we have such a Prize in view?

The Juniors in the Lord's house need not to be so constantly alarmed concerning their knowledge of interest in Christ; if so be their desires are going out after, and their hope is fixed on, Him whom their souls love. *It is good that a man should both hope and quietly wait for the salvation of the Lord.*

The Apostle is directed, in his Epistle to the Hebrews, to offer some sweet lessons of instruction and encouragement for his weaker brethren; among which, in the tenth chapter, are these: "Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry."

But we are obliged to drop the subject, and lay aside the volume.



*A charge delivered to the Clergy of the Diocese of Down and Connor, at the primary visitation at Lisburn, Wednesday July 24th, 1824.*  
By Richard Mant, D. D., M. R. I. A. Bishop of Down and Connor.

After enjoying the rich treat afforded by conning over but a small portion of the preceding work, we are, by the well intended officiousness of a friend, drawn into an unwilling notice of the above. . The learned Writer of the "charge," when placed in contrast with that despised Servant of Christ, appears to a disadvantage! Allowing the utmost (which we are bound to do) for superior erudition, exalted station, and the nature of the undertaking, we are compelled to assert, that a more inefficient attempt could not possibly be meditated, or carried into execution. . That the display of human ingenuity is brilliant, and the service in which it is employed is excellent, must be indisputable: but that no other than a system of morality should be inculcated and enforced, when a Christian Bishop stands before his Brethren to deliver his primary Charge, is a crying evil.

How awfully true, in such an instance as this, is the Prophecy Isaiah xxiv. "And it shall be, as with the people, so with the priest; as with the servant, so with his master,—the earth mourneth, the world languisheth, because they have transgressed the laws, changed the ordinance, *broken the everlasting Covenant.*"

But there are burning and shining lights, still, in our Established Church, whose warmth and brilliancy are the means of widely extending comfort to the Lord's spiritual Church; and whose influences will doubtless, continue to cheer the Sons of Zion, till one stone shall not stand on another of the earthly Temple,—till they reach the New Jerusalem.

*The presence of God in Death. A Sermon preached at the old Gravel Pit Meeting House, Hackney, April 11th, 1824. on occasion of the much lamented decease of a late Student at Homerton, By J. P. Smith, D. D. Theological Tutor in that Institution.*

In this Sermon and in the Diary, Letters, &c. we are presented with powerful proof of the lamentable effects of a youth, apparently in possession of the grace of God, being enthralled by the principles and instruction of a "Theological Tutor."

Dr. Smith's literary qualifications we are constrained to admire; but, taking the Sermon as a specimen, his theological attainments are such, that we wonder not at the superficial knowledge, of the young Student, in divine things. Darkness in the mind, deadness in the affections, and contractedness in knowledge, are always the companions of those who submit to the tuition of Men, who are ever *teaching*, "And never able to come to the knowledge of the Truth."

We have no exclusive standard of our own to recommend; but we would simply appeal to the conduct of our Lord and his Apostles, and call upon the Tutor of Homerton Academy to prove, either that his "Sermon" or his "Letter" were dictated by him with a single eye to the Lord's glory, or in accordance with the instruction to be derived thence.

## CHRIST

## PRECIOUS TO THE BELIEVING SOUL.

As the weak brood when birds of prey are near,  
 Flee to the Parent's wing for safety there ;  
 As the griev'd infant to the mother clings,  
 And round her neck its arms for comfort flings ;  
 As the lone traveller, in storm or gloom,  
 Betakes him to the hospitable dome ;—  
 So would my soul, Dear Jesus, fly to Thee,  
 The sure retreat for helpless misery.  
 In Thee to find defence from all my foes,  
 In Thee to find a balm for all my woes,  
 In thee to find a calm while tempests blow ;  
 And light to guide me all the desert through.  
 And wilt thou not thy feeble child secure ?  
 Yes, gracious Lord, thy promises are sure,  
 Thou never wilt to one of broken heart,  
 Who comes to Thee, pronounce the word, "depart."  
 Then let the storm with tenfold rage drive on,  
 I'm safe in Christ, Jehovah's equal Son ;  
 Let foes assail me, and let sorrows come,  
 My Saviour's bosom is my peaceful home :  
 And here secur'd, I would with joy proclaim,  
 The wonders wrap'd in my Immanuel's Name.  
 But the vast subject does my soul astound,  
 An Ocean boundless, and a Deep profound ;  
 A treasure man will never fully see,  
 Neither in time, nor to eternity.  
 Who can explore that wondrous plan, which gave  
 The eternal Son his fallen Church to save ?  
 Yet when the heav'nly Teacher sheds his rays,  
 Man learns enough to fill his soul with praise.  
 This moment, though I'm in a vale of tears,  
 A thought of Jesus banishes my fears ;  
 In Him, God-man, by faith with joy I see,  
 A Mediator with my God for me.  
 I know, ere time began, Jehovah laid  
 My sins on Him, my Righteous Surety's head ;  
 The law, which might for ev'ry thought condemn,  
 For me I know, was all fulfill'd by Him ;  
 Eternal justice sets my soul at large,  
 My Surety's sufferings are my full discharge ;  
 My crimson stains are from the sight of God,  
 For ever wash'd by His atoning blood.  
 I'm now array'd in Jesus' robe complete,  
 For time defended, and for glory meet ;  
 My needy soul no famine e'er shall dread,  
 For Christ, my Surety, is my living bread ;  
 Nor can I faint, from Christ the fountain flow,  
 Sweet streams of comfort all the desert through.  
 From wintry tempests, and from summer's heat,  
 This rock of ages is my blest retreat,  
 K' furious foes beset with all their might ;  
 Salvation's Captain puts them soon to flight ;  
 When pondrous weights my weary shoulders load,  
 My strength to bear them is in Christ my God ;

If earthly charms my attention call,  
 My Savior's beauty, soon eclipses all;  
 And the sweet odor of His precious Name,  
 Allure my heart, my whole affections claim;  
 Whoe'er forsake me, still in Christ I find,  
 A Friend that's faithful, powerful, just, and kind.

Ramsgate.

G.

## CHRIST.

### THE GLORIOUS HEAD OF HIS PEOPLE.

In Christ God's people are secure,  
 Their strength He ever will endure,  
 By Him, they will be led;  
 He who their whole salvation is,  
 Their safety, shield, and hiding place,  
 In Christ, their glorious Head.

Before all time did undertake  
 Nor did his purpose 'ere forsake  
 To suffer in their stead;  
 He is a friend in all their need,  
 And now for them doth intercede,  
 As Christ, their glorious Head.

He hath the full atonement made,  
 And on Him all their sins were laid,  
 Thus they are all now freed;  
 O, what a glorious rest is here  
 For all who do by faith draw near  
 To Christ, their glorious Head.

He doth to them their troubles bless,  
 Whilst walking thro' this wilderness:  
 And doth with living bread,  
 Nourish His own dear members here,  
 Until in glory they appear,  
 With Christ their glorious Head.

He having suffer'd for their sin,  
 And all united unto Him,  
 Glorious they will be made:  
 Shall soon be taken up above,  
 To praise the glories of his love;  
 Who is their glorious Head.

He will the all of heaven be,  
 In Him they'll full perfection see,  
 By Him, they will be fed;  
 And He, to all eternity,  
 A never failing source shall be,  
 As Christ their glorious Head.

In full satiety shall see,  
 A blessed heav'n in Him to be:  
 To living waters led,  
 They to Him ceaseless songs shall raise,  
 And with delight and wonder gaze,  
 On Christ their glorious Head.

London.

J. H.

THE  
*Spiritual Magazine ;*  
OR  
**SAINT'S TREASURY,**

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*There are Three that bear record in heaven, the FATHER, the WORD, and the HOLY GHOST, John v. 7.*

*Contend earnestly for the faith once delivered to the saints, Jude 3.*

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**CHRIST'S COMMISSION.**

*The Spirit of the Lord is upon me, &c, Isaiah lxi. 1, 2.*

OF all the Old Testament writers, the Prophet Isaiah is universally allowed to excel in the beauties of imagery, the clearness of his predictions, and more especially in the touching pathos whereby, in the language of inspiration, he describes the intense sufferings of that peculiar Person, whom he delineated as a man of sorrows, and acquainted with grief. Had not our blessed Lord himself in the fulness of time, and who spake as never man spake, applied the words above cited to himself, we should doubtless have confined them entirely to Isaiah, who prophesied in such eloquent strains of him, as "wounded for our transgressions and bruised for our iniquities."

In these delightful words we behold very clearly described, the nature and extent of our Lord's commission. And here let it be observed, Jesus was "sent" by the Lord himself, to preach the gospel to the poor; to this end he was baptized, not merely with water, but with the Holy Ghost, Luke iii. 22. Nor did he exercise his office as a public teacher, until thus qualified for his calling, by a visible display of the Spirit of God, and of glory which rested upon him.

He was anointed "To preach good tidings unto the meek." And good tidings indeed, yea the most grateful that thought can conceive, is the news of free and everlasting salvation from sin, to the poor in spirit; as our Lord explains the 18th verse of the 11th chapter of Luke; to such as have under the divine efficacy felt the evil of sin existing in ten thousand hateful forms in their own bosoms, and overwhelmed in godly sorrow loathe themselves, and repent as it were in dust and ashes. Or, to speak in the second characteristic we have of them, as broken hearted; therefore enabled to believe the divine testimony, and see with the eye of faith how awfully they have violated the holy law, affronted the justice of Almighty God, and thereby rendered necessary the perfect obedience in life and atoning sacrifice in death of

the Lord Jesus Christ. Thus are they led to the cross, and to look upon him whom their sins have pierced, and mourn; the eye of faith weeps the penitential tears of genuine repentance, while Jesus graciously looks on, waiting to heal their broken hearts, by testifying of his love, and all-sufficient salvation.

Thirdly, they are represented as prisoners, captives, sitting as David expressed it, in darkness and the shadow of death, being bound in affliction and woe; shut up under the curse of a broken law, feeling the wrath of God revealed in their consciences, and trembling at the apprehension of deserved judgment; are drawn by Christ's Almighty love, to cry unto him in their trouble, and he saves them out of their distresses. He hears the groaning of the prisoner, and by loosing the bands of them who are appointed to death, replenishes the sorrowful soul. This more or less is the general experience of the subjects of the Spirit's teaching; the awful nature of sin is seen, felt, and bewailed; the fountain of the great depth of corruption within is broken up; and the floods of divine wrath are poured out into the soul. Thus it is, the people of God pass under the rod, and are brought into the bond of the covenant, Ezek. xx. 37. Under this awakening of the soul, they breathe out prayer, and the Lord whose compassions fail not, in his own appointed time and way manifests himself further, as the Lord God merciful and gracious, long-suffering, and abundant in goodness and truth, pardoning the iniquity of his people through the vicarious sacrifice of Christ. Thus faith is given, the atonement received, the blood of sprinkling applied, and by this blood of the covenant, prisoners are sent out of the prison house; thus gloriously is the prey taken from the destroyer, the fawful captives delivered, and Jesus hailed with gratitude and delight, as the mighty Redeemer. The day of vengeance is come, and the Savior proclaims to the hearts of his people, the acceptable year of the Lord; that is, the spiritual Jubilee, revealing to their inmost souls, the all-sufficient reconciliation obtained by his blood and righteousness; and in consequence of divine appointment thereto, from eternity, the Lord Jehovah raised the triumphant Savior from the tomb. Yes, the ransom was infinitely acceptable to the Father, and the precious effects of that grand sacrifice are glorious in the eyes, and acceptable to the hearts of all who are quickened from the death of trespasses and sins. God the Son reveals to his prisoners of hope, another soul-reviving truth, viz. his eternal covenant engagements with God the Father to redeem them before the world began; in virtue of which engagement, he now says to the prisoners, "Go forth," and to them that sit in darkness, "shew yourselves!" These things being brought home effectually by the Spirit, the poor distressed soul emerges from worse than Egyptian darkness into the glorious liberty of the children of God; they can now lift up their heads with joy, and say, "Sing O heavens, and be joyful O earth, for the Lord hath comforted his people, and will have mercy upon his afflicted:" this then is the nature of Immanuel's preaching and work, and gloriously precious it is.

We now pass on to notice its extent; and here let our admiration

be excited to find that it is not only a few, poor, distressed, mourning souls, but an exceeding great number, which in consequence of the before mentioned covenant engagements, are made objects of his special favor: yea, to comfort *all* that mourn in Zion; was his delightful work of mercy upon earth; and now that he is ascended to the heavenly world, is still by the ministration of the Spirit, proclaiming unto the ends of the world, to the daughter of Zion, behold thy salvation cometh! Our dear Lord's own assertion was, "I came not to call the righteous, but sinners to repentance." And sinners, awakened sinners, convinced sinners, are the only characters that will follow after divine consolations; to such as have seen the exceeding sinfulness of sin, the atoning blood of Christ will be precious. Those whose consciences are deeply wounded, whose comeliness is turned into corruption, and who have seen an end of all perfection, will seek redress in the only way pointed out by the unerring finger of providence. Such, and only such, will find rest for their weary and heavy laden souls, in the cleansing blood, and all-sufficient righteousness so suitably provided by infinite wisdom to supply their wants.

Are any disposed to think the above are assertions without proof, let me convince them the contrary; let the appeal be made to scripture, and we shall see, what were the feelings of the most eminent saints, previous to divine illumination; Let Job, let Paul speak, let us revert to those conspicuous waymarks, and we shall find them pharasaical in the highest degree; let the question be proposed to every individual subject of the distinguishing grace of God in the present day, and they must acknowledge, that previous to regeneration, the pride of their hearts was manifest, by teaching them to boast of their own works and worthiness, which effectually hid from their eyes the righteousness of God, and the beauties of their Savior. Nay, let us look into the world, and consider why it is, that the most amazing instance of the wisdom, power, and love of God in the gift of his Son, should be so despised, ridiculed, and set at naught by men of all ranks, ages, and abilities, as is evidently the case; and at once it appears, that being wise in their own eyes, and prudent in their own sight, the wisdom of God is foolishness; blinded with pride, by the god of the world, they go about to establish their own righteousness; they see not the necessity of submitting to the righteousness of Christ; are thereby subjects of gross delusion, and thus live, and die under the divine displeasure. Yet thanks be to God, the Redeemer shall see of the travail of his soul; this Prince of infinite compassions will "draw all men unto him," and shall then see his seed which from the jaws of destruction, yea, as it were, from the bowels of hell he hath delivered them, and be satisfied; and thus is the testimony verified, behold "I and the children whom the Lord hath given me, are for signs and for wonders in Israel." Isaiah viii. and their number great, and altogether adequate for the amazing undertaking. In this, we rejoice, and O let not the propagators of a mistaken system of christianity accuse us of narrow, selfish views on this subject; on the contrary, we rejoice to see the arm of the Lord revealed, and wounded sinners attracted to the cross as the healing

balm for all their woes. That the Lord *will* work and accomplish the good pleasure of his will, we are assured from scripture, and to effect this, united prayers continually ascend from the footstool of the throne : all who believe shall be saved, and whether one or a thousand millions be partakers of eternal life, is not the matter in agitation ? my design is, to point out the *manner* in which this great work is effected ; and we affirm agreeably to the general tenor of scripture, that it is all of grace, distinguishing, free, and sovereign, in its contrivance, accomplishment, and application. Ephes. xxii. Therefore beholding as we do, that it runs through the whole volume of inspiration, and strengthened by the daily evidence of every new born soul, whose experience is the echo of this doctrine, that by grace we are saved ; upon this pillar and ground of truth we stand with unshaken confidence. And let it not be imagined that we are more strenuous to support this fundamental truth, than is prudent or necessary ; it is impossible ; the honor of our God is concerned, and we are jealous for the Lord of Hosts ! Whatever notions some may have of their own strength, works, and worthiness, by reason of their pride and ignorance, others there are, who, henceforth desire to know it no more, but acknowledge that from first to last, they are debtors to the electing love, and mercy of God ; are therefore constrained to exclaim with delightful rapture, " Not unto us, but unto thy name give glory." With the most pleasing sensations of gratitude and astonishment, we trace the blessings vouchsafed us, to the everlasting love of the glorious Trinity as their grand spring ; and with the same lively emotions, we contemplate them, as secured to the whole Church in an everlasting covenant, ordered in all things and sure. Yes, the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads. The Lord Jesus is still fulfilling the assurance, recorded by the Prophet Ezekiel, xxiv. that he would search his sheep and seek them out. He knows them by name, and will bring them to his fold. John x. 16. To them, his life-giving commission extends, and to add to the number is to pretend to more charity than our Lord himself possesses : but such is the vanity which prevails in the present day, and which at once exhibits pride, ignorance, and hypocrisy.

Thus we have seen that our Lord's commission is in its nature most gracious and merciful, and in its extent, great, fixed, and certain. Instead therefore, of lamenting that this amazing mercy is not extended to all the fallen children of Adam ; let us rather wonder and adore that it is afforded to any,—to us. It is this feeling view of it, that will create in us a sense of our obligations, and incite us to live to the glory of our God. Is it this, that will fill our souls, and expand our wings, causing us to walk cheerfully the way of his commandments ; this will make every labor sweet, and every toil a pleasure ; this will enable us to endure, remembering what he endured for us. A sense of this, will support us under every trial, and enliven the dark valley of the shadow of death ; and when at length made partakers with the saints in light and glory, this will tune our harps to the most glowing and ardent strains of lofty praise in that eternal

world, where we shall see him face to face, and know also, even as we are known.

O then let those who feel the precious *effects* of this peculiar anointing, stir up the fire of divine love in their hearts; "Lift up the hands which are ready to hang down, and confirm the feeble knees;" yes, lift up your heads ye everlasting doors, and entertain this heavenly guest, who deigns to dwell beneath your humble roof. He is no longer the babe of Bethlehem, the despised Galilean, who for your sakes bore the most ignominious reproaches; but the Ancient of days, and the only one, in heaven or on earth, found worthy to open the pages of eternal decrees, and loose the seals of his appointed ministry. For this purpose was he manifested, and this end he obtained; and having all things put under his feet, he sits enthroned on high, robed in light and glory ineffable, and in the midst of his redeemed followers, whom by his own blood, he hath made kings and priests, for ever shedding his beneficent rays of never failing bliss around. O with what satisfaction is he witnessing the produce of his humiliation; the blessed effects of his incarnation. Still administering to his flock, and with his own soft hand wiping away their tears, that sorrow be no longer known. Oh then, ye highly favored objects of Jehovah's condescension, unfold your hearts to receive this King of Glory. You have no longer to ask, "who is this King of Glory?" for they shall all know him, when their iniquities are forgiven, and their sins remembered no more.

Contemplate this beatific vision, suffer not your noblest faculties to be ever grovelling below; but with the eye of faith ascend the mountain of God, having on the robe of righteousness, and the garment of praise, converse with him, and make it evident, ye are trees of righteousness, the planting of the Lord. Oh testify your love to your Redeemer, by your steady adherence to his cause; shew the world how much you love and rejoice in him, by your devotedness to his interests; that God may be glorified in time, and at the final close, when he shall come to be admired in all them that believe, the blessed sentence may be pronounced in your ears, "Enter thou into the mansions prepared for you, from the foundation of the world."

From a survey of the preceding pages, we may observe the harmony of the divine attributes, in the stupendous work of redemption, and behold the severity as well as the goodness of Almighty God combine, in order to satisfy his justice. And here we see *that* scripture illustrated, "Judgment and mercy have met together, righteousness and peace have embraced each other." May the whole family of heaven concur in promoting this one grand design of his undertaking, "As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament." Isaiah xlix. 18. To him be honor, glory, and praise, for ever:—

"But Oh! eternity's too short,  
To utter all his praise."

Grantham, August 17th, 1824.

J. T.



## THE ELECT DRAWN TO CHRIST,

*As his redeemed, by the energy and influence of the Holy Spirit.*

BY SAMUEL EYLES PIERCE.

*Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd : and their soul shall be as a watered garden, and they shall not sorrow any more at all.*

(Continued from page 164.)

In opening these words, I will endeavour to set forth what is contained in them, in the following particulars:—

1. The blessed effects produced in the minds of the regenerate, by the Holy Ghost, when he is pleased to bring them to the knowledge of Christ. Then, and therefore, they shall come and sing together to the goodness of the Lord.

2. The goodness of the Lord, in the manifestations of it to the minds of the regenerate, and the enjoyments they are favored with, is thus expressed, by “wheat, wine, and oil,” which are figurative expressions, to set forth the real good which saints are partakers of, when brought home to God. “For wheat, and for wine, and for oil, and for the young of the flock, and of the herd.”

3. The Lord’s promise unto them, “And their soul shall be as a watered garden : and they shall not sorrow any more at all.”

I am in the first to speak of the blessed effects produced in the minds of the regenerate, by the Holy Ghost, when he is pleased to bring them to the knowledge of Christ. I shall aim in going through these subjects, to be as simple and easy as possible.

The Holy Ghost is the Lord and giver of all spiritual light and life. It is his sole prerogative to bring sinners who belong to the election of grace, out of darkness into his marvellous light. As Christ died for the elect, and his death is the salvation of the elect, so the Holy Ghost works effectually upon all the elect, and hath, doth, and will produce in each, and every one of them, a new, spiritual, heavenly, and divine birth. Our Lord hath declared in a very solemn manner, the necessity of regeneration, saying, “Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.” This is the first blessing next to election. As by it we are endued with a spiritual capacity, whereby we can apprehend, and take in the knowledge of God, and Christ into our minds. Our salvation is completely finished by Christ. We are renewed in our minds by the Holy Ghost, that we may have and receive a spiritual knowledge of it into our hearts, by the teachings of the Holy Ghost. Nor can we receive the least knowledge of Christ, and the Father’s love into our minds spiritually, until we are born again, and made new creatures in Christ Jesus. It is altogether of sovereign grace, that the Lord the Spirit opens the eyes of the mind,

so as in his light, we see the evil of sin: the exceeding guilt, and and filth contained in it:—the holiness and perfection of God's most righteous law:—the need of Christ's salvation:—the suitability of Christ to us:—and the perfect work he hath wrought out for us. We are hereby led by the same Holy Spirit to receive Christ by faith in the word, into our minds, as our Savior, and to believe on him for life everlasting. My beloved, I would wish you to understand me, and to speak as clearly as I possibly can. Some present, whose case I would aim to speak out, and state, are in my view, in some measure awakened. Yet you are altogether at present, keeping your minds on what you hear others say of themselves, and wishing you were like unto them:—You are continually dwelling on regeneration; saying, if I am not regenerated, I cannot be saved; which is more than Christ himself doth. He does say, "except a man be born again, he cannot see the kingdom of God," which contains this as an immutable truth; that without regeneration we cannot see, enjoy, or have any communion with the Lord. But salvation, which consists in taking away of sin, the bringing in an everlasting righteousness, the abolishing of death, the treading upon the head of the old serpent, called the devil, and triumphing over principalities and powers, is already completed in the Person, and work, of the Lord Jesus Christ. And the Lord the Spirit is pleased to create spiritual faculties in your minds, that you may have blessed, gospel, inward, spiritual knowledge of all this. And hereby you are led off yourselves, to centre in Christ. Your own experience is this. You see and feel your sinfulness. You perceive you are very dark and ignorant. You do not know what to think concerning your case. You are full of discouragements. You look within you. You want to feel something. To enjoy something. To experience something in your own minds, that you may know you are the Lord's. My Friends, is it not so? Well, my Beloved, whilst there is abundance of darkness and legality in all this, yet I would declare unto you, what the Lord the Spirit's work is. His first work is regeneration. In which act he communicates life eternal to the mind. This is done instantaneously. We know nothing of it. Yet this being produced in the soul, the effects are, a spiritual conviction of sin;—a real sight of our lost state;—a total renunciation of all hope in ourselves;—a despair of all help and sutor, but in the Lord alone. Then the Lord the Spirit is pleased to preach Christ to the mind. And he lifts up the mind by some spiritual apprehensions of the Lord Jesus, and his precious salvation. And the first apprehensions the Holy Ghost conveys to the mind, of Christ, is that of a Savior. A free Savior. An Almighty Savior. An all-sufficient Savior, who is most exactly suited to all the sin and misery, the convinced sinner is the subject of. I have some of you before me, particularly in my eye. And if the Lord will be pleased to give me the desire of my heart, I would so speak, as, the Lord the Spirit working with it, and by it, might lead you to close with Jesus, who is a present Savior, and his salvation a present one. Beloved, you are what you are. And all you are in your fallen nature, is sin, misery, wants, and death. It is a great part of the

Holy Spirit's work to convince you of the truth of this: To make you to submit, to confess the truth of it. - And to give you to know this, will be always the case so long as you remain in this present time state. The Lord the Spirit also teaches you, that Christ is most exactly suited to all your sinfulness, guilt, darkness, misery, and whatsoever you are. And he giving you thus to apprehend Christ, you see him so exactly suited to you, as you immediately drop all thoughts of yourself, and close with him. Thus you are brought to the true and saving knowledge of Christ.

My beloved, I hope I have spoken so clearly and plainly to you on this subject, as to give you clear perceptions of the same. When you see enough in the Person and salvation of the holy and immaculate Lamb of God, to see you are saved now and evermore, from all sin and guilt before the Lord, upon the footing of the one perfect righteousness and sacrifice of the Lord Jesus Christ; then, you center and rest your all in Christ. On which these blessed effects, follow; "Therefore they shall come and sing together, to the goodness of the Lord." All the communicated goodness of the Lord, is treasured up in Christ. All the love, mercy, salvation, and blessings of the eternal Three, are all set before us in Christ. The gospel is the revelation of the love of the Father, the salvation of the Son, and the testimony of the Holy Ghost concerning the truth of it. The least good thought of Jesus Christ, formed in your hearts by the Holy Ghost, is life everlasting. By it the Holy Ghost works wonders in the mind. He draws your hearts to Christ, by giving you good thoughts of Christ. Under views of free, full, compleat, and eternal redemption by Christ, you come and sing in the height of Zion, and sing together to the goodness of the Lord. By Zion, we may understand the visible Church of Christ. By coming to it, may be understood, how poor souls having found redemption through the blood of the Lamb, are desirous to come, and declare in Zion, the work of the Lord our God. By coming and singing in the height of Zion, may be expressive of the joy and consolation with which souls are filled, when they have found Christ, the pearl of great price. By flowing together to the goodness of the Lord, may be expressed, how very deeply and suitably the minds of poor sinners, when brought to believe on Jesus, are impressed, with a sense of the love of God; who so loved the world, that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting life. All the goodness of the Lord, contained in his manifestative, pardoning acts of mercy, are set before them. They are put into an actual enjoyment, and have an inward spiritual participation of them. Therefore, they cannot but sing in the ways of the Lord, of the greatness of his mercy and goodness unto them, which leads me to my next head.

2nd. To speak of the goodness of the Lord, in the manifestations of it, to the minds of the regenerate, and the enjoyments they are favored with, which is thus expressed. Which is thus set forth in the words before us! "Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for

wheat, and for wine, and for oil, and for the young of the flock and of the herd." These are figurative expressions. Setting forth, and shewing the real good saints are partakers of, when brought nigh to God by the blood of Christ.

It hath pleased the Lord in a figurative way, in various parts of his word to set forth spiritual and divine realities, by outward good things. Thus here before us, by wheat, wine, and oil, which includes all temporal good; so as under these similitudes we shall view how abundantly the Lord satiates the souls of his called people, on their spiritual return to him. The eyes of our understandings being enlightened by the Holy Ghost, and he having taken of the things of Christ, and shewn the same unto us, it draws our hearts into holy fellowship with the Father and the Son. By wheat, wine, and oil, all good things are included: so in Christ and his love and fulness, all good things are contained. It pleased the Father that in Him should all fulness dwell: all the blessings of the divine favor, are set before us in Christ. And when your minds are enlightened to know Christ, and to see and taste the good contained in Him, then there is a flowing to him, which is a spiritual coming unto him, to receive out of his fulness a spiritual communication of salvation, and all the blessings of the same to their minds. When beloved, it is given you to come to Christ, and believe on the righteousness and blood of him, the glorious Mediator, then they receive a blessed sense and enjoyment of their justification and pardon through the precious Jesus. This makes way for them to love the gates of Zion: to love, to worship the Lord in the beauties of holiness, in the assemblies of his saints: they love to hear the joyful sound: to sit down at the table of the Lord: to feed and feast their minds in the contemplations of the Father's everlasting love, and the most precious righteousness, sacrifice, and fulness of Christ. They shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil. Christ is the bread of life: our life is in him: he is our life: he dwells in us: hence we are quickened by him; and therefore live on him: he feeds us: he strengthens, and maintains spiritual life in us: he is our life: my friends, consider this? All your life is in Jesus Christ; he is as truly your life as he is your righteousness. And being taught this truth from the word and Spirit, you are hungering and thirsting to be fed, and nourished upon the words of faith and sound doctrine. So Christ is also the wine of the kingdom: his love is the royal wine, which is served up in rich abundance, and administered to all his friends, in the preaching of his unsearchable riches: and his holy Spirit is as oil with which he anoints them. Hence the Apostle says, we have an unction from the Holy One, and we know all things; "Therefore, they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd." The expressions of the flock, and of the herd, may refer to those animals, as being offered in sacrifice to the Lord. As these were typical of Christ, memorials of him, pointing out the substitution of his Person in the room and stead of his people, and the transfer of their sins to his person, and his

sustaining the fire of the Father's wrath as the offering which sanctifieth for ever; so by the phrases of flowing together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd, may be designed to express how believing souls are led by the Holy Spirit, to feed and feast on Christ, as the very true paschal Lamb of God, as having been sacrificed for them. My beloved, you, whose cases I would very particularly aim at; the Lord help you to take into your minds, what is expressed of Christ concerning you. He is all love: he is all mercy: his compassions fail not: if the Lord the Spirit is pleased to make you acquainted with him, you will then have as good a right to look on him as yours, as ever any in our world had. You will then have as great right to make use of him as your sin offering, as ever any yet had. And having spiritual appetites, it is the food for your souls, and you are, and you cannot be nourished, but by feeding on Christ crucified, and Christ exalted. You always find it best with you, when Christ is set forth as evidently crucified before your eyes; as then there is in him, such a suitability to your sinful cases, as carries off your hearts from yourselves, to a fixation on him. When you have a simple view of him, it is then your minds are altogether swallowed up in him. It is therefore always best with you when Christ is most freely preached. When the virtue of his blood in its virtue and infinite value is most expressly declared: when his righteousness is most exalted: when the love of his heart is most largely opened: when his bowels of mercy are most freely declared: O beloved, it would do your souls good to think on Christ. Yea, it would do you good to receive these words, and carry them away with you, and put them in practice. They are not mine. No. But they are words pronounced by the late Mr. Romaine, at Blackfriar's Church. Who said, dont you go away to day from this Church and say, how shall I know my interest in Christ? but go away to day and live upon Christ just as though he was your Christ. This is the best way for you to know your interest in him. It is blessed feeding to be feeding on Christ. Beloved you should not be looking at, on, or within yourselves. You should look wholly on, to, and into the very heart and bowels of Christ. This will draw out your heart towards him. The eye draws the heart. When your eye is taking in views of Christ, your heart will be most divinely attracted and drawn after Christ: and this is the only religion in the world which can do us good. Hereby we shall have Christ in us; formed in us, dwelling in our hearts by faith; He will be, under true, proper, and gospel views of him, our hope of glory. Which brings me Thirdly,

(To be concluded in our next.)

#### A GOOD MAN IS THE PROP AND STAY OF HIS COUNTRY.

It was the *Poet's* vain and groundless conceit of *Hector*, that so long as he lived, *Troy* could not be destroyed, terming him the invincible and inexpugnable *pillar of Troy*. But well may it be said of a *faithful man*, that he is a *mighty stay* and *strength*, a *main defender* and *upholder* of the place where he liveth; for whose *sake*, for whose *presence* and prayers, out of the Lord's abundant kindness to all his, even the *wicked* are often within the shadow of *God's protection*, and spared.

## SPIRITUAL INTERCOURSE.

My dear Brother,

Your epistle for Mr. H——y, I received, and found it a very seasonable morsel, reminding me of past seasons of communion. The savor of God's message, delivered from time to time to the comfort and edification of my soul, and the Church of Christ in this place, has not lost its power, though the Lord has for wise purposes removed you a great distance from us. Yet his dear name is still precious; and, my brother, it is my earnest entreaty at a throne of grace, that you may be comforted; and that your afflictions and bonds may be rendered serviceable to the saints of God, for whom you must be spent. It is your privilege to taste, and handle the good word of life; and to know by the witness of *God the Holy Ghost*, that where sin abounded, grace doth much more abound! and we have to boast of durable riches and righteousness in Jesus; even while in this life we are poor and needy, and accounted the off-scouring of all things unto this day. I find it difficult, my dear Brother, to pierce the thick clouds which hang over my poor, tempest-tossed soul, from day to day: and while anticipating the approach of Jesus over the mountains, and expecting him skipping over the hills; it seems to be the wise purpose of my tender Father, that I should pine with disappointment,—and all to make his visits more sweet and precious. My temporal difficulties seem to be like waves of the sea; one comes to tell me there is more at hand, and yet I am fully convinced the Lord has a wise purpose to answer in leading me through such deep waters, and trying dispensations, not yet made manifest. Well, the Lord's will be done, I know my salvation is complete; I have a knowledge of Christ, the right way, the truth, and the life. My troubles of soul do not proceed from a doubt of my interest in my dear Redeemer, *Oh no!* I know I have redemption in his blood, the forgiveness of all my sins; and that one day I shall prove a conqueror through him; still I want more enjoyment, more love to him, and a clearer view of his majesty; I want such communion with him as to enter into his banqueting house, to enjoy his banner of love over my soul, and to view him as my suffering, atoning Lord! yea to view him as bleeding, obeying, and triumphing for sinful vile me! O can there be so base a reptile as the one who feels his nature's guilt, and knows the mystery of iniquity I feel within, one more vile there cannot be. O how much I resemble the Israelites, loathing the manna which God so miraculously provided for their support through the wilderness; and under the power of temptation I am tempted to say, my God has forgotten me; and yet by faith I triumph in the pleasing truth, that my light afflictions which are but for a moment, will terminate in a far more exceeding and eternal weight of glory; and all the days of my appointed time (on earth) will I wait until my change come. Thus my dear brother, though I fall through unbelief and inherent sin, the good Lord helps me up, and helps me forward; and in this strange, mysterious road, my soul is journeying home to God. I am a living monument of

divine mercy and forbearance, daily proving the Lord is faithful ; and though I believe not, he cannot deny himself. May he ever bless, and sanctify all your afflictions for his own glory, and his people's benefit ; with kind regards to you, and yours in Jesus.

*Plymouth.*

R. H—s.

### *To the Editor of the Spiritual Magazine,*

As your valuable Miscellany is set up as a standard for the lovers of gospel truth to rally round, to contend earnestly for the faith once delivered to the saints, I gladly join the gathered band, to hail in unfurling the blood-stained banners of the cross ; and exhibiting the reigning triumphs of him, who fills heaven with the grandeur of his achievements. For this purpose I send you the two following Sermons, as I consider them to be the pith of the gospel, full of marrow and fatness to those who have a gust for spiritual realities ; and under the unctionous blessing of God the Holy Ghost, calculated to inform the judgment, warm the heart, and cheer the hope of the living in Jerusalem. Hoping the Lord will render them useful to this end, and prosper "the Saint's Treasury," to these higher purposes of infinite grace, is the ardent prayer of your well wisher to Zion.

*Golden Square, London.*

E. M.

### THE GLEANINGS OF A SABBATH DAY.

*Gather up the fragments which remain, that nothing be lost.*

*His enemies will I clothe with shame ; but upon himself shall his crown flourish, Psm. cxxxii. 18.*

In this blessed portion we may truly say, a greater than Solomon is here ; for, were it not to set forth the King of kings, it would be of little importance to us. In noticing this text, we shall invert the order of it, and notice first, the symbolic representation of the crown, the great insignalia of royalty. This crown is not manufactured by men, and worn by kings ; it sets forth dominion, power, supremacy, wisdom, knowledge, righteousness, justice, and truth, blended with mercy. These are the stones of the crown. He is the original pattern of all kings. He is the legitimate Son of the eternal Father, claims it by inheritance. He was anciently invested with this royal dignity. "I was set up from everlasting," anointed to this official capacity. God the Father openly proclaimed him king of Zion. "I have set my king upon my holy hill of Zion." He was king of the Church in ancient days ; but Israel wished an earthly king, rejecting the monarch of heaven : this he suffered for the accomplishment of eternal purposes, but it was sinful in them. But look at the *extent* of his kingdom ; we have heard of the dominion of Alexander, of Napoleon ; and no king's sceptre reaches further than George the Fourth's, we may say, it reaches almost to the two poles ; but what is this, to the dominion of the Son of God, whose sceptre is *universal* ? extends over all the creation, reaches to thoughts of all consciences, runs on through all time. He ministers judgment himself, the government of all worlds is upon his shoulders. He reigns over heaven, earth, and

hell. He is head over all principalities and powers : hell with all its powers, sin with all its consequences : nature in all its intricate movements. All the mysteries of providence, and ways of grace are in his hand, under his controul and supreme management. He has this tower given to him, for the accomplishing of the grand designs of heaven, to give eternal life to all the love-comprehended family of heaven. A crown sets forth glory and dignity ; to him every knee shall bow, and every tongue confess that Jesus Christ is Lord, for he is both Lord and Christ. He reigns to dispense the blessings of his grace. As a king he has dominion over himself, is never moved by pride, lust, passion, or any evil. His reign draws out his wisdom, knowledge, justice, righteousness, truth, and mercy ; these are all made use of for the happiness and benefit of his subjects. O the glory of his reign, and the happiness of his servants. Did the Queen of Sheba say of Solomon, when she saw him in his glory, and heard his wisdom, " happy are thy men, happy are these thy servants ? " this is all lost in the bliss of the subjects of the King of saints. Every perfection of the kingly office, he exercises for promoting the happiness of his subjects.

2ndly. This crown is to flourish. Many things break in upon the order of a realm, hinder its prosperity, and abate its vigor ; but what is to burst in upon the order of *his* reign ? what power can arise to hinder its progress ? " It shall flourish." God the Father has promised it, sovereignty has determined it ; and the dignity of his Person required it. It flourished in the purposes of eternity, in the opening of time, in his union-standing in God, in his uplifting on the cross, in his reign on the throne, in the ministry of truth. He sends forth the rod of his strength out of Zion, in the heart of the sinner, before angels and men in heaven. And how will it flourish in the great coronation day ! Its duration is endless : it has been flourishing through all time, and will be for ever. " Thy throne, O God, is for ever and ever." Mortal kings die off, but Jesus is alive for ever. His crown is his people. He identifies them with himself. " Thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." They are as strong in *his* crown ; but his crown is to flourish upon *himself*, as God-man Mediator. No archangel, or angel could wear it ; its peculiar glory, and massy greatness is only befitting his majestic head ; its dazzling brightness, and splendid lustre, reflect the dignity of his character. He has all the glories of divinity, and the honors of humanity. His crown is peculiar to himself, it is royal, relative, and an everlasting crown. And truly my soul would join with the British singer in Israel :—

Hail ! glorious victor, hail !  
 I'd join to see thee crown'd ;  
 O let thy fame be spread abroad,  
 And honors wide abound.  
 Upon thy glorious head  
 Thy crown shall fruitful be,  
 Shall shine in all its brilliancy  
 Throughout eternity.



But we notice secondly, "His enemies will I clothe with shame, 1st. The devil is his enemy. 2nd. Wicked men. 3rd. The saints in a certain sense. 1st. The devil is his great enemy. He never would bow to his sceptre; he opposed his reign in heaven, on earth, through wicked men, and in injecting vile thoughts in the saints. How this enmity was manifested in the wilderness, in his awful temptations; but how was he foiled, and covered with shame in the combat. When he hurried on the crucifixion of our Lord, he laid the basis of his own ruin and shame. 2nd. Wicked men, are his enemies, both Pharisees and profligate. What an antipathy the Pharisees had against him in the days of his flesh; but how he lectured them, and covered *them* with shame before the people; and how will they be finally covered with shame, when he will confront them with all their ungodly and hard speeches against Him!

3rd. The people of God, with the rest, are all in open arms against Him; all mankind are his enemies, but only the saints know it. They are his enemies in all the legal workings of their minds; under a sight of their transgression, life, and state of sinfulness, they are clothed with shame. Their enmity is manifest in their opposition to God's way of saving sinners; under every sense of their guilt and folly, they are filled with shame, and them, and them only, are covered with shame in this world. But finally, all the deniers of his Godhead, of the virtue of his atoning blood, and the intrinsic excellence of his righteousness, will be clothed with shame at the last day.

Thus in this prediction of Almighty faithfulness, we see the matchless King of Zion, the flourishing nature of his dominion, and the final confusion of all his enemies. He is the King immortal, who lives to dispense the blessings of his death; all his priestly glories would die away and have no effect, did he not live to reign over the dispensations of the Gospel, and bring all the designs of his love to pass. O the extent of his dominion, the privileges of his reign, the glory of his kingdom, and the duration of his throne! Surely he is properly styled the Prince of Peace. Well may we rejoice in every state, for the Lord reigneth, the Lord sitteth King upon the flood. Devils are in subjection to him. All heaven moves at his nod. Earth is under the dominion of his omniscient eye. And all the glory of his crown is connected with the welfare and prosperity of his truly loyal subjects. O for a heart to give unceasing thanks for the grace that put us under his government! Amen.

(To be Continued.)

*To the Editor of the Spiritual Magazine.*

QUERY, on Hebrews x.

SIR,

As the following passages of holy writ, have been dreadfully mangled and misconstrued, by legalists, and Arminian teachers, in the present day of godliness, with the form only, without the power, and thereby many of God's dear children, and especially the weak

of the flock, greatly discouraged and harassed in their minds; perhaps some of the able Contributors to your work, will oblige the Writer of this with an illustration, which, under the influence of God the eternal Spirit, may tend to relieve him from the embarrassments he often labors under, with regard to their true import.

In Hebrews x. 20 to 29. we read, "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." In the 29th verse; "Who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace."

To the *first* part I would offer a few thoughts. That believers in Jesus do sin daily, is evident to every one taught of the Spirit; to know the plague of his own heart; but that they sin with that hearty consent of the will and affection, that they, before renewed by grace did, cannot for a moment be granted: else, where is the unceasing warfare that the Apostle Paul speaks of, Rom. vii. 23? The passage "If we sin wilfully," seems to imply, that there was a possibility of so doing, after having received the knowledge of the truth. I take it for granted the Apostle must mean it to apply to those professors only, who having made an open profession of the Gospel, and obtained a head knowledge of the doctrines of grace, but without any influence on their hearts; to whom our Lord's words were applicable, that they were like whited sepulchres, but within, full of rottenness, and dead men's bones.

To the *second* part of this interesting portion, I must confess my inability to say much, yet I humbly conceive it cannot apply to any one individual for whom the God-man Mediator shed his most precious blood: for how can one who has been sanctified and set apart in the council of peace from all eternity, called in time, and had a manifestation of the electing, unchanging love of God the Father, in the Person of the Lord Jesus, by the powerful agency of God the Holy Ghost, *count that blood an unholy thing?* Impossible!

A SINNER.

## ON A MINISTER OF THE SPIRIT.

There is not any thing of greater importance to a professor, than the spiritual state of the minister under whom he sits. If the minister be only in the letter, he cannot communicate spiritual life, nor even assist his hearers, further than informing their understanding in the bare letter of the word, and if he hold error, he will communicate that error, and the people will become blinder, and more confused in judgment than they were; for the tendency of every error, is to lead the mind further and further from God and his truth; and the nearer it approaches the truth, the more dangerous it is to the Church of God. Some persons think a man may be a partaker of the Holy Spirit, and hold erroneous doctrines: this is a mistake; for the promise says, John xvi. 23. "When he the Spirit of truth is

come, he will guide you into all truth." From this it is plain, if a man hold error, he cannot be a partaker of the Spirit. Again, 1 Pet. iv. 11. "If any man speak, let him speak as the oracles of God;" therefore if a man contradict the spiritual meaning of the word, he has not a divine commission to speak.

It is common with professors to conclude that the preacher must be a good man, if he be honest, just, kind, and liberal; they say he is so good a man, that they cannot doubt his being a gospel minister: but these conclusions arise from blindness of mind, and ignorance of the qualities of actions. These persons do not understand that there are sinful principles as well as sinful actions, and that the doctrines which are opposed to truth, are as dangerous as outward immoralities, and are as certain signs of perdition. A man may be what is called morally good, and not partake of justifying grace; but a man cannot be a partaker of justifying grace, if he live an immoral life; for an immoral life is an evidence of a graceless state. Our Lord says, Matt. vii. 10. "By their fruits ye shall know them." These fruits are not only open works, but also principles and doctrines, which rule in the heart, and are taught by the lips. 21st verse, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father, who is in heaven."

It cannot be truly said, that a man doeth God's will, if he hold doctrinal error. The *Arian* cannot be said to do God's will, because he honors not either the Father or the Son. John v. 23. The *Arminian* doeth not the will of the Father, for he denies the election and final perseverance of the saints, and the imputation of Christ's righteousness, which are plain and distinguishing doctrines of the gospel. The *Quaker* doeth not the will of the Father, for he rejects the public administration of the ordinances of God, that are clearly revealed and positively commanded. The *Papist* doeth not the will of the Father; for he holds principles which lead him to persecute men unto death for holding opposite opinions; he is no better than a murderer, and as such he will be judged and condemned. The letter preacher, both in and out of the Establishment, doeth not the will of the Father, for he intrudes himself into the ministry without any call from God, or spiritual qualifications from him. The *Freethinker*, the Deist, the grossest worldling, and the careless libertine, are open rebels who are condemned by their own consciences and by each other. But among these men there are many of good moral conduct who are ornaments of society, and worthy of public notice and respect, and that far exceed many professors.

It is not sound notions, good moral conduct, or human teaching that will make a man a minister of the Spirit: after every advantage the student will still be in a state of enmity against God, Rom. viii. 7. He will still be in the flesh, and cannot please God. Unless the Holy Spirit teach a man, we cannot have a minister of the Spirit. Though it be impossible to lay down his precise course of instructions, yet we may observe that they have all the same tendency, which is, to humble the sinner, empty him of self-sufficiency, and make him the happy subject of the covenant of redemption, and

salvation by grace; promised in Ezekiel, xxxvi. 21—38. After the sinner is brought into the enjoyment of God's love, he must see the leadings of God, and follow them; or he ought not to enter on the ministry: for every saint is not called to minister in divine things. We see many presume, but their labors are not useful; after much trouble, labor, and study, they are obliged to leave off without one evidence of usefulness. Every one of God's elect is born in sin, and shapen in iniquity, and concluded in unbelief. Gal. iii. 22. so that the elect are no better by birth and principle than others. Election proceeds from sovereign grace, without regard to the merit or demerit of the creature, some are chosen, and others are left; and the reason remains only with God. Some of his elect are permitted to run into great sins; and some are restrained from outward immoralities; and this is as God wills it. God has a set time for every purpose, Eccles. iii. 1. All our times are in his hand, Psalm xxxi. 15. and when his time is come, the work is begun.

It may be that the poor sinner is rejoicing in the follies of the world, when the painful arrow of conviction is shot into his heart; it immediately begins to bleed, for a wound is made which none can heal, but he that made it. The powerful mandate is "Come out from among them, and I will receive you;" but the poor sinner does not understand the voice. Whatever means the Lord may use, whether it be a passage of scripture, a word from the pulpit, or an alarming providence, the effect is the same; the man becomes miserable; past follies are brought to his remembrance, agreeably to these words, "I will set thy sins in order before thee; they become a heavy burden." Psalm xxxviii. 4. Now the sinner is compelled to leave his old companions, for he finds their company adds to his distress; he seeks retirement, where he can pray and confess his iniquities; and it is only in these things that he finds any comfort or relief, and this promise is fulfilled to him: "and they shall be holpen with a little help." Daniel xi. 34. The spiritual convictions which he feels, are accompanied by the light of life, so that he can see the depravity of his nature, and the evil of his past life. The sorrows of his mind become greater and greater; he is filled with despair and dreadful apprehensions of God's wrath. Satan suggests there is no mercy for him, that he is too great a sinner to be pardoned, and that he had better put an end to his misery with his own hands; with this there is such a noise in his soul, that it fills him with fear that he shall lose his rationality. Besides these inward conflicts, the wicked treat him with scorn, and call him a fool, and an hypocrite. God also walks very contrary to him in his providence, so that if the man look forward, there is reason to fear poverty; and if he look around him, there are none but opposers and persecutors; and if he look within, he sees nothing but indescribable misery: in this state he considers himself of all men the most miserable. He feels the meaning of these words, Psalm xxxviii. 4: "When thou with rebuke dost correct man for his iniquity, thou makest his beauty to consume away like a moth." He groans because of his past life, and strives hard against the evils of his heart, but cannot conquer them. Sometimes he attributes his failings to

want of stronger resolutions, but alas ! these fail him ; and when he would be holy, he finds his mind filled with every abomination ; his soul seems to be a den of devils, who fill his mind with blasphemy, and keep up an incessant noise in his soul. Oh ! these are doleful days.

The greatest battles that were ever fought by the Warrior, do not bear any comparison with the soul-conflicts of the poor convinced sinner ; if the Holy Spirit did not sustain him, the soul would sink in a moment. This is dwelling in the place of dragons. Job in these circumstances said, xxx. 29. "I am a brother to dragons, and a companion to owls." David calls it, "being broken in the place of dragons, and being covered with the shadow of death." Psalm xlii. 19. It is indeed the shadow of death, and if the shadow be thus dreadful, what must be the substance ? Here the poor sinner is kept till his heart is brought down with hard labor, he reels to and fro, and staggers like a drunken man, and is at his wits end. Psalm cvii. 27. All refuge fails him, and no man cares for his soul. In these troubles the Lord inclines his heart to wait on him, both in public and private ; at times his hopes are revived, and he looks forward in expectation of enjoying pardon and peace. Thus we fools are afflicted for our iniquities, and chastened for our transgressions ; we rise and fall, and suffer much from doubts and fears. The poor sinner feels by painful experience, that if ever he is saved, it must be by the free mercy of God, for he cannot do even one good work, nor think even one good thought, and he has not one good thing in him ; every Arminian principle is entirely destroyed, he lays his hand on his heart, and cries feelingly, "God be merciful to me a sinner."

The blessed Spirit raises him to hope, but that hope is frequently deferred, which makes his heart sick. Proverbs xiii. 12. He sees a little of the beauty of Christ and his suitableness as a Savior, this fills his mind with desires after him. At length the happy time arrives, when the Holy Spirit who first wounded him, begins to heal him, either in prayer, reading, or hearing, the blessed Spirit sends pardon and peace into his mind, the load of sin and guilt is taken away, and he is lead to look with the eyes of his understanding at Christ crucified ; and it is accompanied with a persuasion that Christ died for him. This persuasion is saving faith ; it is produced in the mind by the mighty power of God. Now satan with all his powers, is obliged to withdraw, and a sweet serenity fills the mind. The man looks about him, and behold all things are become new. There is a beauty in creation which he saw not before : wife, family, house, and home, sun, moon, and stars, are more delightful than ever. He loved the children of God when in his soul trouble, but now to him they are the excellent of the earth, in whom is all his delight. Psalm xvi. 3. His heart is filled with joy and peace in believing. The winter is over and past, and the time of singing of birds is come. Canticles ii. 11. The voice of the turtle is heard in the land. The blessed Spirit bears his witness, that the sinner is redeemed and brought nigh to God, by the blood of the Lamb. Now the poor sinner is become the happy saint ; he sings the ciii. Psalm with delight, because it is the language

of his heart, and because he enjoys the indwelling of the Spirit by whom it was dictated. He looks within himself and sees his faith, and feels the great change which is wrought within him, and is satisfied that it is the work of regeneration effectuated in him by the power of the Holy Ghost. He looks around him among mankind, and sees the state of every one by nature, and knows something of that everlasting misery into which all must necessarily descend, unless they are renewed by the Spirit. He looks at the Preachers around him, and knows by their fruits that they are only in the letter of the word, and that their state is more dreadful than that of their hearers. After many exercises and deliverances in mind from satan, the power of indwelling sin, and the hidings of God's face, the man becomes strengthened, settled, established, and is rooted and grounded in love. Coloss. xx. 7. he is qualified for any situation in the circle in which he moves. If he be a man of fortune and education, he is qualified to fill any of the important situations in social life. Whatever may be *his station in life*, he will be faithful, honest, and wise.

It may again be observed, that every happy subject of grace is not called to minister publicly in holy things, however desirous they may be. When the Lord calls a man to the work of the ministry, he generally inclines his mind to the work, and stirs him up to prayer on the subject. This sets the man to watch narrowly every movement in providence in which he is concerned. In the Lord's time there are such a combination of circumstances, inwardly and outwardly, that he is convinced the Lord is leading him into the ministry. He enters on it, and sometimes he is enlarged, at other times is shut up; he has trials without, and perplexities within, and is ready to wish he had never opened his lips in God's name; he would willingly go back but cannot, because he has put his hand to the plough. After many exercises and deep considerations he is convinced God has called him to the work. Some good news comes to his ears; poor sinners declare they have found many blessings under him; some have received convictions, and others have been comforted and instructed, and a few brought into the glorious liberty of the gospel. This news confirms him, that God has called him to the work, and fills him with holy courage to proceed, and with fortitude to bear every opposition. Now we have the Minister of the Spirit, one who is qualified to speak to the case of the sensible sinner, and who can instruct the ignorant and them who are out of the way. He speaks like one having authority and not as the scribes and pharisees. Oh! how favored is that town or village in which a gospel minister steadily labors. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion thy God reigneth, Isaiah lii. 7. He can speak of God's goodness, and talk of his power, and make known his mighty acts, and the glorious majesty of his kingdom, Psalm cxlv. 11, and is a blessing to many.

Now let us look at the Ministers around us both in the Establishment and among the Dissenters, and we find a great many only look-

ing for gain from every quarter. These intruders into the Ministerial office reduce it to a system; they can tell us, "how to build on Christ the foundation," and recommend the suppression of vain curiosity." They are so self sufficient that you may give them any subject and they will discuss it, and tell us the subjects they will handle the following month. These gentlemen do not imagine that their works speak plainly and loudly these words of Solomon in Eccle. x. 3. "When he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool." As vacancies happen the students are ordained to the pastoral office; their pleasing manner, pathetic delivery, and fine definitions, soon engage their auditories, and the preacher is called a fine young man. Notwithstanding these things you may discover they are only in the letter, by the following observations:

First, They dwell on the letter of the word, they know nothing of the deeps of sin in their own hearts, nor of the deeps of mercy to deliver from sin; therefore cannot enter into the deep mysteries of the word. Secondly, They never touch on the state of the awakened sinner, nor the afflictions and troubles of the tried saint: you may attend them for years and never hear your case described; there is neither knowledge in them, nor power attending the word they deliver. Thirdly, They have ever some public subject in their lips, which is almost always their leading topic. In our day the Missionary cause, the Bible societies or Sunday schools. These are excellent works, but letter men are not qualified to conduct them. Fourthly, They never fail to speak evil of God's saints. If one of them in the integrity of his heart should use Paul's words in Rom. viii. 3. to express the gracious work of God in him, by saying, "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death;" that is enough, the malice of these letter men instantly shews itself, by speeches similar to these, "They are Antinomians;—they are a bad set of people;" and they never fail to caution their hearers against them. One of the popular letter men one day said that he hated the Antinomians as he hated the devil. Fifthly, Some of these letter men are so wise above what is written, that they soar into the doctrines of the Trinity and have revived some of the errors of the Gnostics. When a man advances strange doctrine it is a plain evidence that he stands in presumption. Sixthly, If my reader is intimately acquainted with any of these letter men, he will find that they are proud, covetous, worldly, selfish, and that they seek only themselves. They are very discontented in their station, and are very envious at others. As they live so in general they die; to use their own words, "They labor under much depression of spirit, and their great self abasement prevents them from indulging in more than a humble hope in Christ." They err, not knowing the nature of the graces of the Spirit: The grace of humility is always accompanied by comfort. Another says, "he refused to be comforted:" the truth was, that the Holy Spirit refused to comfort him, who presumed into the sacred office of the ministry.

We will leave these letter men to that awful day of judgment which

is hastening on all that presume. Oh! how benighted is that town or village which has none but letter men in it. We live in an evil time, the sun of righteousness is set, and the shadow of the evening is come upon us. We enjoy only the twilight of Sardis, and poor Zion is going through a dismal dark night. Worldly prosperity will come upon all the kingdoms of the beast. The world will rejoice, but Zion will mourn. Hypocrites will laugh, and saints will weep, but it will be only for a short time; the night will quickly pass away, and the sun of righteousness will shine gloriously in the next Church state.

PARVUS.

## ORIGINAL ESSAYS.

### V.

### ON DEATH.

Sin is that dire evil and productive of such tremendous consequences, that it is needful in taking but a glance of its nature and malignity, to view it in its origin. In contemplating the subject we find ourselves on the approach to heights we cannot climb,—to depths we cannot descend; we have in prospect, lengths we cannot trace,—breadths we cannot scan. By the aid of the holy records, accompanied with the rich instructions of their Almighty Inditer, we shrink not from the task we have undertaken, but pursue the enquiry.

When Adam fell, his disobedience involved the whole world in the awful denunciations of Jehovah against sin. *By one man, sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.* The federal Head was a willing party in the Covenant, the breach of whose conditions rendered liable to its severest threatenings, all who were represented by him. In the wondrous compact God made with man, we hold the wisdom of the Framers unimpeachable; while we, in Adam, discovering ourselves the guilty party, fall low before him, and are amazed at the display of divine forbearance.

Men may toil and strive as they will, in their opposition to the statement, but God's word saith it, and God's people in their individual experience confirm the fact; that by one man's sin, or by *the one sin of man, sin and death entered into the world, and so death passed upon all men, for that all have sinned.*

To acquire right views of God's truth, it will not do to receive this as an abstract principle only; it must come home to the very heart and conscience of him who embraces it, ere it be productive of saving knowledge. And the doctrine which requires to be enforced here, in confirmation of the subject, is, the imputation of Adam's sin. To those who deny that, we leave the necessary consequence, the denial of the imputation of Christ's Righteousness; for this will of necessity be rejected, where that is not believed.



The heretic *Socinus* even allows, that the Apostle's argument to which we have alluded, "Gives great countenance to the doctrine of justification by the imputation of the righteousness of Christ;" but we purpose leaving that constrained opinion, with the objections of all other heretical defamers, to record the truth in its naked appearance, with such illustrations as are afforded us from the declared will of God.

Seeing then that by imputation the guilt of Adam's transgression lies on every son of Adam, we are compelled to admit that the *immediate* consequences of the same, devolve also on all. In contravention of the divine command, man took possession of the forbidden fruit,—ate—and died.

1. An *immediate* consequence of this transgression, was *judicial* death. When the conditions of the Eden-Covenant were broken, death passed upon all men. Man then first merited, and instantly received, the forewarned penalty of sin. Rushing wilfully against the thick bosses of Jehovah's bucklers, he is wounded to the soul, and perishes. With willing labor, he earns easily the appointed wages. Legal death seized possession of the self-devoted victim, and commenced the exercise of his terrific sovereignty. The culprit was forthwith incarcerated in the prison-house of guilt,—fast bound in misery and iron. The reign of this king of terrors was from that instant pursued; and to those who are not rescued by THE DELIVERER, his reckless dominion extends to eternity.

2. One other *immediate* consequence of the first transgression, was *spiritual* death. Our first Father was created a perfect human being: made after the likeness of God. So far as it is possible for that which is purely human to be perfect, that was our progenitor. There is not a virtue or an excellency that human wisdom is capable of appreciating, but he possessed it in the highest degree of enjoyment. But the beautiful vessel of the heavenly Potter was broken at the Fountain, and all its glory crumbled into dust. Soon after his creation his excellency had departed, and all his virtue lay prostrate.

By disobedience of the divine command, the penal consequence instantly ensued, and he that before, held communion with his Maker, was now banished,—he that lived—now died. Spiritual death, more noisome than the pestilence, more destructive than famine, went forth to the exercise of his paralyzing influence; seized the federal Head, and with him all who were in him; extended the power of his sceptre over the whole; and claimed the sovereignty of the human mind. The mind, with all its faculties fell under the weight of his destroying power, forfeiting every jot of its pristine loveliness. The *will*, so nearly as finite can assimilate with infinite, corresponded before with the divine will. Man made choice of those things his Creator chose, and cheerfully partook of those delights which it pleased Him who formed him to grant. Then indeed was his will free: freely he enjoyed what was freely bestowed. But spiritual death destroyed the faculty, and left it with its fellows in ruins. The *understanding*, which before possess-

of an apprehension of the divine mind, and in communion with God realized the extreme felicity that knowledge is capable of affording, is now extinct. Spiritual death hath crushed its energies. The *imagination*, which might then take the full range of the revelations made personally to him by his Maker, nor tire in its peerless excursions, is now enchained by more than brazen bonds. Spiritual death hath stayed its progress. The *memory*, once capable of reviewing the deep things of God, and revolving with divinest satisfaction all that God had made known, has now lost the power of action. Spiritual death reigns over and rules through the whole.

Thou, who art the Resurrection and the Life! Who hast conquered death and him that hath the power of death, canst alone raise these dead men, and say unto them, Live!—There are, moreover, the remote consequences of Adam's sin, in the infliction of death, to be noticed.

1. *Natural death.* Hereby the mortal and immortal parts of man are sundered: the two companions, who were united by the closest intimacy, are separated. The nearest tie of which humanity is susceptible is dissolved: the friends that were never before apart are divided, never again under the same circumstances to meet. But we consider the subject as the desert of disobedience. The disuniting of the soul from the mortal part, and the consequent privation of being in respect of the body, resulted from that one sin. *And so death passed upon all men; for that all have sinned.* How doth creation groan under the terrors of this great enemy! Pining sickness, want, and wretchedness, are the ready instruments at his control, for putting in execution his irrevocable decree. Every family bears the symptoms of his approach: every individual has the tokens of his appearance. War, disease, and divers calamities, are his sword for the destruction of nations: the Prince trembles in awe of him, and the Pauper shrinks from his grasp. The man of War and the man of *Honor* may manly dare his approach; but only the man of God will hail his coming, and with joy anticipate the moment, when the sceptre and the weapons of destruction falling from his possession, afford the blissful moment for exclaiming, "O death, where is thy sting?"

2. *Eternal death.* This is the desert of all our apostate race: eternal banishment from the favor of God, and an eternal endurance of the wrath of God. A positive idea of that state of woe is not revealed, but many have lived and died in the fore-view of *wrath to come*. A negative idea may be formed, in that we are taught it consists in perpetual exclusion from the divine clemency; a continued languishing for deliverance from a bondage which is interminable.

Well may we, while reviewing the Scripture testimony by which alone we come to an understanding of these things, admire both the wisdom and prudence of Israel's Covenant God. The *wisdom*, so gloriously set forth in the majestic plan of salvation, wherein we

discover the ways of God relative to the destiny of his creatures. The *prudence*, which has graciously wrought the displays of that wisdom, and recorded them for the sole benefit of his Church. Each mysterious Person in Jehovah is declared equally interested in the accomplishment of the plan devised in the councils of eternity. Their united love and purpose guarantees the fulfilment of the eternal design. And the one will of Israel's Covenant Jehovah is the basis of the whole. *Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be: world without end. Amen.*

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### CHRIST MAKING HIMSELF AND ALL THAT HE HATH OVER, TO THE GOOD OF HIS CHURCH AND PEOPLE.

We read in our Chronicles, that Edward surnamed Ironside, (in whom England was lost) and Knute, the first Danish king, after many encounters and equal fights, at length embraced a present agreement, which was made by parting England betwixt them two, and confirmed by oath and sacrament, putting on each others apparel and arms as a ceremony, to express the atonement of their minds, as if they had made transaction of their persons, to each other, Knute became Edmund, and Edmund Knute. Even such a change (as it may be said) is of apparel, betwixt Christ and his Church, Christ and every true repentant sinner; he taketh upon him their sins, and putteth upon them his righteousness: he changeth their rags into robes: he arrays them with the righteousness of the saints; that two-fold righteousness, imputed and imparted; that of justification and the other of sanctification; that is an under coat, this is an upper; that clean and pure, this white and bright; and both from himself, who is made unto them not only wisdom but righteousness, sanctification, and redemption. Yet further, he puts upon his Church his own comeliness, decks his Spouse with his own jewels, as Isaac did Rebecca; clothes her with needle work, and makes her more glorious than Esther ever was, in all her beauty and bravery; rejoiceth over her, as the bridegroom over his bride; yea, is ravished in his love to her, with one of her eyes lifted up to him in prayer and meditation, with one chain of her neck, that very chain of his own graces in her.

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### HAPPINESS OF HIM THAT HATH THE LORD TO BE HIS GOD.

St. Augustine hath this passage, of one that passing by a stately house, which had fair domains about it, and asking another that he met, to whom that house and land belonged? He answered, to such a one: O says he that is a happy man indeed: no, says the other, not so happy as you think for; it is none such happiness to have that house and land; but he is happy indeed that hath the Lord for his God; it is a privilege that exceeds all things whatsoever; for he that hath honor and riches may go to hell for all them; but he that hath God to be his God, is sure to be everlastingly happy.

## REVIEW.

*The Impersonality of the HOLY GHOST. An humble endeavor to refute the opinion, that GOD and his SPIRIT, are two distinct Persons. To which is added, a Reply to the principal Arguments of Dr. Hawker; for the Deity of the HOLY SPIRIT; in his Sermon, on the Divinity, and Operations, of the HOLY GHOST. By John Marsom.*

Who *John Marsom* is, or when, or where, he exercised his ministry, if he ever had any from human institutions; (for he denies all Being to the HOLY GHOST, and consequently derides his Ordination) we know not: but a more bold and unscriptural attempt, of what he calls an *humble endeavor*, to refute this fundamental doctrine of our most holy faith, was never seen. It is the production of the mongrel breed, of the Deistical and Socinian spawn: the *Ephemera* of the Heterogeneous combination of things in creation, hostile to each other; but forming junction upon this occasion, as in one common cause, to war against the truth; as *Herod and Pilate* did against CHRIST, who in that ever memorable day of his condemnation, it is said, *were made friends together: for before, they were at enmity, between themselves.*

We could not but smile, at this *humble endeavor*, as the Author with apparent modesty calls it, of making reply to the principal arguments of *Dr. Hawker*, in proof of the Person, GODHEAD, and Ministry of the HOLY GHOST. Happy for the Church of CHRIST, the works of the Doctor on those momentous points, have had a most extensive circulation; are in almost every orthodox Reader's hands; and have received the most unequivocal testimonies of their effect, under divine teaching in numberless hearts of the LORD's people; being supported by the unerring standard of truth, when, as the HOLY GHOST expresses it; *the SPIRIT itself beareth witness with our spirit, that we are the children of GOD*, Rom. viii. 16. For when the redeemed child of GOD is regenerated, and made spiritually alive to the spiritual apprehension of divine things; he is brought to know the Person of the FATHER in those sovereign acts which define his Person and GODHEAD: in choosing, adopting, and accepting, the whole Church in CHRIST; and no less the Person of the SON, both in betrothment, and redemption; and also the Person and GODHEAD, of the HOLY GHOST, by his quickening and regenerating work, in awakening from the death of sin, to the life of righteousness; and transplanting from the power, and dominion of satan, unto the kingdom of GOD. And this was declared should in a more especial manner distinguish the latter days of the gospel, when as the LORD said; *all the LORD's people should know the LORD from the least of them unto the greatest of them*, Jerem. xxxi. 34. Hebrews viii. 11.

But while we cannot but smile in the nerveless attack of *Mr. Marsom*, on a man like himself in the instance of *Dr. Hawker*, to refute the arguments the latter hath gathered from the word of GOD; we cannot but tremble at the blasphemy when the attack is made upon GOD himself our Savior. If any form of words, plain, simple, and express as they are, to the point in question, can be admitted for

the establishing of a matter of fact; those must be so, and as such must be decisive which the SON of GOD adopts in speaking of the Person of the HOLY GHOST. *And I will pray the FATHER (saith the LORD JESUS) and he shall give you another Comforter that he may abide with you for ever; even the SPIRIT of truth, whom the world cannot receive; because it seeth him not, neither knoweth him, but ye know him; for he dwelleth with you and shall be in you, John 14: 16, 17.* Here then the Persons of the HOLY THREE in ONE which constitutes GODHEAD, are all enumerated. Of the FATHER, it is *personally said; he shall give.* Of the SON it is as *personally said; he will pray the FATHER.* And of the HOLY GHOST; his Person and GODHEAD are as clearly defined by those acts, which identify *person; he dwelleth in you and shall be in you.* And as distinct, from either the FATHER or the SON, he is described as *another Comforter*: a thing impossible, but on the ground of identity and personality on the HOLY GHOST. Now unless the unbeliever in these divine truths means to charge the SON of GOD with a design to deceive; how can he get over the insuperable difficulty that JESUS calls him *another Comforter*, distinguished from *himself* and the FATHER: and again, and again, reiterates the personal pronoun, when he saith; *he shall abide; he dwelleth in you, and shall be in you.* And not only calls him *he*, but speaks of him as *him*: the world seeth *him* not; neither knoweth *him*; but ye know *him*. We remember Dr. Owen's statement of this argument, and it is happily chosen to silence the ignorance of sceptics, who wish to reduce the Person of the HOLY GHOST to a mere emanation, and nonentity. "If (saith the Dr.) one should come and tell you, that in a certain country, where he hath been, there dwelt a mighty Prince, who heard causes, decided disputes, gave great blessings, and did numberless acts of the most beneficent kind; what would, what indeed, could any one infer from this relation but that this mighty Prince, was a *Person*. But if Mr. Marson's interpretation of this account be admitted; he would say: all those beneficent acts, are indeed wrought; but not by a *Person*; it is only an emanation, like the sun, or the air, shedding their influences in the climate, and thereby inducing such effects."

Perhaps our Readers will conclude, that the review of such a publication might have been spared. But as Guardians of the spiritual concerns of the Church, a publication like that of the "Spiritual Magazine" could not be altogether silent. We shall take our leave of it however with only subjoining the following curious letter with which the work is prefaced. There will need no comment of ours upon it. We will give it in the Writer's own words.

A letter to the Author on the Impersonality of the HOLY GHOST, from the Rev. Robert Robinson, on receiving the first Edition.

Cherterton, Wednesday, May 1th, 1788.

"I accept with gratitude both the Pamphlets you were so complaisant as to send me, and I thank Mr. Taylor for this additional proof of his esteem."

"Eleven years ago I published a Preface to the third volume of a Translation of *Barin's* Sermons on the doctrine of Christian liberty, and in page 7 I said, "Mere mental errors if they be not entirely innocent, in the account of the Supreme Governor of mankind, cannot however be objects of blame and punishment among men," Error is mistake: mental error is mistake of the mind; mere

mental error is such a mistake of the mind, as doth not effect the heart and life: this harmless position exposed me to many censures, and by a certain class of men, my name hath been cast out as evil ever since: they have thought it a duty to preach and print against me and to treat me with personal insults. About a year ago I heard by a Gentleman of Queen's College that Sykes had published the same sentiments, and since that I saw in Dr. Disney's life of Sykes an account of it. Ever since I have endeavored to procure the book, but never could till the week your's arrived. Three days before I had seen it in a Lynn Catalogue, and I instantly wrote and procured it, but it was the first Edition. Next day a fellow of Trinity College found a second Edition in the College Library and lent it me. Then came your's, the last, and best Edition for which I most sincerely thank you. People are so thoughtless as to exclaim 'If this be allowed, the doors of our Churches will be thrown wide open to all erroneous persons.' I deny the fact, for I can easier find Professors of a speculative system, than men of an holy life; and ungodly professors are the most grievous heretics. Who is to judge of error; you or I: you for me, or I, for you, or each for himself? There is no safe ground of action except the leaving of every individual to judge for himself and account to his Master. My thanks are due most sincerely for your own performance. I have read it with the most glowing affection for the Author. I love a man who thinks for himself, think what he will. I honor the virtue of every one who dares to be free, and to shake off the petty tyranny of ecclesiastics, who bind the grievous burdens of tyrannical systems upon the consciences of another man's disciples—disciples whom they neither created, nor redeemed, nor are appointed to judge. My soul come not thou into their intolerant assembly!

"As to Personality in God, a Trinity of Persons, I think is the most absurd of all absurdities; and in my opinion, a man who hath brought himself to believe the popular doctrine of the Trinity; hath done all his work: for after that, there can be nothing hard, nothing invidious: the more unintelligible, the more credible; and as this serves the purpose of producing implicit faith in pretended guides, priests will always try to keep it in credit. The Bible reads easy if we consider God, One; Jesus the Son of God; and the Holy Ghost the influence of God. But this would spoil trade; the scriptures would become plain and easy, and a learned priesthood would be unnecessary to make out and unfold that hard science christianity to us poor blind creatures. Verily my friend, priestcraft is at the bottom of all this barlesque upon religion; for such I account the grimace of one man's pretending to take care of another man's soul. The direct end of all their schemes, is to cheat people into a disuse of their own understandings, and to pitch their eyes, and place their affections upon a frail and often a wicked proxy."—After more to the same import—the Writer speaks of himself at his studies. "Here I am from the din of unprofitable disputes about words and phrases. Here I enjoy a daily intercourse with men of the first literature, and the most amiable dispositions, sincere disciples of Jesus, who, thanks to divine goodness are in this University, studying the holy scriptures, and devoting their fine talents to the service of truth. Here too is a Church of divers sentiments, but of uniform goodness who enjoy christian liberty without assuming authority over one another. Here I weed my garden, plough the silver stream with my two oar boat, read, scribble, contemplate, and fill my soul with ideas of the Great Supreme and with the joyful prospect of a blessed immortality. Here the blossoms of my flowers and fruits regale my scent; the lark compliments me when I rise; the cuckoo attunes the morning breeze; the owl sings me to sleep, and if I wake, in the night, the nightingale beneath my window tells me to rest again."

Was there ever such a sarrago, to set forth the awful indifference of the infidel mind! What an unintentional reproach hath he cast upon the contemporaries of his complexion, whom in the moment he calls men of the first literature, and the most amiable dispositions, and sincere disciples of Jesus; but who were like himself, according to his statement unbelievers in the doctrines they professed. A Church

of *divers sentiments, but of uniform goodness*; and if of the reverend order as *Mr. Robinson*; must have subscribed to Articles as binding upon their consciences; which conscientiously, to shew they were above all priestcraft took pains to publish to mankind! It is more than probable that the Writer, from ploughing the silver stream with his two oar boat, hath ere this, ploughed another sea.—What blossoms he had then to regale his spiritual senses, or nightingales to lull him to sleep,—becomes a solemn thought!

We shall not have fully accomplished our wishes, in the reviewing of this Article of *Mr. Marsom's* attack, on the Person of the HOLY GHOST, without presenting our Readers with another, as curious a morsel of the productions of *Socinianism*, as the former is of *Deism*; both indeed are allied, and Cousin Germans.

The document we have to produce, was published by *Dr. Leslie*, in his *Socinian* controversy with the followers of *Faustus Socinus*; and which the Doctor had taken from an event, which took place, in the reign of *Charles the second*. We presume that the account of this transaction, will be in a great measure new, to the majority of our Readers: and if not, it may be useful to have in remembrance for *any future events which are yet to come in the present, or succeeding days of rebuke and blasphemy*.

It so happened, in the political affairs of this kingdom, that during the reign of *Charles the Second*, an Embassy was sent to this Court from the *Emperor of Morocco*. The Ambassador was called *Ameth Ben Ameth*. Upon his arrival, the Socinians of this kingdom, deputed two of their body, to wait upon his Excellency, and to compliment him upon his arrival in *England*. The men who undertook this singular transaction, formed what they had to offer, upon the broad basis, that the persons they represented, were fellow worshippers with the *Mahometans* of the one sole GOD. Having thus headed their address, they then proceeded to the business for which they waited on his Excellency. They began with returning thanks to GOD, that he had preserved the *Emperor of Morocco* and his subjects in the knowledge of the one true GOD. They added, that with their pens they had endeavored to defend that faith, which the *Emperor of Morocco* professed; and that GOD had raised up *Mahomet* to do the same with the sword, as a scourge on idolizing christians. They therefore considered themselves, as fellow champions for the truth with *Mahometans*. They offered to examine and remove the errors, which time had introduced after the death of *Mahomet* himself into the *Alcoran*. For of *Mahomet* himself they thought too highly for such things to have escaped his observation when the *Alcoran* was first published. And they professed themselves willing to do this, for the honor of their Prophet. Such with other particulars of a like nature constituted the famous Embassy. The history of those times adds, that when the Ambassador *Ameth Ben Ameth* understood that the deputation waiting upon him was of a religious nature, he declined receiving them. We remember, that in the late *Dr. Horsley's*, (at that time Bishop of *St. David's*) controversy with *Dr. Priestly*; he referred to this Anecdote, and in the event that *Dr. Priestly* doubted

its authenticity declared that he had copied it from certain manuscripts in the Archbishop's Library at Lambeth: and that if he wished it, would procure him a sight of the Original.

We leave our Readers to their own observations on both. They must see that there are but a few shades between them.

I.—*God the Doer of all Things: A Sermon preached in the Parish Church of St. Martin, Leicester, on Sunday, November 23rd, 1823. By Edward Thomas Vaughan, M. A. Vicar of St. Martin's Leicester; and Rector of Foston, Leicestershire.*

II.—*Strictures, on the Rev. E. T. Vaughan's Sermon, entitled, "God the Doer of all things." By John Owen, Curate of Gaddesby and Keyham, Leicestershire.*

III.—*The Questionist. A Letter to the Rev. John Owen, in Reply to his "Strictures." By Rev E. T. Vaughan.*

IV.—*Observations; contained in a Letter to the Rev. E. T. Vaughan, in reply to his "Questionist," a Letter to the Author. By Rev. John Owen.*

When Jacob, on his journey from Beersheba to Padan-haran, received the gracious revelation from Jehovah of his Covenant names, and of the purpose of the divine will concerning himself, and his spiritual seed, the Patriarch with holy awe breaks out, *Surely the Lord is in this place, and I knew it not!* Impelled by the influence of deep humility, under a sense of the amazing condescension, and of his unworthiness of the unexpected intercourse, with astonishment he exclaims:—*How dreadful is this place! this is none other but the house of God, this is the gate of heaven!* Profiting by such demeanor, should we not in our advances to the consideration of the sublime topic before us, aim to exemplify the same solemnity of character, and with the utmost caution and holy fear, approach the place where Jehovah is? And however confirmed the mind may be, in its knowledge of the *ways and works* of God; and however familiar it may have become with the *will* of God, as declared in the inspired volume; it behoves the believer in his researches after truth, ever to have in remembrance the deportment of the Patriarch, joined with that of the Prophet, who had communed with the Lord of Hosts:—*Woe is me! for I am undone; because I am a man of unclean lips; for mine eyes have seen THE KING!* Where some such effects are not visible, how, alas! can profitable meditation be pursued, or useful results elicited by the august enquiry?

The mystery of Jehovah's will is a profound, which none but Jehovah himself, in his Threefold names, can to perfection explore. He hath declared some of the vast purposes of his will; to the contemplation of them, calls forth the exercise of our faith; and in them, enables us to trace the proof of his eternal designs:—but no where are we encouraged by the light of reason, to pry therein. Without the heavenly Conductor, we are not authorized in even attempting to tread the path, which leads to the confines of the Eternal Throne.

It is an opinion which obtains among those who, wise in their own



conceits, essay to compass the heights of Jehovah's will and purposes, that *Mystery* is a term inapplicable to what is in any degree declared in reference thereto, in the pages of holy writ. Now the fruitful imagination of the speculative mind, may with perfect ease venture the assertion, and by a continuous chain of biassed reasonings, satisfy *itself* of the assertion being correct; but if it be speculative only, yea, and if it even have the appearance of truth, it will not be surprising if sober judgments reject the proffered sentiment.

We beg to be understood as alluding to persons who are not *merely* Speculators, but who, with an eye to the attainment of truth, indulge in matters *which minister questions, rather than godly edifying*. On this principle we take up the subject before us. And though it be a pursuit which will lead us to the contemplation of things *passing knowledge*, we place ourselves in the posture of eager and earnest enquirers.

I.—So far as the Lord's will on the subject of sin is to be traced in his unerring word, (and beyond that we will not attempt to go,) the feeblest of his saints may throw the gauntlet at the feet of Mr. Vaughan, challenging him, upon sure ground, to advance further than they. The Holy Ghost hath inspired his servants to pen such statements in his book, as are divinely adapted to subserve to the purposes of his grace, and their knowledge; which are eminently, and alone suited for leading them, under his blessing, to such an understanding of the subject, as he hath thought needful for them in their time-state. If we dare overstep that boundary, we are precipitated into the Lake of Conjecture, whence we may apprehend the possibility of extrication. Nor dare we at random foist into the service of human traditions, the records of the Most High.

The basis on which Mr. Vaughan raises the superstructure of his reasonings is, "God's will, an unchangeable will, and his will, the alone will that is done in and throughout all creation." This "broad principle," must be tried by the only standard by which we are authorised to regulate our faith. That God's will is the only unchangeable will, we at our peril dispute; but that his will is *the alone will* that is done in and throughout creation, we dare not admit, and on the point are at issue with Mr. V. for the declared will of God does not support the theory, though so voluminously quoted by him for its establishment. However clear and obvious the deep things of God may appear to this Writer, all his "assumptions," "explanations," and "inferences," like chaff before the wind, will be borne away by the unsophisticated testimony that is given us: for we have a more sure word of prophecy, *wherunto we do well that we take heed*. And we beg once for all to reject all recourse to human reasoning, by subtle disquisition, and to rely *in toto* on what is enwrapped in the oft-repeated, sweet scripture, "It is written."

In addition to what we have stated elsewhere, (in the present Number,) on the subject of sin, we refer our Readers to the testimony of St. James, in his general Epistle to the Church; "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is

finished, bringeth forth death. Do not err my beloved brethren. Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning," James i. 13, &c. Verse 19:—"Wherefore, my beloved brethren, let every man be swift to hear, slow to speak."

On this question it is enough for us that God saith, by his Apostle, every good and every perfect gift cometh from himself. And while by metaphysical distinctions, in the elucidation of terms to which the scriptures have no parallel, the worldly-wise man may establish a finely arranged Theory, and blusteringly demand our assent thereto; we are content constantly to prostrate ourselves before "The Father of Lights," beseeching him that he would reveal to our apprehension more of what he hath already declared.

It is sufficient to know, that when man is tempted, he is drawn away of his own Lusts; and that he is enticed to evil; not impelled to the action. Be it the happiness of the Lord's saints more habitually to listen to the exhortations of the Lord's word, and they will not too eagerly regard questions, continually mooted, which only gender to strife of words. The Apostle beseeches them, Do not err, my beloved Brethren! &c. He was inspired to know, that the awful subject of sin would be taken occasion of by the Enemy, to distract the Church with various contradictory opinions, therefore thus most affectionately exhorts them.

II. Mr. Owen, apparently with a good design, has attempted to weaken the prepossessions of Mr. Vaughan in favor of his favorite Creed; and, as might be expected from the possessor of far inferior talent,—he has failed. Seeing the subject in the light Mr. O. did, we can but approve the attempt; but we doubt not the castigation he has received will induce for the future a wariness when brought in contact with the advocate of a doctrine so far above his reach. *En passant*, we also, judging from the captious spirit of Mr. Vaughan, and if considered worthy of his regard, are in expectation of passing under his fiery ordeal; but we neither fear the weapon he is such an adept in using, nor the lash he may inflict.

We cannot suffer Mr. O. to escape, while his "Strictures" are before us, without alluding to a remark in one of his numerous quotations, respecting those "who most strangely deny, that there is authority in Scripture for general invitations, or deny that repentance and faith are to be incalculated as duties." We are prepared strongly to contend, that there is NO authority in Scripture for General Invitations. And we shall ever, we doubt not, find it *our duty* to contend for "the faith of God's Elect," in opposition to that which it is in the power of every man to exercise; and for the Repentance which is "granted unto Israel," as opposed to that of which the unregenerate may claim the possession. Inasmuch as the "Strictures" have some relevancy to the subject under notice, we take occasion to caution the Writer, and with him our Readers, against unscripturally reasoning with persons who influenced by preconceived, abstruse notions, present themselves at the porch of the temple of Truth, and fondly imagine they are qualified to gain entrance, when in fact they are yet in bondage under the rudiments of the world.

(To be Concluded in our next.)

*Lines, written on hearing Mr. G. of Ramsgate, preach at Grove Chapel, Camberwell.*

"He preached unto them Jesus and the Resurrection."

How sweet the moments pass along,  
When Jesus is the mid-day song;  
How sweet the days in silence close,  
When Jesus is the saint's repose.

How sweet to hear the man of God,  
Tell of a Savior's precious blood;  
And sweet to hear him boldly state,  
The truths the world detest and hate.

In preaching Christ, 'tis then to tell,  
The way he saved his Church from hell;  
E'en by those everlasting hills,  
Of his unchanging *shall* and *wills*.

In preaching Christ, is something more  
Than he possess'd in manhood's store;  
'Tis boldly to set forth and tell,  
The Godhead too was there as well.

Dear Christ! vain man would vainly tare  
The glories thou *alone* canst wear;  
Would *one by one* thy beauties thieve,  
Till not a beauty they would leave.

In preaching Christ, is then to shew,  
There's nothing saints can want below,  
But what in him they each may find,  
Enough to satiate his mind.

In preaching Christ, as *all in all*,  
Is from the first of Adam's fall,  
To shew he's done what none could do,  
E'en pass'd through every pang of woe.

To save his *Bride* from hell's abyss,  
And bring her safe to endless bliss;  
To sing of rich, redeeming grace,  
In heav'n her only dwelling place.

In preaching Christ, the precious word,  
Is to proclaim a risen Lord,  
And glory in the thought so sweet,  
His rising was the full receipt.

In all his debts his *Bride* could owe,  
Whilst pilgrimaging here below;  
Yea every jot and tittle pay,  
That his *dear flock* might go their way.

In preaching Christ, the Lamb divine,  
Is to maintain distinction's line  
Between the Church the chosen seed,  
And those who only know her creed.

In preaching Christ, the gift of God,  
The virtue of his life and blood,  
Is from eternity to shew  
The Father did this gift bestow.

In preaching Christ the weary's rest,  
And telling of his loving breast,  
Is by the Spirit to unfold  
The precious mines of choicest gold.

In preaching Christ, from first to last,  
The sinner's friend, the saint's repast,  
Is to proclaim salvation free,  
As found in THE ETERNAL THREE.

London, July, 1824.

S. O. L.

Paris, Printer, 53, Long Acre, London.

THE  
*Spiritual Magazine*;

OR  
**SAINT'S TREASURY.**

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*There are Three that bear record in heaven, the FATHER, the WORD, and the HOLY GHOST, John v. 7.*

*Contend earnestly for the faith once delivered to the saints, Jude 3.*

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**CHRIST, THE ROCK OF AGES.**

*And I say also unto thee, thou art Peter, and upon this Rock will I build my Church, and the gates of hell shall not prevail against it, Matt. xvi. 18.*

I. I shall endeavor to notice the introduction of this verse, "I say also unto thee, thou art Peter."

II. This Rock.

III. Who are to be built thereon.

IV. By whom they are built.

V. The opposition made by the gates of hell, and their overthrow.

VI. The consolation arising from such a blessed truth.

IN the verses preceding, you will observe the friendly caution of the Lord to his disciples, warning them of the leaven of the Pharisees; then, when they arrived at the coast of Cesarea Philippi, he asked them respecting the opinions of men concerning himself, and received their answers. Without making any further comment, he pressed the matter home to them, and said, "Whom say ye that I am?" Peter immediately replied, "Thou art the Christ, the Son of the living God." Jesus immediately directed his mind to the source from whence he had that divine revelation of his personal character and glory, to cut off any principle of pride that might arise, by being so highly favored; the Lord immediately supports the revelation before made, by reminding him, *Thou art Peter*; and then proceeds to lead his mind to that object he had so sweetly seen by the revelation of God, that is, Jehovah Jesus; or in other words, the Deity of our Lord Jesus Christ, as giving value, worth, and validity to his words, works, and ways: for no man can call Jesus Lord, but by the Holy Ghost; no man can behold Jehovah as veiled in humanity, but by the express revelation of God to his mind.

This revelation was in order to give Peter a view of the glory that should follow upon this Rock. In the vision of faith he had just received, he saw the immutability of God, the Almighty power of God,

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the infinite wisdom, and the boundless nature of his omniscience and omnipresence; he saw wrapped up in our flesh every thing necessary for the accomplishment of so great a work, as the work of redemption; and having beheld the excellent, (or, the excellency of the) glory, it was necessary to advance his mind to the declaration of that glory for the benefit of the Church.

Secondly, *The Rock*. But before we proceed, just notice this conduct of our Lord: it was not the only instance wherein he has put a check on the minds of his people, after giving them high and exalted views of himself; as witness Paul after he had been in the third heavens, lest he should be lifted up with the abundance of the revelation of God, the Lord sent a messenger from Satan to remind him he was Paul; and this messenger buffeted the Apostle, and he told his Father of the messenger's treatment, and besought his Father to order the messenger away; but the answer of God was, *My grace is sufficient for thee*. To bring the matter a little nearer home, the Lord after the most exalted views of his glory to our souls by faith, of the preciousness and suitability of Christ, and our personal interest in him, tries that faith in the fire; and there again makes an impress of the glory of his name, and the necessity of his grace. If the Lord lead your mind back, I have no doubt you will see the footsteps of God thus revealed in your own soul.

In treating upon *the Rock*, I shall briefly observe, that without a shade of doubt, CHRIST is intended; so David says, *The Lord is my Rock and my Fortress*. And who is a Rock, save our God? called a Rock to set forth his durability, and to shew, that no storms ever move him; from generation to generation he remains the same. But in a more particular manner we are to behold him as a foundation; for the Lord himself declares, that the wise man built his house upon a Rock, and the winds and storms came and beat upon it, but it stood the storm, because it was built upon a Rock. The foundation bears up the whole building, and it is necessary that the foundation be tried and examined, to see it is in all respects suitable to bear the weight of the building intended to be built upon it; so the Lord Jesus Christ is said to be a *tried stone*: the Father tried him in the covenant of grace, and especially in the garden of Gethsemane, and on Mount Calvary; the saints of God in all ages, and under all circumstances, have tried him, and he has always proved a good, substantial foundation; you and I have been brought to try him, and hitherto he has borne us up.

But let us just glance at the laying of this foundation, the place where, the time when, and the manner how. This foundation is expressly said to be laid in *Zion*, not in the world; and every one of Zion's sons and daughters are made to be living witnesses of the truth of the assertion; for it is laid by the Holy Ghost as the foundation of the hope of their soul, in every time of trouble and of difficulty. As to the time when, we must of necessity go to a period known by the expression, Eternity. For in the eternal mind of Jehovah, before the foundation of the world, was it laid; there, blessed be his name, it had its origin in his own mind, as the only

safe foundation for the salvation of his people, and the preserving of God's glory and honor. It was provided in the Covenant of grace, wherein he speaks of things purposed, as of things done; knowing the certainty of their accomplishment, as built on his own nature. It is said, "the Lamb slain from the foundation of the world," and read Isaiah liii. and there you will see the Prophet led by the Spirit into the depths of God's eternal mind, speaking of things as already accomplished: "He was wounded for our transgressions, and bruised for our iniquities; and the chastisement of our peace was laid upon him." Nearly the whole of the chapter goes to prove the firmness of Jehovah's purpose, in speaking of things to come as already accomplished. This foundation is also laid by the Holy Ghost experimentally in a poor sinner's conscience, when he is brought to see the holiness of Jehovah, and the vileness of his own nature: the Lord by his power lays this as the only foundation by which God's honor can be maintained, and he, a guilty sinner saved. As to the manner how, it is performed or accomplished by the indescribable operation of the Spirit upon the mind; compared by the Lord to the wind blowing where it listeth, and we hear the sound thereof, and cannot tell whence it cometh, nor whither it goeth. The Spirit accomplishes this, sometimes by the word of his grace being brought to the mind; such a portion as this we are speaking of, or any other; but he is not confined to use the word, though always acts in unison thereunto. The Lord also accomplishes it by the ministry of the word. Paul was a wise master-builder, and said, "Other foundation can no man lay than that is laid, which is Jesus Christ, the same yesterday, to day, and for ever." And every faithful minister proclaims this foundation by the ministry of the word, to the babe, little child, young man, or father, in every stage of the divine life, and in every state; in the belly of hell, or on the mountain top; in the midst of Jerusalem, and on the downward road to Jericho; in the very height of manifestation, and in the utmost extremity of desertion: no matter what our condition, it is the only foundation.

We shall *thirdly* notice, *who are built thereon*. It is evident the Church is built upon this blessed foundation. By the Church we understand the whole elect of God; the elect of God in the word of divine truth, are spoken of in a variety of places, and by a variety of figures, to illustrate the situation they stand in as united to Christ in his various offices, characters and relations, that he bears to his people. We find, when he is called the Great Shepherd, they are called the sheep; he is the Head of the body the Church, of-course they are the members of his body, which you will find fully in Eph. i. 22, 23. also in Colossians. Here we have Christ as the foundation, of course the Church as the building. Peter in his 1st Epistle, and 2nd Chapter, gives a lively and glorious description of it; there he expresses the Church as lively stones to build a spiritual house, on purpose to offer spiritual sacrifices. In speaking more particularly we shall observe, that every stone that is ordained for this building, originally was in the quarry of nature, and the Lord by his Spirit hews them from thence by the law; thus at once separating them

from the world, from their former companions, from the reigning power of sin, and bringing them to feel the weight of their transgressions against him, as a holy God; not only do they feel the natural accusations of conscience, and the terror of the law, but in addition thereto, they behold Jehovah as a holy, righteous God, having a right to bring them to judgment; and they acquiesce in that sentence as a just one, and they feel to a certainty that God would be just if he sent them to hell. This is squaring work in the conscience, but it brings us, in order, more fully to notice what is said of them in Ephesians ii. 19 to 22. there the Church is described as a fitly framed building; so that in the eternal purpose of Jehovah, every stone, pillar, or pin, in this building, had its place divinely appointed by the Lord, when the great Architect framed the building in his own eternal purpose, which he purposed in himself before the world began. There can be no jargon, for you will easily perceive by a framed building, it must be put or joined together, before it is actually built; there must be a place for every pin, and a pin for every place; one timber put wrong would disorganize the whole. If you will look to 1 Kings vi. you will there see, that in the building of the temple, there was no chissel work, axe, or hammer, heard while the temple was building; the materials were prepared before they were brought there, and squared ready for their places. So the Lord with the Church; there is no hammer or axe when they come to be built sensibly on him; that work is done by the law, before they come to Christ; well squared in order to throw the weight upon the foundation, and to make the stones, with the cement of God's love, lay close together, to set forth their real union one to another; so the Lord is carrying on the building of this temple, and will be, till the elect of God are sensibly laid upon the foundation, and then the top stone will be carried forth with shoutings, crying, *Grace, Grace, Grace unto it!*

(To be Continued.)

## THE ELECT DRAWN TO CHRIST,

*As his redeemed, by the energy and influence of the Holy Spirit.*

BY SAMUEL EYLES PIERCE.

*Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd: and their soul shall be as a watered garden, and they shall not sorrow any more at all.*

(Concluded from page 202.)

3rdly, To consider the Lord's promise in my text, "And their soul shall be as a watered garden, and they shall not sorrow any more at all."

I will here recite the whole text. "Therefore they shall come, and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd, and their soul shall be as a watered garden, and they shall not sorrow any more at all."

As the former part of the text, expresses the powerful effects of the operations of the Holy Ghost on the souls of the elect, and redeemed of the Lord, when they are regenerated and brought to Christ; and the second part of them, how freely such persons, being acted on, flow together and come to Christ, and feed and feast on him the bread of life, the wine of the kingdom, the holy One, who anoints them with the oil of gladness, the Holy Ghost, whereby they are helped to feed on the hidden manna of the word. On Christ's atonement. On the Father's everlasting love. And enjoy sweet fellowship with God and the Lamb through the Spirit, in the use and observance of the Lord's holy ordinances. So this last part of the text is expressive of the blessed fruits and effects of the Lord's watering his Church and people, with his most gracious influences. Under the metaphor of a garden, well watered, the Lord represents the state of his Church and people, as they are flowing together to the goodness of the Lord, and are partakers of Christ, and the blessings of his salvation. It is the very delight of God to bless his people, out of his abundant goodness, and to make them joyful in his house of prayer. As the Lord's delight is in his people, so he rejoices in them, and over them to do them good. He says, the Lord thy God delighteth in thee. He resteth in his love towards thee. He will rejoice over thee to do thee good. Again the Lord says, "Thus saith the Lord, let not the wise man glory in his wisdom, neither let the mighty man glory in his strength, let not the rich man glory in his riches; but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment and righteousness in the earth: for in these things I delight in the Lord." This is like the Lord's proclamation of his name to Moses, "The Lord, the Lord God, gracious and merciful, pardoning iniquity, transgression, and sin, keeping mercy unto thousands, forgiving iniquity, transgression and sin." Now as the Lord delights to open his whole heart in Christ, to his Church and people, so as their minds are opened to receive the declarations of his grace, and the exceeding great and precious promises which he hath given them in his beloved Son, their souls are qualified, their minds are enlarged, their spirits are refreshed, their affections exhilarated. So that the expressions in the promise, are very suited to the blessing as received, enjoyed, and experienced in the spiritual mind. A garden well watered is very pleasant. It is expected to be fruitful. And under this very idea and figure, the Lord is pleased thus to express himself here. Jesus is the spring and fountain of living waters. He is in the midst of his Churches. He refreshes them. He waters them. And under his most gracious influences, the saints are as watered gardens: The promise is the Lord's. It is an absolute one. It hath no conditions in it. Nothing beloved depends on us. The Lord here speaks to his people. He it



is who here says, "And their souls shall be as watered gardens." It comprehends the whole Church. All the saints in every place, and case who call upon the name of Jesus Christ our Lord, both theirs, and ours, are interested in it. So also every individual member of Christ, is also likewise equally interested in the same glorious grace. And their souls shall be as a watered garden. Which is a very pleasing sight. So is the visible Church of Christ, under the waterings and outpouring of the Holy Ghost. It implies how saints should be refreshed, revived, and fructified by the Lord's communications of his Spirit unto them. Let me intreat you beloved, you I mean who are seeking the Lord, to lay up these words in your hearts. The redemption of Christ is yours. His salvation with all its blessings belongs to you. You are fed and feasted, you are nourished and strengthened with might by his Spirit in the inner man. You are watered and refreshed with the streams of the river which flows from the throne of God, and of the Lamb. In which you receive this blessing, and have this promise fulfilled unto you, which is free and glorious grace indeed. And as such it is most highly esteemed and admired. So that every part of the text in the very expressions of them, become so delightful, and cannot but be in each expression of them, very sweet, and precious to their souls. "Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat and for wine, and for oil, and for the young of the flock, and of the herd, and their soul shall be as a watered garden, and they shall not sorrow any more at all."

If we say and beheld Christ, and the Father's grace in him, so clearly as it is revealed in the word, and lived in the actual belief, and spiritual views of the same, we should then live at a high rate indeed. Christ is faith's object. He is as truly suited to faith, and faith to him, as the eye is suited to objects, and the objects to it. The means whereby we receive Christ into our hearts, and all the blessings of his salvation is by faith. It is also by faith we see and enjoy the spiritual good of all the promises. To have our soul as a watered garden, bedewed with heavenly graces, and spiritual consolations is great. But the last words in the promise exceed this: "And thou shalt not sorrow any more at all." It seems to be too good for us to receive. Yet such a thought must be acknowledged to be unbelief. But it may be asked, where, or to whom is this fulfilled? It must be to believers. Not that they are in this present time state without their sorrows. It must be acknowledged, they considered in Christ, need not express any sorrow—they being saved in Him with an everlasting salvation. As it respects their state when admitted to Heaven, then all tears will be wiped from their eyes—the Lamb in the midst of the throne will feed them, and lead them to fountains of living waters, and they will sorrow no more at all. Thus the promise will be as then fulfilled. But as this promise, "and they shall not sorrow any more at all," belongs to a time state, I conceive the complete fulfilment of it, is to be looked for in, and under, the spiritual reign of Christ. When the elect Jews being called, and they fully reinstated in their own land, and all the Lord's purposes and promises respect-

ing them accomplished, then in both a temporal and spiritual sense, these words will be fully completed, "and they shall not sorrow any more at all." May the Lord, if it please him, bless the feeble attempt of speaking to you in this very plain and easy manner, from the text. What is mine, may the Lord forgive. What is the Lord's, may he bless. And may you see so much into the person, love, and salvation of Christ; and so view and review the victories and triumphs of Jesus, over all his and your enemies, as most clearly to believe there can be no reason why they should sorrow any more at all.

The Lord bless his Truth. Amen.

## GLEANINGS OF A SABBATH DAY.

*For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek; for therein is the righteousness of God revealed, from faith to faith, Rom. i. 16, 17.*

1st, To notice the Gospel. 2nd, The reason why Paul was not ashamed of it; because "it is the power of God unto salvation." 3dly, The Great Ends.

1st, The Gospel. It is called the Gospel of His Grace, because it originates in Grace; is a revelation of pure grace, opens up its nature, properties, influence and effects. Grace is the grand subject matter of it, and grace reigns through the whole. It is called the Gospel of Salvation, as it shews it in its origin, provisions, and the execution of it; as the Gospel opens the love that reigns in it, the wisdom that shines in it, the power displayed in it, the honors of grace and justice that harmonize in it; the Agent that wrought it, the Spirit that reveals it, the faith that embraces it, and the whole glory secured to God by it, with all its connected favours.—It is called the Gospel of Peace, as it shews the high contracting parties engaged in it; the peace-making deed of satisfaction; the immutability of it, the impossibility of war again with all the great benefits that flow from friendship with Heaven. But here it is called, "The Gospel of Christ," inasmuch as it develops all his inherent, native, essential, and infinite glories, as the Father's equal; his independent honors in Godhead, with all the majestic blaze of his refulgent excellencies, as God over all; as it is a revelation of his royal dignity, his high exaltation, his pre-eminent glory, and inconceivable greatness as the Son of God. The Gospel is a sacred opening of the pristine glory and primitive honors of the God-Man; it is the Gospel that throws up the curtain of past time, and discloses the only begotten in the bosom of the Father, as his Con-sociate and Near one, as the Father's delight and bright reflection of his invisible glory; as it unfolds him in all his meditorial glory and priestly dignity; yea, it is an exhibition of his heart, the index of his thoughts, the epitome of his designs. It is a divine portrait of his character,

a copy of his mind, a revelation of the displays of his inimitable love, the sovereign acts of his kindness, his unalterable regards ; the condescensions of his favor, the purity of his movements, the inestimable glories of his transactions as the Day's Man Redeemer, with all the unutterable wonders of his death, the triumphs of his rising, the glories of his reign, and the extent of his dominion ; and all the ten thousand wonders connected with his unchanging person, in the ties of unalterable love to the Church.

The Gospel is called, a Treasure. O its unfathomable mines, its exhaustless stores, its infinite resources ! O how it enriches the possessor : he that has it has an everlasting supply. It is an all-enriching possession ; he that has it, is enriched for ever.

It is set forth as the most delightful harmony. "Blessed is the people that know the joyful sound." How welcome to the sinner, who sees his native helplessness, and feels his personal vileness, is the suitability and freeness of the all flowing Gospel.

It is set forth as a feast, "a feast of fat things," for its plenitude, variety, and the free welcome of its guests. Here are all the provisions of heaven, the gifts of love, the handings forth of infinite kindness, the precious things of glorious grace, with all that God could entertain us with, Christ could bring forth, and the Holy Ghost reveal.

It is set forth as a wardrobe. Here the great wardrobe of heaven, is thrown open to view, the ornaments of salvation exhibited, the perfect and everlasting righteousness of the God-man is revealed to the self-stripped, seeking sinner.

O glorious donation of heaven, gift of love divine, blessed revelation of the covenant love of the eternal Three ; thrice blessed mirror, in which I see the suitability of my Lord's blood and justifying righteousness, to meet me in all my state of spiritual pauperism. 2ndly, Why was Paul not ashamed of it ? "It was the power of God unto salvation." It is not the power of God strictly speaking, but it is the glorious channel through which sovereign energy is exercised ; it is the glorious vehicle of conveying truth to the mind ; it is the power of God as the means of instruction, and also of consolation. The power of God is displayed in the ministration of it ; this makes us not ashamed of it. We see its preciousness, are led into its vitality and glory, and appreciate its value ; not to the whole world, but all who through sovereign ordination believe, that are circumscribed by the lines of electing love, and are under the gracious eye of the Lord the Holy Ghost. "To the Jew first." The Jews were apt to think the salvation was confined to them. But "also to the Greek, for therein is the righteousness of God revealed, from faith to faith."

1st. The *essential* righteousness of Godhead in the claims of justice, and the honors of law. Now the rectitude of his nature was revealed, when his wrath was poured out on the Surety of Zion, for all their millions of offences. We see the righteousness of God in his law, but the grand revelation and open display of it, was on Mount Calvary. It is the Gospel shews the vindication of God's

righteous character, the law opens it, and hell reflects it: but it is seen in all its native glory, revealed in the Gospel.

2nd. The *natural* righteousness of Christ, which is personally his own. This is revealed in the gospel, lies at the bottom of all his actions, gave worth to his deeds, and stamped his atonement with infinite worth.

3rd. The *glorious* righteousness he wrought out for his Church. The Gospel reveals its properties, shews its eternal excellence, the Father's approval of it, the Spirit's application of it, the saints delight in it, and enjoyment of it.

It is revealed from "faith to faith," from the testimony on the Scripture page to the heart, from one degree of faith to another.

*Golden Square.*

*To the Editor of the Spiritual Magazine.*

SIR,

I have before me the first five Numbers of your publication, and must congratulate you upon the prospect which evidently holds itself forth to your view of success, under the influence of the Eternal Spirit. I rejoice that, in this day of literary greatness and human wisdom, when we have teeming from the Press in copious abundance the noxious influences and pestilential vapours of human merit and free will, to the debasement of our adorable Jesus, and the exaltation of poor puny worms of the earth, that "The Spiritual Magazine" has boldly taken its stand on original ground; ground, Sir, which the Holy Apostles, and the glorious Army of Martyrs, and, in truth, all the meek and lowly followers of the Lamb in all ages of the world, have not been ashamed to tread; but which, in this polite age, when, as John Bunyan expresses himself, "Religion walks in her silver slippers;" so that the children of the kingdom even have been affrighted out of their old paths. The motto of your Miscellany is, "Contend earnestly for the faith once delivered to the Saints;" one more appropriate could not have been selected. May you, Mr. Editor, be enabled to go on to maintain your ground against the Powers of Darkness, building up the saints in their most holy faith; and comforting and consoling the feeble-minded and weak of the flock.

If you approve of the following feeble effusion being thrown into your Treasury, with a single eye to the glory of the God-Man, to the advancement of the Redeemer's kingdom, and the exposure of one of the vilest heresies of the present day, viz. *human perfection*; they are yours to command. I remain, Mr. Editor,

Your's in the bonds of the everlasting Covenant,

London, September 10th, 1824.

A SINNER.

### ON HUMAN PERFECTION.

I really cannot understand what is meant by human, or christian, perfection; only as the Church is perfect, considered in her great Head, the Lord Jesus; as the Apostle Paul tells the Church at Colosse, "ye are complete in him." If we are to seek perfection in the

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H H

creature; if, as we are told, and that from the pulpit, the in-being of sin is to be rooted out; I would ask, what need have those characters of the daily, hourly, yea, constant application, of the peace-speaking blood of Emmanuel? How is a spiritual, and an unceasing warfare to be maintained and kept up, in consequence of the new man which is created in righteousness and true holiness? and what am I to understand by the Apostle's assertion, that the flesh lusteth against the Spirit, and the Spirit against the flesh; and that these two are contrary the one to the other? The Arminians tell us, that if we pray hard and mightily, our old man will be patched up and mended; and that it is our own fault if we be not more holy to-day than we were yesterday. Is not this one of those strong delusions which we are told are to be sent—that they should believe a lie; that they all may be damned that obey not the truth? Believer in Jesus! thou who art taught by the teaching of God the Eternal Spirit, let me ask, is there a day passes that thou dost not feel thy heart is deceitful above all things, yea, desperately wicked; and that when the Eternal Spirit discovers to thee the secret chambers of iniquity which are there concealed, canst thou lay any claim to perfection, or to innate holiness? Is there a season in which thou dost not feel the need of the application of the soul-cleansing, heart-purifying blood of Jesus—the sinner's friend? The sensibly lost and ruined sinner's only hope and refuge? Blessed Emmanuel! what a mercy that when thy feeble ones have tried all other physicians, to the spending of all their supposed gold, silver, and substance, and feel that they are worse than before; and are compelled by the power of divine grace to come to thee just as they are, just as filthy, just as vile—without any preparation, except a feeling sense of their need, and which thou thyself dost impart to all thy blood-bought family! What an unspeakable mercy, that even then, dear Jesus, thou dost not turn them away, but speakest comfortably to them. For my part, Mr. Editor, whatever the disciples of Arminius may tell us, when they are endeavouring to inculcate the doctrine of Christian perfection and innate holiness, I feel myself just as vile this moment that I am writing, as I was when there was no warfare, but every thing very agreeable and comfortable to me; but, as Paul experienced, when the commandment came, sin revived, and I died to all hope that ever I could satisfy Moses, or quench the flames of Mount Sinai. I gave up all hope of having a good heart; and however the specious and the formal professor may sneer, so far from thanking God that I was not this man or that man, I felt the same seeds of death, the same vile and evil propensities to commit all manner of wickedness to be in me, as ever any of the race of Adam's have been left to commit; yes, the same seed is in the breast of the whole fallen race. But here let me pause and ask, who maketh thee to differ? I said the same evil propensities exist in all the blood-redeemed family of Jehovah; and this they are taught to know, more or less, sooner or later, by the Almighty teaching of the third Person in the glorious Trinity. But how is it that they do not break out? Not any thing could prevent the growth of this seed, or its ripening into perfection; what, not our good hearts?

no; What, not the holiness of our old man? no; What, not our long prayers and our fastings, and the mortifying the deeds of the body? no. Believer in Jesus! you who are taught to know, that in you, that is in your flesh, there dwelleth no good thing; for it is to you I am addressing myself; you know that if it had not been for the sovereign, rich, free, and constraining grace of Jehovah-Jesus, thy husband, brother, friend; and that by the power of God the Eternal Spirit subduing thy corruptions and keeping them under, as thou feelest they boil and bubble up day by day: I say, were it not for this, where would have been the difference even outwardly between thee and the vilest of Adam's race. My brethren, no longer seek for perfection in the old man, who is corrupt according to his deeds, &c. for there thou wilt never find it; but look to thy new man which is created in righteousness and true holiness, even Christ formed in thy heart the hope of glory; for in him dwelleth all the perfection thou standest in need of, in time, through time, and to all eternity.

May you, Mr. Editor, may I, with all the blood-bought family of Jehovah-Jesus, be found in him not having our righteousness, not being clothed in our own holiness; but being viewed in the Person of Emmanuel, and standing complete in him from before all worlds, at length meet around the throne.

Then shall our love and joy be full,  
And feel a warmer flame;  
And sweeter voices tune the song,  
Of Moses and the Lamb.

### MELANCTHON ON GRACE.

Grace doeth signifie the fre acceptation and mercy of God, promysed to us for Christ's sake, wherewith is joynd the gift of the Holie Ghost, as witnesseth Paul Romans 5th chap. Howe muche more the grace of God and the gyft in grace, by the which grace is understood the fre reconciliation, and by the gyfte in grace is mente the gyfte of the Holie Ghost, with the renewynge and begynnyng of a newe and eternal lyfe. For in the forgiueness of sinne is conteyned the gyfte of the Holie Ghost. It is the prophane and ungodlye philosophie of the Pelagians to be detested, whyche holdeth opynion, that without the operation of the Holie Ghost meane are made the sonnes of God and heyres of lyfe eternal. Oftentymes therfore under the vocable of Grace, is signified the helpe and woorke of the Holie Ghost. But the pryncypal sygnification of Grace is fre acceptation, as is said, Paul by GRACE obteyned remission of syme, beyage as much to saye as Paul for Christ's sake obteyned forgiveness of synne. Wherefore the Monkyshe and Popysh exposition\* is cleane to be refused, which inventynge and devisynge a declaracion cleane contrary to the minde of Paul saying that by grace we do

\* Grace after the Papyste's doctrin doth signifie vertues and good qualities whiche are in a man as when we saye he is a gracious man, which is full of good dedes.

purchase remission of sinne which is as they saye for our own vertues.

And that grace doeth signifie the reconciliation and free acceptation promised for Christ's sake, many sayings of the Scriptures do bear witness. As, Ye are not under the lawe but under grace, perceyving that the iuste man, though he be not cleane and pure from all sinne, yet is not accused because he is under grace, that is to saye, accepted and pleasaunte to God for Christ's sake. For he wyl not that manie shall thynke himselfe accepted and pleasaunte to God for his own vertues and good qualities: but onely for Christ's sake, as Paul Romans iijth chapter. Therefore by faith and throwe grace that the promise might be made firme, certaine, and stable. Oure owne qualities and vertues cannot make our conscience certayne of remission of sinne, but only for the free mercy promised for Christ. Wherefore: for this place, the glose of the Popyshe secte, teachyng that grace doeth signifie our owne vertues, is farre unmete and nothyng agreeable. The 5th chapter to the Romaynes witnesseth the selfesame sayenge. Whereas sinne was moste abundant: there was grace moste plenteous, that is, the free mercye of God did then shyne most clear, when the greatnesse of our sinne is most perceaved and sene. We also then do feel that for none of our owne merites we do obteyne pardon and remission of synne but for Christe. And to the Ephesians 1st chapter, Predestynynge us throwe Jesus Christ: after the plesure of hys wyl to the praisynge of the glorye of hys grace: meanyng none other thyng by these wordes, than that the free mercye of God, not our vertues oute to be commended and praysed. And to the Galatians 2nd chapter, I do not condemne and dispraise the grace of God, for if so be that our justice is of the lawe, then Christe hath suffered in vayne. He saith not, I do commend and bost myself of my vertues and perfectnes: but I am prowde (sayeth he) of the mercye of God: whereby I do believe throwe the deth of Jesu Christ that God is mercyfull to me. And to the second Epistle to the Thessalonians 2nd chapter, He gave us good hope in grace. He biddeth us not hope and trust in our vertues, but in the free mercy of God, promised for Christ's sake. And to the Hebrewes the 4th chapter, Lette us drawe nere with a sure truste and confidence unto the throne of grace, that is of the mercy whiche is promysed. It is evident by this to se that by grace is not mente our owne vertues. To be short, what this word Grace after the Hebrew phrase doeth signifie al learned menne doeth know. Whiche manner of speaking observed it is easye to know the signification of the vocable. There is no man also so ignorante and blinde, but that knoweth that Paul for none other cause dyd incolcate and beat into our heads this vocable grace, than that we should be surelye perswaded that we are acceptable to God for Christ's sake, and not for owne vertues. Whiche sence and meanyng, by theyr darty gloses and wrastynges, is cleane inverted, teachyng that we are justified by grace, that is to saye, by our owne vertues. It is also to be noted that in this worde Grace doeth lye hyd a partycul exclusive, whiche as I have sayde must be dyligently observed. For these wordes *gratis propter*

*Christus*, (that is) freely for Christe, doeth make the difference betwene the Lawe and the Gospell. And albeit that I do speak thus muche of thys worde exclusive, I do not meane that repentaunce for our sinnes with other vertues should be excluded, but onelye the condition of the dignitie and worthinesse of our merites, that the fearful conscience may have a firme and strong comfort in Christe. For all our promises of remission of sin &c. without we do adde and include this worde frelye, they be unsavourye and nothings pleasant. All men which do make theyr invocation and call on the name of God shall be saved. To the whyche wordes, if I should join these wordes (yf they be worthy) theyr mindes shulde be thereat astounded and made affrayed. Wherefore the Gospell doeth cry out aloud this worde, frely, that thou maist call on hym, yea, though thou art unworthy. For throwe Christ all they which call on the Lord shall be saved. Moreover the Psalmyst sayeth, With the Lord is mercy. If I shulde saye towards them whiche be worthy, in what case wulde the poor conscience stande, it wulde runne away for fear if it coulde tell whither. Finally, the Gospell wylleth that by this worde Grace, shuld be understood the fre mercy of God promised for Christe. As though he wulde say, flye not away, but drawe neare unto the Lord, and receive with fayth the gyfte offered unto the. For God will frelye for Christe forgive us, whiche decree is certayne and immutable: if there be anye whiche do doubt in that, whatsoever they be, they do great injury and despyte to the Sonne of God: whiche is the only pledge of this promise whiche promise by fayth must be receaved.

These wordes have I rehersed the oftener, bycause it maketh muche for the purpose, that thys exclusyve be knowne of all men, whereby they learne to knowe wel what difference is betwene the Lawe and the Gospell. And that vertuose mindes and faythful hertes maye thynk verilye that they have a sure and substantial comfort offered unto them, that they maye ryse up theyrselves unto fayth and invocation in the tyme of all theyr hard businesse and daungers. For in our daylye troubles this faythe must be practised and put in use. Neyther the Gospell without these exercyses cannot be understood, no nor yet true prayer cannot be made without this fayth. As Christ hymself wytnesseth, sayinge, Whatsoever you shall aske the Father in my name, that is with a sure trust and confydence of my name, I will perfourme it. Here may you see how farre the Chrystian invocation and prayer doeth dyffer and pass the prayer of the Ethnyckes.

For they prayinge be in doubt, whether God regardethe the prayer of man, whether God be moved and hath compassion on mannes calamities, yea or nay. On this manner to pray and to make thyne invocation, thou doest nothyng elles but dishonour and displease God. And yet for all that thus contumelious and spiteful are the invocations of the wicked, beyinge taughte and learned of the Monkyshe and Romyshe hypocrites to make theyr prayers, with dubitation and mistruste, which is a thyng most desperate. Agaynst the whiche most wicked opinion we must ponder and lay the sentences



of Paul, Romans 5th chapter. By him (meaning Christ) we have free passage and way in faythe. And to the Ephesians 5th chapter, Throwe whom we may boldly by fayth in hym to come nye. And to the Romans 8th chapter, Which sayttinge on the right hande of God doeth continuallye prey for us. Therefore no man can come to God but throwe this Mediator and Byshop which beareth our prayers to him without any stoppe or let of any other. And to the Romaynes 10th chapter. Howe can, they call on hym on whome they beleve not? James also teacheth, Lett the manne ask in Fathe not doubting. And Matthew 21st, Whatsoever you ask in your prayer believing you shall have it. Therefore the way to make thy servyce to God and worshyping of hym trewe, perfect and plesant, and also acceptable, is of necessitie to learne to knowe thys doctryne of fayth, and mercye, whiche is gyven frely.

### SPIRITUAL INTERCOURSE.

My dear Brother,

In the indissoluble bonds of Christian love, and unity of the Church of God in Christ, Grace be unto you, and Peace from God our Father, and the Lord Jesus Christ: whom having not seen we love; in whom, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory; receiving the end of our faith, even the salvation of our souls; to whom be adoration and praise for ever and for ever. *Amen.*

I hope you and yours are in perfect health and prosperity in things pertaining to the present life, and your labours in the Lord's vineyard.

As to my own bodily health, and that of my wife, it is not, with either of us, by any means perfect; but it is of the Lord's mercies, that we are favoured with any portion of it; since we might, most justly, have been afflicted in body, and still left destitute of a knowledge that we shall, ere long, quit our clay tabernacles—rendered frail as they are through sin—and inherit a house not made with hands, eternal in the Heavens! I feel much pleasure in being enabled to inform you, that my wife's tranquillity of mind, and her enjoyment of the things which pertain to her better interests, appear to be well established; and as to myself, I can truly say, it is my desire to depart and be with Christ, which is far better; nevertheless, I trust I shall be enabled to wait patiently until my change come in the Lord's appointed time: though sometimes, I am induced to say,

Lord! when shall I resign my breath,  
And quit this world of sin and death,  
To dwell with thee in heaven?  
How long shall I below remain,  
Ere I, through thee the conquest gain,  
And all my bonds be riven?

Beset with snares and foes around,  
*I find it hard to keep my ground,*

And live for nought but thee !  
 I long for liberty and life ;  
 Oh ! burst my chains, and end the strife ;  
 Lord ! make me wholly free !

But I would wait thy righteous doom,  
 My God ! until thou bid me come,  
 Where thou unveil'st thy face :  
 Make me thy will with patience wait ;  
 Oh ! keep me humble at thy feet ;  
 Still manifest thy grace !

You, my dear Brother, know my *deafness* deprives me of the pleasure of participating in the benefits of Public worship ; and consequently, cannot derive any instruction from Preaching ; I am therefore, if I may use the expression, *obliged to preach to myself* ; and, blessed be God for his distinguishing grace, this he enables me to do, and I am happy to say, I derive great benefit from it. I have but one text to preach upon all the year through ; nor should I have, or need any other, I am sure, were my days extended to the age of Methuselah ; and that text is but one word, namely, " JESUS." This I find, is suited to all seasons, and every occasion, however diversified. His Person, his doctrine, his example, the cause and effect to his Church, of his sufferings and death, his mediation, and the glory of his kingdom, furnish themes ever new, of endless variety, and everlasting importance. But the branch which at present engages my particular attention, is, his being an *Exemplar to his people*.

Are they despised on account of their birth ? Jesus was born in a stable ! Or on account of poverty ? Jesus had not where to lay his head ! Or the meanness of appearance ? Jesus appeared as a servant ! Or as despicable in the sight of men of the world ? Jesus was despised and rejected of men ! Are their characters wrongfully aspersed ? Jesus was accused of associating with gluttons, and drunkards, and the vilest of the people ! Are their words wrested ? Jesus was said to be a mover of sedition wherever he went ! Are their actions misrepresented ? Jesus was said to be mad, and had the assistance of Beelzebub in performing the kindest offices towards the afflicted and distressed ! Are they forsaken by those who profess to be their friends ? Jesus was betrayed by one disciple, denied by another, and forsaken by the rest ! Indeed, it is not possible for his followers to meet with any trial which may not remind them of some part of the history of their Lord and Master ; *who suffered for us, leaving us an example, that we should follow his steps* ; who did no sin, neither was guile found in his mouth ; when he was reviled, reviled not again ; when he suffered, he threatened not.

Though he taught as one having authority, he accommodated his instruction to the meanest capacity. He went about doing good ; suffering hunger, thirst, fatigue, reproach, persecution, and the most ignominious and painful death. And, as an *Exemplar*, has left his people a pattern which it is their privilege to follow, through evil

report and good! Thus I preach to myself; but I do not presume to dictate how you should preach to others. I know my subject is good, although I may be deemed awkward in elucidating it; but I am glad to say, I understand it much better than I can explain it.

My wife joins me in Christian love to you and yours, and unfeignedly I subscribe myself your unworthy Brother,

From J. B——T, to A SON OF JESSE.

THE IMPLACABLE MALICE OF WICKED MEN, AGAINST  
PROFESSORS OF THE GOSPEL.

Felix, Earl of Wartenburgh, one of the Captains of Charles V. swore in the presence of divers at supper, "That before he died, he would ride up to the spurs in the blood of Lutherans!" but God soon cooled his courage; for, that very night, he was choked and strangled in his own blood! After John Huss was burnt; his adversaries got his heart, which was left untouched by the fire, and beat it with their staves: and the bones of Martin Bucer, and Paulus Fagius were taken up and burnt, after they had a long time been buried in silence! O the desperate madness, and malice of all persecutors, such as burn in anger against the godly! It was St. Paul's prayer, that he might be delivered from *unreasonable and wicked men*; the word is, *absurd men*, such as put themselves upon ways of opposition against all reason and common sense: nay, such is their rage and bitterness of spirit, that it makes them break all bonds of humanity, and go against laws or any thing, so as they may but torment the dear servants of God.

GOD DOTH NOT ONLY DELIVER, BUT ALSO COMFORT HIS  
CHILDREN.

The eagle doth sometimes carry her young ones, only from a dangerous to a safer nest; sometimes she rouseth them out of their sloth, and directs them where they may find their prey. Even so dealeth God with his children; he freeth them from danger, and bringeth them to comfort. He did not only bear the Israelites on the eagles' wings of protection, which shewed a deliverance from evil; but he brought them to himself, which shewed a bestowing of good.

NO QUIETNESS IN THE SOUL TILL IT COME TO CHRIST.

Nicaula, the Queen of Sheba, could never be quiet in her own country, till she came to Solomon; but when she saw his glory, and heard his wisdom, then her heart failed her, she had enough, she could desire to see and hear no more. So the soul of a true Christian, can never be quiet in the strange country of this world, till it come to Christ, the true Solomon, the King and Prince of Peace eternal.

ORIGINAL ESSAYS.

VI.

ON GOSPEL EXHORTATIONS.

THE God-Man Redeemer is the Everlasting Father of his beloved family. He hath, in the Covenant, ordered in all things, and in the unfoldings of its rich provisions, proved his relationship to them in the endearing character. From the entrance of the Church into her wilderness state, throughout all ages, the Father of his People hath displayed the kind offices of this, his relative name. *Happy is that people, that is in such a case; happy is that people, whose God is the Lord!*

Of the very many profitable lessons given for the instruction of the redeemed family, a conspicuous portion are those which tend to their *Reproof* and *Correction*. And the divine method which prevails in the Oracles of Truth, and is rendered capable of effecting the intended design, in great part consists of *Exhortation*. Before proceeding to notice some of the more prominent features of spiritual instruction conferred by this means, we will advert to the abuses to which Gospel Exhortations are subject.

*First.* There are persons (and their number by no means small) who, professing to be impelled by superior regard for the moral influences of the Gospel, sacrifice in the mass its *spiritual* import and effects. Like Pharaoh's chariots, they drag on heavily in their periodical labors; and from the listlessness that accrues to themselves in the incessant drudgery, may be discovered the lifelessness of those who profess to execute the duties required of them. But, as with the Egyptian taskmasters, they may toil, and drive, and torture; but they can furnish their laborers with no materials to work withal.—

*Secondly.* There are those who profess, for the Scriptures' sake, to lay down the principles on which the Christian is to act; but when they take the Exhortations in hand and commence their enforcement, first principles are all lost sight of, in the mist of false zeal; and God's truth is sacrificed to the puny efforts of human agency.— These are found most forward in advising Professors of the Gospel, that the main pillars of the Temple of Truth should be hidden, and only its outworks made visible. These are they who assert, that the sovereignty of Jehovah's love should be cautiously brought into notice, lest men take occasion to live as they list. These are they who "Think it not desirable that the Doctrine of Election should be handled with too great frequency in the pulpit;" yet they add, "It ought certainly to form a part of ministerial teaching\*." These are they who undervalue, yea, tread under foot the blood of the

\* See Evan. Mag. for Aug. p. 355, where also, the "Evangelical" Editor ex-  
pressly terms the sentiments we are endeavouring to enforce, "Antinomian stand."

Son of God, by calling the dead in trespasses and sins to the exercise of spiritual repentance;—that require of those who are not quickened into spiritual life to exercise the gift of faith.—*Thirdly.* There are those who do hold the truth in righteousness; who minister of the things of God from an understanding and enjoyment of them in their own souls; yea, and in other respects, live to the praise of him who hath called them,—who mis-use the Exhortations of the Gospel. This direct charge we fearlessly make, in reference to persons who are ambitious of being considered Ministers of the Gospel, from a determination, as much as in us lies, to rescue the faithful discharge of the ministerial office from causeless reproach. There are many Ministers of the Sanctuary whose constant labors, both by the pen and in the pulpit, exhibit a scriptural use of Gospel Exhortations, and who are, notwithstanding, falsely accused of neglecting, or setting them at naught. We are living witnesses of such a reproach unremittingly following ONE, whose spiritual exercises are, and long have been, made profitable to ourselves. And the alone source of the calumny is this, that the Lord's faithful servant addresses the Gospel admonitions to the Lord's family, pursuing the unvarying line of distinction the Lord himself hath marked, between those who know him, and those who know him not. But we repeat, we include in this our *third* charge, all those (and, we hope, their number is few) who needlessly give occasion for the enemies of the glorious Gospel to exclaim:—“These high doctrinalists, preach only to established Believers!” “Their Ministry is suited to none but such as have been led in the same path as themselves!” Or (*reproachfully*) “These men make their address to Saints only—not to Sinners!” You never hear them exhort to holiness of life, and to zeal in the cause of God; they deal in nothing but high things!”—The indispensable auxiliary to a faithful discharge of the ministerial functions, which we propose to contend for, with, with the force of David's sling, hurl to the ground the gigantic array presented against the Ambassadors of the Lord.

We have said, that Exhortation is adopted as a prominent means in the Lord's Word, for the correction and reproof of the redeemed family; and would argue thence, that it should appear a distinct feature in the ministrations of the Lord's servants. That we may be enabled to set forth the position in its simple and most forcible signification, we will first state the plain meaning of the term:—To EXHORT, is to *incite by words, or any good actions*. In the command of our adorable Lord, “Go ye into all the world, and preach the Gospel,” all that the Gospel implies is assuredly enjoined on those who receive the commission. The purport of the command may be clearly gathered from the instructions of St. Paul to Timothy, (4th chapter.) “Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine.” And the inspired saint solemnly charges his beloved Son to the prosecution of these important duties, “Before God and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing and his kingdom!” Oh! with what force ought this Apostolic appeal come home to the consciences of all who minister in holy things!

By the same argument that the Lord's ministers are commanded to be faithful, in the proclamation of the high and mighty privileges of the Church, they are required to enforce the incentives to the exercise of the life of faith. Those incentives are neither scantily supplied in the volume of inspiration, nor of trivial import to the Church of God. The question immediately presents itself to the enquirer, "Where lies the source of motive to a good, i. e. a spiritual action?" The direct reply necessarily is, "The bosom of him who hath engaged to quicken into spiritual life, and to put the faculties of the new nature into action." But the Lord the Spirit, as he hath purposed to prove his eternal love by his life-giving power, hath also ordained the means by which he will execute the purposes of his love. *How shall they hear without a Preacher?* Will the holy principles of the Gospel be regarded, or, if regarded, will they be understood, if they be not proclaimed? How then, can the holy precepts of the Gospel be appreciated, if they be not inculcated also? The precious truths of God, wherever received into the heart by living faith, indispensably have a holy tendency. Sooner shall the faint and thirsty traveller be unrefreshed, by partaking of the unexpected stream, than that the sons of Zion remain uninfluenced by the be-dew-ing grace of the Holy Spirit!

It is probable that many of the Lord's servants argue, that from the all-prevailing efficiency of divine operation, enough is done on their part when they have clearly described the heavenly Teacher's mode of instruction, and set forth the effects of his tuition. It is true, that so far as they have declared the counsel of God on those points, they have done all that is required they should do: for the rendering the word preached effectual, is not their's to do, but the Lord's. Yet, inasmuch as the Lord the Spirit hath recorded other means of grace besides these, by which his truth is brought home to the soul, it is required that they have recourse to them, that the Lord may bless their use also.

We neither dispute (God forbid we should!) the communication of spiritual light and knowledge, without the intervention of second causes; nor are we insensible (God forbid we should be!) of the total inefficiency of means merely human;—and we may add, nor are we unconscious of the utter worthlessness of the best resolves, dictated by religious zeal, and a fallacious charity, for the spiritual instruction of an immortal soul. The former, we triumphantly rejoice in, when it is the Lord's pleasure unexpectedly to visit us with his great salvation: the latter, we are in the Lord's strength ever ready to contend for and prove; and to give a reason for the knowledge we possess,—with meekness and fear.

Before stating two or three instances in elucidation of this view of Gospel Exhortations, it may be necessary to repeat, that, as they were in the days of our Lord and his Apostles addressed solely to the Lord's family, so ought they now to be: we enter not into the question at this time, Why they should be addressed to none others.

I. It is written of Jesus in the Gospel of St. Matthew, 9th chap. that having come "into his own city," he proceeded on the execu-

tion of the purposes of his blessed mission, by the performance of numerous miracles; and that by the energy of his own power and grace, multitudes were attracted which followed and surrounded him. The chapter closes by stating, that Jesus looking on the multitudes, was moved with compassion towards them, because they fainted and were scattered abroad; and he turned to his disciples and said, "*The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest!*" The flock of God is now scattered: they are wandering sheep over the face of the whole earth. And though the One Shepherd will call together his sheep, and enclose them all in One Fold, and hath from eternity arranged the manner in which they shall be collected, and pass again under the hands of him that telleth them; notwithstanding this, he exhorts his Disciples, both those then before him, and their successors, *Pray ye therefore the Lord of the harvest!* What then? Doth Jesus doubt the fulfilment of Covenant-engagements? No. Is the mission he undertook, too hard for his accomplishment? No. Do the bowels of spotless humanity roll more tenderly in behalf of his beloved family, than those of Covenant mercy? No. But,—mark the design. The Lord was addressing his own Disciples: *Then saith he unto his Disciples, Pray ye therefore*—Another series of questions might be here pursued. Did Jesus need their prayers, for the purpose of influencing his and the Father's designs? No. Would a more extensive advantage accrue to the multitudes surrounding them, by their united petitions? No. Will the number of the sheep of Christ be increased by the Disciples' obedience to the command of the Lord? Most assuredly,—No.

The firm, the fixed purpose of the divine will is, that the redeemed, though scattered flock, shall be gathered; and among other means for effecting this, are the exertions of his "Laborers." One part of the work which they are commanded to pursue, is to beseech the Great Shepherd that he will fulfil the good pleasure of his will; and whether considered individually, or collectively, that he would make use of them to bring about the glorious end for which his will is promulgated. So that in the completion of the sovereign purpose, the grand end is not more necessarily connected with the cause, than are the means by which the gracious determination is brought to pass. The design and its final results are not more intimately allied, than are intermediate circumstances to both.

The Lord informed the Church in past ages, and under the same similitude, in what manner he brings about the accomplishment of his purposed pleasure; see Ezek. xxxvi. 37. "*Thus saith the Lord; I will yet for this, be enquired of by the house of Israel to do it for them; I will increase them with men, like a flock.*" For the gathering therefore the appointed number of the Lord's family, it is indubitably certain a determinate means is, that on the part of those on whom a spirit of grace and supplication is poured, prayer should be made that that end be accomplished. But stronger evidence in proof cannot be advanced, than that of the exhortation of Jesus:

*Pray ye therefore the Lord of the harvest; that he will send forth laborers into his harvest!*

II. Other Gospel Exhortations may be selected from St. Peter's general Epistle, wherein an abundance are given to the same effect. *As He which hath called you is holy, so be ye holy, in all manner of conversation*, 1 Pet. i. 15. The Apostle in the 2nd, 3rd, 5th, and 8th verses, states the source and the certainty of the saint's present meetness for "The Inheritance incorruptible;" and afterwards, in the sweetest terms, asserts the method by which the Prophets and others were brought in past days to an understanding of the same precious truth. Knowing the tardiness of the believer in his advancement in the knowledge of his privileges, the Apostle enjoins by an invincible argument this exhortation, calling him to the exercise of principles, which as they are freely bestowed, should be conspicuously displayed.

Here again, the spiritual powers of the regenerate character are called into action, and not the corrupt principles of the unrenewed nature. And it ought not to give occasion for astonishment to such persons, that an unhumiliated sinner cavils at, or rejects the proposition: for, to the unregenerate, whether they profess to reverence, or daringly despise the name of Christ, it is NOT given to know the *mysteries of the kingdom*. It cannot be too often, nor too impressively repeated, that only the new-born soul is exhorted to these Gospel precepts. And though it be by union to their holy Head, that the members of the mystical body are accounted holy, yet there is no discrepancy (as those who deny the doctrine assert there is) between the incapacity of the believer to perform of himself spiritual actions, and the Apostolic injunction: for by the selfsame medium which conveys the knowledge of the eternal and holy union, is communicated the power to live and to act holily. Neither does this view of the perfection of the Church in Christ, (as some say that it does,) abate the force of the duty incumbent on all men to live soberly and honestly: the Apostle attests, that the maintaining of good works has its necessary uses; but so far from the *particular* precept weakening the obligation of the *general* duty, we are constrained to say, that we know no available inducement for holy living, independently of this, and that we dare not believe a single instance can be given of the charities of human life being properly exercised, when not grounded on this principle.

Whether spiritual commerce be carried on between himself and his Lord, or with his fellow saints, the believer is enjoined *in all manner of conversation* to be holy. Does he prostrate himself at the throne of grace? How needful the incitement. Though his heart's desire is, that he may meet his Lord there,—what worldly-mindedness,—what risings of corruption,—what impenetrable clouds of unbelief appear to envelope him! Some sweet word of exhortation comes to his remembrance: he cannot find wisdom or strength of his own to conform to its requirements; and what resource has he? Ah! indeed, this he does; the Lord the Spirit, working by means of his own appointment, inspires the soul with a faith's view of Jesus,



and in him the believer discovers all perfection centered in behalf of the Church,—yea, even for himself,—and he is enabled to rejoice that *as he which hath called him is holy, so he is holy*. The soul then launches forth into communion and fellowship with his Lord; attains an understanding of the oneness subsisting between them; utters the voice of praise and triumph; and draws in abundant supplies of grace from him who is his *Wisdom, his Righteousness, his Sanctification, and his Redemption*.

A similar train of ideas might be profitably pursued, in reference to the believer's intercourse with his brethren in the faith, his daily pursuits in the business of life, and in his walk and conduct before the world.

The most striking conclusion we come to, from these observations, is the impossibility of the believer, possessed of the enjoyment of divine grace, and holding fellowship with The Father, through The Son, by The Holy Ghost, dishonoring the holy vocation wherewith he is called, by living in sin. The sovereignty of grace, when it reigns within, is such, that the heart, the conscience, and the life of the possessor, are each, and all governed by its influence. By a spiritual compulsion, the believer freely runs with enlarged heart, the way of God's commandments. In all his pursuits, and in all his actions, his study is to do all to the glory of his God. If there be numbered among the sons of men, incarnate fiends, who, pretending the character of saints, boldly pursue a course of determined iniquity; the palpable fruit of such sin, undisguisedly proves the character sinning. But the unrenewed nature of the regenerate, though like that of the unregenerate, "Earthly, sensual, devilish,"—when grace reigns it can no longer triumph: it *may* rage, but like the imprisoned wild beast, it must not rule; it *will* struggle, but as the subdued enemy, it cannot conquer.

Finally, *Whatever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, THINK ON THESE THINGS.*

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*To the Editor of the Spiritual Magazine.*

MR. EDITOR,

THE perusal of the following Letter, which was written to an aged Lady in great affliction, has brought to recollection my great neglect of meditation on the work, sufferings, and death of our Lord. I think, many who fear God, are culpable of neglect of these profitable thoughts. If you approve of the Letter, and consider it worthy a place in your "Spiritual Treasury," probably it may be the means of stirring some of our Lord's followers to contemplation on the sufferings which he endured, in accomplishing the work of our redemption.

August 13, 1824.

## ON THE WORK, SUFFERINGS, AND DEATH OF OUR LORD.

My dear friend and beloved Sister,

Mercy, love, and peace from God the Father, and from our Lord Jesus Christ, and the comforting influence of the Holy Spirit, be with you, now, and evermore. *Amen.*

I have this evening been confined at home, and prevented from visiting you, and enjoying your agreeable company. This has been a trial to my faith, but my thoughts have been employed on the sufferings of my kind friend. First, On the great afflictions which you have endured for a long season. Secondly, On the tribulations you had from——, which I have noticed in my letter, dated 18th of April. Thirdly, From the care and burden of another's welfare. Fourthly, When you were in circumstances similar to the Psalmist, where he says, "I looked on my right hand and beheld, but there was no man that would know me; refuge failed me; no man cared for my soul." Fifthly, From your long confinement from the Sanctuary. Thus I have been employed in meditating the complicated trials with which the Lord has been pleased to exercise you. I have considered the first cause of all our tribulations, they are the consequences of our sin, which is clearly revealed in Gen. iii. 15 to 20. I have also considered our blessed Physician's prescriptions to heal all our diseases, Matthew xi. 28, where he says, "Come unto me all ye that labor and are heavy laden, and I will give you rest."—Matt. v. 4. "Blessed are they that mourn, for they shall be comforted."—Isaiah lx. 20. "The Lord shall be thine everlasting light, and thy God, thy glory, and the days of thy mourning shall be ended; and God shall wipe away all tears from their eyes."—Rev. vii. 13, 14. "What are these which are arrayed in white robes? these are they that are come out of great tribulation."

After contemplating the lot of tribulations that it has pleased the Lord to cast into your lap, and compared them with the trials which have fallen to my lot, it pleased the Holy Spirit to bring to my mind the following scriptures, that I might see and enjoy the consolation, as well as endure the tribulation. There is a time to rejoice as well as a time to mourn; God has set the one against the other. The following scriptures were greatly blessed to me.—1 Cor. i. 3. "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them that are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ; as we are partakers of his sufferings, so shall we be also of the consolation." The original cause of all our sufferings and tribulations, is sin: in the Romans it is called the offence, "By one man sin entered into the world, and death by sin, for that all have sinned." Secondly, The sad effects: For the judgment was by one to condemnation. "Therefore as by the offence of one, (i. e. Adam,)

judgment came upon all men to condemnation." Thirdly, The sufferings of our Lord and Savior Jesus Christ; what Isaiah says of him, 53rd chapter; and what the Evangelists say of his whole life and sufferings; and also what Paul says in Heb. xii. 2, 3. "He endured the cross and the contradiction of sinners against himself." Also Peter, "Forasmuch as Christ hath also suffered for us in the flesh." Are there any sorrows, sufferings, tribulations and persecutions, like unto those which Christ endured? How expressly does our dear Lord speak of his sorrows by the lips of Jeremiah, in Lament. i. 12. "Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith Jehovah hath afflicted me in the day of his fierce anger; from above hath he sent fire into my bones."—Psm. xxxi. 9. "Have mercy upon me, O God, for I am in trouble: mine eye is consumed with grief, yea, my soul and my belly. For my life is spent with grief, and my years with sighing."—Psm. xxiii. 3. "When I kept silence my bones waxed old through my roaring all the day long; for day and night thy hand was heavy upon me."—John xi. 53.—xviii. 3. 4.—Mark xiv. 1. "He hath spread a net for my feet. He hath made me desolate." "They all forsook him and fled."—Luke xxii. 44. "And being in agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground;" and, "an angel strengthened him;" agreeably to these words, Psalm cxxxviii. 3. "In the day when I cried, thou answeredst me, and strengthenedst me with strength in my soul." "The yoke of my transgressions is bound by his hand, they are wreathed, and come up upon my neck."—1 Peter ii. 24. "Who his own self bare our sins on his own body on the tree."

In the eternal covenant made before the foundation of the world, the Son of God voluntarily offered to take our nature upon himself, to become man, the seed of the woman, Gen. iii. 15. From the moment he took our nature, our transgressions were bound and wreathed on his neck by the hand of God his Father; then his sufferings began.—Psalm xl. 7, 8. "Then said he (i. e. Christ) Lo! I come to do thy will, O God, &c.—Isaiah vii. 14. "Behold a virgin shall conceive and bear a son," and, "shall call his name Immanuel."—Matthew i. 23. In this name of our blessed Savior are comprised two natures, the Godhead and the Manhood. *El* signifies God; *Man* a human being; *Manu*, the hand; and *Manuel*, the hand of God. The hand of God, the Lord, Emmanuel, is seen in all his works. First, in the work of creation; Secondly, in his works of providence; and at this time it is visible in the abundant crops, and the suitable weather for their ingathering. The pastures are clothed with grass for our cattle, and our fields are covered with corn for man. "Thou crownest the year with thy goodness, O Lord." In the review of our past life we see the hand of God towards us for good from our birth to this day.—Psalm lxxi. 6. "By thee have I been holden up from the womb, and thou art he that took me out of my mother's bowels; my praise shall be continually of thee."

*To be Continued.*

# REVIEW.

I.—*God the Doer of all Things: A Sermon preached in the Parish Church of St. Martin, Leicester, on Sunday, November 23rd 1823. By Edward Thomas Vaughan, M.A. Vicar of St. Martin's, Leicester; and Rector of Foston, Leicestershire.*

II.—*Strictures on the Rev. E. T. Vaughan's Sermon, entitled, "God the Doer of all Things." By John Owen; Curate of Gadesby and Keyham, Leicestershire.*

III.—*The Questionist. A Letter to the Rev. John Owen, in Reply to his "Strictures." By the Rev. E. T. Vaughan.*

IV.—*Observations; contained in a Letter to the Rev. E. T. Vaughan, in reply to his "Questionist," A Letter to the Author. By the Rev. John Owen.*

(Concluded from page 223.)

Having perused a few pages of "*The Questionist*," our thoughts involuntarily recurred to the "Advertisement," wherein Mr. Vaughan affirms, that "in perfect good humor" he has replied to his antagonist. As we proceeded we hoped to find the spirit of the motto at the head of the Letter, at least with some degree of prudence exercised; but to our regret we found his "ridicule" give place to "severity," and his playful satire to the keenest reproach. Surely it is a pity Mr. Vaughan should have lent his good understanding to such a purpose! Though with care we read through this publication, we could not be induced, by the Author's strongest reasonings, to accord with his views; nor in the slightest particle to waver from those the Scriptures have furnished us with, and which with simplicity we have endeavoured to express.

The more open display of Jehovah's will concerning Sin is this, that in the Council of Eternity; in foreview of the fall; it was the sovereign determination to devise such means as should, consistently with the honor of his glorious Names, ensure the salvation of the objects of eternal love. In the Council of Peace relative to the Church, the Son of God, by marriage-contract, united himself to their nature; and the one will of the Persons in Jehovah, was expressed in that mysterious and unutterable act of love. Eternal Union secures the interests of the mystical Body, and binds each individual member to its mystical Head. The first manifestation of Covenant-favor was made in the divine act of bringing forth the Church into natural existence in the person of Adam, her natural Head. The liability to fall of the pure human nature, in which man was created, is as necessarily consequent upon its being human: the thing created cannot partake of the essential attributes of its Creator. But it does not necessarily follow that the creature was, by consequence, subject to sin; for while he continued in his original purity, he was competent to resist the temptations offered him. The state of the creature, as a creature, was mutable; but a state of mutability widely differs from a state of peccability. Mutable, we contend, he was; but certainly subject to fall, we have not Scripture authority for asserting. Whence can it be inferred, that the punishment of disobedience was deserved, if the federal Head brought it not on by his own act? And that it

was by his own act is indisputable. But we have wandered from the view we were about to take.

The *consequences* of the fall are pre-eminently subservient to the exhibition of the relative character of the God-Man, the Head of his Body, the Church. The second Person in Jehovah married the human nature of his Church, and in the fulness of time solemnized the nuptials, when he took upon himself the covering of humanity. He, who was bone of our bone and flesh of our flesh, then appeared to the longing eyes of his chosen, what he eternally was in purpose—the Husband of his elect Bride. But the relationship was the same ere she had being—the union as perfect then, as when the dust of the ground was moulded into man.

In the extinction of Creature-righteousness, an open door was made for the admission of the Righteousness of the Mediator. When Creature-holiness ceased, then an opportunity was given for the display of the perfections of that “**HOLY ONE.**” In her *Old-nature-state*, the Church was tempted to sin—she seized the bait—and was destroyed. In her *New-nature-state*, she may defy the combined artifice of satan and hell, nor heed the trial: her Lord hath withstood the whole. Specially during the tremendous conflict of forty days and forty nights the willing Sufferer, on her account, endured the wiles, the malice, and the wrath of hell and satan, and came clean out of the furnace, triumphing gloriously. Even now, her espoused Lord triumphs in his victory, and that his Bride may triumph too, he hath commanded it to be said of himself—*In that he hath suffered being tempted, he is able to succor them that are tempted.* Who can describe, or count the innumerable solitudes of this glorious Lord and faithful Husband, in behalf of his chosen Bride? Our pen would fail to enumerate the abundant flow of endearing thoughts of him, were we able to tell even the small amount of our own mean discoveries; but there is a day fast approaching when the whole Church will be assembled: and then, even her meanest Members shall utter to the full all they desire, and receive all they can enjoy, of the knowledge of Him.

IV.—Mr. Owen's “*Observations*” contains many judicious remarks on Mr. Vaughan's rough usage; and he meets the question more boldly than in his “*Strictures.*”

In conclusion, we take the liberty to express our sincere regret, that on the mighty subject of Jehovah's sovereignty, neither of these Gentlemen study to bring out the practical uses of their varying sentiments. As the principle on which “*The Saints' Treasury*” is established, is to present to the Church such spiritual matters as are essential to her best interests, we are determined, in the Lord's strength, to pursue no topic that will not conduce, under the Lord's blessing, to such results.

We hope, therefore, if required to re-enter the field of warfare, to be found still equipt from the Armory of Truth; and to be enabled to make choice of those weapons, which will remove the obstacles raised by vain philosophy and human reasonings, and prove that the path of the believer is as a shining light, that shineth more and more unto the perfect day.

*Remarks, upon a Sermon preached by the Rev. T. Mulock, from Heb. xi. 39, 40. By W. J. Reade, Stoke-upon-Trent.*

The writer of these "Remarks" appears to have become the victim of the malevolence of Mr. Mulock, in consequence, forsooth, of refusing to receive the new fangled notions Mr. M. chooses both in his ministry and writings to advance. We should be unwilling to make the absurdities of this Reverened Personage more public than they are, had we not lying before us, a scandalous instance of similar procedure towards that truly eminent servant of Christ, *S. E. Pierce*. By the mistaken kindness of a friend of Mr. Mulock's, we were several month's since, and before our connection with *The Spiritual Magazine*, favored with a printed Letter of this Gentleman's, dated March 31st, 1824. which we shall take the liberty to notice as we proceed; as it will afford us a fairer opportunity of quoting the precise terms in which his unscriptural speculations are given. From what we have already stated, Mr. Reade may consider it an honor, to receive judgment from a man who has degraded himself and the office he has assumed, by the aspersions contained in the Letter, which we shall presently allude to. His judgment (in part) of Mr. Reade, appears to have been, as stated on the title page of the "Remarks," that Mr. R. is "A *Blasphemer*, and the greatest *Heretic* that has arisen since the Apostolic days!" On reading this we were excited by an unusual degree of curiosity, (knowing neither of the parties,) to learn what such an apparently wretched being was about to teach us; at the same time believing, that no friend of ours would insult us by handing for Review the ravings of an infidel; but on perusing the Pamphlet, our carnal excitement was quickly lost in the interest we felt in Mr. R.'s spirited and unanswerable reply. We have to complain of prolixity in the statement of his sentiments; but the temperate manner in which he meets the vile charge of his late Friend, and the boldness and success with which he disputes and dissipates the figments of Mr. M.'s imagination, command our decided approval.

The first of Mr. M.'s recent inventions appears to be, "That all the old Testament saints were under the law *since Moses*;" and, "under the law in a sense and endurance of *bondage*, and were never released from the terrors thereof; and that they all previously to the giving of the law, were *ignorant of sin*." These bold assertions Mr. R. ably contends against, and instances the Old Testament saints, Abel, Job, Abraham, David, &c. and decidedly refutes the strange doctrine. The following passage we extract from his view of the faith of faithful Abraham:—

"Thanks be to God, my dear friend, that the Scriptures are on our side, and that it is clear from them that the Apostles did not think so scornfully of our Old Testament relations, that they did not think they were a race of blind and bondaged creatures, as has been stated, and which, could they be proved to have been under the law, and so the veil untaken away, must necessarily have been the case. No! for what says Paul, "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise, for if the inheritance be of the law, it is no more of promise, but God gave it to Abraham by promise, so then they

that are of faith, are blessed with faithful Abraham," Gal. iii. 18. & 29. "Now we brethren" (saith the Apostle) "as Isaac was are the children of promise, (for) if they which are of the law be heirs, faith is made void, and the promise made of none effect, therefore it is of faith, that it might be by grace, to the end, the promise might be sure to all the seed, not to that only which is of the law, but to that also, which is of the faith of Abraham who is the father of us all: therefore Abraham is said to be the father of the circumcision to them who are not of the circumcision only, but also walked in the steps of that faith of our father Abraham which he had being yet uncircumcised, Rom. iv. 12. 14. 16. But how even our father Abraham himself could be instanced as an exemplar of faith to our New Testament saints, and NOT BE at the same time UNDER GRACE, as asserted by Mr. M.—how he should be blessedly possessed of the same Spirit of faith which New Testament people have each according to the measure of the gift of Christ, 2 Cor. iv. 13. and being so possessed, could not have the veil before his eyes, for where the Spirit of the Lord is, there is liberty, 2 Cor. iii. 16, 17. how, I say, he could have this Spirit of faith, yea, and be said to be "strong in faith, giving glory to God," and nevertheless not be under grace, is, I confess most freely, a mystery, Rev. xvii. 5. which, (if true) I have yet to learn, John vi. 45. though I must say so far as my present views extend under the guidance of the only wise God, it appears altogether unscriptural." pages 12, 13.

The following, on the absurd notion of Mr. M. that the saints before our Lord appeared in the flesh, *were ignorant of sin!*

"As respects the SAINTS ignorance of sin during that period (as though a written law were indispensably necessary to teach God's people sin) I would observe that the grace of Christ, John i. 16, 17. was bestowed upon Old Testament saints, Gen. vi. 8. as Christ was spiritually set forth by type as the remedy for sin, Gen. viii. 21.—Eph. v. 2. and so the Physician of sin sick souls, but, on the supposition, 1 Cor. xv. 17. that Old Testament saints to that time were unacquainted with sin, (though I do not see how from the non-imputation of sin, in whatever sense the Apostle may there make use of those words, Rom. v. 13, 14. can necessarily be inferred an unacquaintedness with sin) then, I say, admitting that they were so unacquainted, they were in health and needed not a physician, as it is written, "the whole need not a physician, but they that are sick," neither could the grace of God in the provided remedy (as I have hinted before) excite any (even the least) admiration in a person who was not spiritually instructed into the mystery of iniquity, as the same resides by nature in each and every individual of the sons and daughters of Apostate Adam, for to whom much is forgiven, the same loveth much; now forgiveness presupposes not only the knowledge, but the acknowledgment or confession of sin, "for if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," and what, I might ask, could that more excellent because bloody sacrifice and moreover offered as well as chosen by faith, what could that sacrifice, I say, point out to the spiritual apprehensions of Abel, but the blood indeed of the everlasting covenant, to be shed for the remission of sins, Christ being as the Lamb slain from the foundation of the world, Rev. v. 6.—xiii. 8. and so beheld by figure and realized in substance, by all those Old Testament saints, who offered up sacrifices by faith; which faith is expressly declared to be, the substance of things hoped for, and the evidence of things not seen. Well, Abel being one of those Old Testament people, who to my spiritual apprehension, is from the Epistle of John, proved unquestionably "to have passed from death unto life," I maintain that in order to such an experience according to the scriptural measurement of those terms, he must have been spiritually instructed into the exceeding sinfulness of sin, so that sin might reign in his proper experience unto death, before he could be rejoicingly led into the still more exceeding riches of grace in the provided remedy, and which remedy was typified in his (Abel's) sacrifice or offering, which is said to have been the firstling of the flock and the fat thereof, and so calculated fitly to set forth him who in all things has the pre-eminence, and who offered up himself without spot unto God, as an offering for sin." pages 16, 17.

## REVIEW.

Before concluding our remarks on the amiable and excellent spirit evinced by Mr. Reade in replying to his calumniator, we have an observation or two to advance on the Epistle alluded to, dated from *Newcastle-under-Lyme*, and signed THOMAS MULOCK. Passing over the vanity and conceit displayed in the introduction, we are suddenly prevented from perusing further, by the singular ideas contained in this sentence:—"I was strengthened to discern the declarations of God; with respect to the Gospel privileges of his people, and to feel assured that those privileges had not been shared by the elect for ages and generations." By whom then, we ask, have they been shared? Have swine and dogs claimed possession of them *for ages and generations*? Oh! no. This NEW LIGHT in the professing Church, is "*strengthened to discern*," that the Pearl of Great Price has been lost, and the treasures of divine knowledge have been hidden; till He (O privileged seer!) hath delved into the rich mine of truth, and found the long lost prize!

This the Letter-writer has the temerity to assert; and lest any of our Readers should doubt our remark, let them read his own words which follow: Speaking of the idolatrous state of the Church after the Apostolic days, which he affirms has continued unto the present, he says:—"And this I know experimentally, inasmuch as it pleased the Lord to shed light upon my soul, with reference to the condition into which *I had myself been suffered to sink*, and into which all the elect of God sink *after regeneration*." Oh! what a lesson should the declaration of such absurdities be to those ministers, (and we are personal and pained witnesses that there are such,) who impiously attempt to square the Lord's dealings towards his family generally, with the corrupt impulses of their own rebellious natures: one of which characters, Mr. Mulock appears himself to be, as the sequel will fully prove.

He proceeds:—"The first portions of scripture which served *terribly* to enlighten my spiritual understanding; were the 1st chapters of Isaiah, and of the Epistle to the Romans." A "*terrible*" illumination indeed! which taught him that ALL the elect must sink after regeneration, as he did, (mark, Reader,—they are his own words,) into "every sort and kind of sin, privately and publicly, mentally and bodily!" Can any conduct be more unjustifiable and abominable, on the part of one who professes to have noted the operations of the Lord the Spirit, and the experiences of the saints, than that he should with one deadly blot of the pen, deny those diversified operations, and reject these ever-varying exercises. We will take Mr. Mulock at his word, and believe that after regeneration, (the Lord alone knoweth,) *he did commit, every sort and kind of sin, in public and in private, in mind and in body*; but he will suffer us to ask, Must necessarily every saint fall so foully into the snare of the devil? and worse than all, Is it to be endured, that such a being is to be set up for an example to the rest of the redeemed family? But for a moment we will leave this self-assumed Judge of others eternal interests, and make our appeal to the humble followers of Jesus, who know as fully as he can, that both before and after regeneration, in-



dependently of the revelation of Christ and his perfections, all his actions are transgression, all his words are sin, and all his thoughts are condemned ! We have but space to spare for one other remark here, and that shall be to state a grievous fact : and we will leave it to those addressed, to supply many that might be given ; which is, that an intolerable disgrace is brought on those who faithfully discharge the duties the Lord requires of his servants, and consequently on the Church at large, by the unscriptural and uncouth notions of such writers as Mr. Mulock !

We come next to the passage adverted to ;—" To omit all mention of other ministers, I am thoroughly persuaded that my *esteemed friend*, Mr. Pierce, is an unconverted man ; and therefore he is unfit and unable to ' strengthen the brethren'." Mr. M.'s " God forbid that I should urge this in the shape of railing accusation !" but ill atones for the unwarrantable assertion ; neither will the canting professions of esteem soften down the asperity contained in the affirmation.

It is very evident from this man's writings, that he is at present under the government of his own vain imagination, wherein he fancies himself exclusively possessed of the true faith of the Gospel ; and like another POPE is endeavoring to establish his devotees in the mysteries of a self-taught creed. We shall not be thought to have dealt too severely with Mr. M. when we inform those who have not read Mr. Reade's small pamphlet, that besides the names " Blasphemer," and " the greatest Heretic, &c." he honors Mr. R. with the appellations, " Man of Sin," " Son of Perdition," " Arch-Traitor," &c. and (*horrible dicta* !) he adds :—" I tell you in the name of the Everlasting God, that Mr. W. Reade will be eternally damned !!"

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Having closed our remarks on the above, we take occasion in behalf of the Church of God, to thank Mr. Reade for his publication, and earnestly request our Friends generally, that they will not fail to apprise the Publisher of this Magazine, when any work issues from the press under the disguise of Gospel truth, and containing matters so hostile to the interests of the Church, as those we have freely commented on.

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#### GOD'S OMNIPOTENCY.

Amongst all the gods of the heathen, Jupiter was in the greatest esteem, as the father and king of gods, and was called Jupiter, quasi juvens Pater, a helping father, yet (as the Poets feign) he wept when he could not set Sarpedon at liberty ; such was the imbecility and impotency of this master-god of the heathen. But the hand of our God is never shortened that it cannot help, he is ever able to relieve us, and always ready to deliver us ; *Amongst all the gods there is none like unto him, none can do like unto his works, he is God omnipotent.*

## THE BELIEVER'S SOLILOQUY.

Am I by faith a child of God,  
 My conscience sprinkled with his blood,  
 Then all he has is mine.  
 Am I thro' grace an heir of bliss?  
 Then I shall dwell where Jesus is,  
 And in his glory shine.

Am I amongst the chosen race,  
 Redeem'd by blood, and sav'd by grace?  
 Then why my soul complain?  
 Thy trials all, and sufferings here,  
 Thy conflicts too may be severe,  
 But thou with Christ shalt reign.

Am by union one with him,  
 Who is the Potentate supreme  
 O'er earth and hell's domain?  
 Am I the purchase of his blood?  
 Do I by him draw near to God?  
 Then world thy charms are vain.

Satan avaunt! stand off ye foes; <sup>^</sup>  
 In vain my progress ye oppose,  
 For I must persevere.  
 Come, Holy Spirit, shed thy beams,  
 Refresh me with those living streams,  
 Which all thy pilgrims cheer.

Then will sweet peace and joy abound;  
 Then will I tell to sinners round,  
 The riches of thy grace.  
 Till I have suffer'd all thy will,  
 Am call'd up to thy holy hill,  
 And see my Father's face.

Nottingham, July, 1824.

Gal. iii. 26.  
 1 Pet. i. 2.  
 Eph. iii. 3.  
 Rom. viii. 17.  
 John xvii. 24.  
 Dan. xii. 3.

2 Theas. ii. 13.  
 Eph. i. 7.—ii. 8.  
 Psm. xlii. 11.  
 Psm. xxxiv. 19.  
 Rom. vii. 23.  
 2 Tim. ii. 12.

John xvii. 21.  
 Rev. xix. 21.  
 Rev. i. 18.  
 1 Pet. i. 18.  
 Eph. ii. 18.  
 Heb. xi. 24—26.

Zech. iii. 2.  
 Job xvii. 9.  
 Phil. i. 6.  
 John xv. 26.  
 Psm. xlii. 4.  
 1 Cor. x. 4.

Rom. xv. 13.  
 Mal. iii. 16.  
 Eph. iii. 8.  
 Phil. i. 29.  
 Matt. xxv. 34.  
 Psm. xvii. 15.

J. A.

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 THE IMMUTABLE BASIS OF A SINNER'S  
 HOPE.

Not earth, nor hell my soul can move,  
 While I rest on unchanging Love:  
 I dare not trust the sweetest frame,  
 But wholly lean on Jesus' name.  
 On Christ the solid Rock I stand,  
 All other ground is sinking sand.

My hope is built on nothing less,  
 Than Jesus' blood and righteousness:  
 Midst all the hell I feel within,  
 On his completed work I lean.  
 On Christ, &c.

When darkness veils his lovely face,  
 I rest on undisturbed grace,  
 In every rough and stormy gale,  
 My anchor holds within the vail.  
 On Christ, &c.

His oath, his covenant and blood,  
Support me in the sinking flood:  
When all around my soul give way,  
He then is all my hope and stay.  
On Christ, &c.

I trust his righteous character,  
His council, promise, and his pow'r:  
His honor and his name's at stake  
To save me from the burning lake.  
On Christ, &c.

When I shall launch in worlds unseen,  
O may I then be found in him,  
Drest in his righteousness alone,  
Faultless to stand before the throne.  
On Christ the solid Rock I stand,  
All other ground is sinking sand.

### A SONG OF PRAISE FOR REDEMPTION.

Dear Father of mercies our spirits adore  
Thine infinite wisdom, thy love, and thy pow'r,  
In choosing of Christ as the covenant Head  
Of his body the Church, to die in her stead:

#### CHORUS.

Thy love how stupendous, thy mercy how free,  
No tongue can express, since 'tis given to me.  
To ransom such rebels from sin, hell and death,  
Our precious Lord Jesus has yielded his breath.

Dear Jesus, we bless thee, and sing to thy praise,  
So large was thy mercy, so boundless thy grace,  
That thou to redeem us didst shed thy heart's blood,  
To reconcile sinners and bring them to God.  
Thy love how stupendous, &c.

Adore him ye angels who dwell in his sight,  
Ascribe to him honor, and glory, and might;  
And say 'twas his love that preserv'd you in heav'n,  
While thousands from thence for rebellion were driv'n.  
His love how stupendous, &c.

Adore him ye saints, who in glory now dwell,  
He sav'd you from satan, from death, and from hell.  
Adore him; ye saints, who in darkness now sit,  
For soon he'll permit you to kiss his dear feet.  
His love how stupendous, &c.

Though now you are tempted, afflicted, distressed,  
Yet you on his bosom reclining shall rest:  
Neither sin, hell, or satan, can tear you from thence,  
For Jehovah has promis'd to be your defence.  
His love how stupendous, &c.

Adore him my soul; trust thy all to his care;  
Forsake thee he cannot, then yield not to fear,  
For sooner than forfeit his word, the whole world  
Must sink into nothing—to ruin be hur'd.  
His love how stupendous, &c.

Nottingham:

J. A.

Paris, Printer, 63, Long Acre, London.

THE  
*Spiritual Magazine;*  
OR  
**SAINT'S TREASURY.**

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*There are Three that bear record in heaven, the FATHER, the WORD, and the HOLY GHOST, John v. 7.*

*Contend earnestly for the faith once delivered to the saints, Jude 3.*

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*To the Editor of the Spiritual Magazine.*

SIR,

IT affords me much pleasure that I can hand to you, for insertion in The Spiritual Magazine, the substance of a most valuable Sermon, preached at the Ordination of a Minister, by that truly excellent Divine, Dr. John Owen, whose praise is in all the Churches of the Saints. It was delivered by him Sept. 8, 1683, only 11 months before his death.

You will find therein some *pithy* sentences, some golden remarks; like *old* corn of the best quality, weighing *heavy*. These were gleaned and transcribed by me, several years ago, out of a scarce Volume of his posthumous Sermons, the Preface to which purported, that the Discourses were taken down in short-hand, from the Doctor's lips, while preaching.

The Reader will note, that I offer it for his perusal, *as it is*. At the time I transcribed from the Volume, I did it *freely* (occasionally adding) for my own use, and as *a few memorandums to my own mind*; but the *substance* is the Doctor's, as such I send it.

I have often since read the manuscript in a spirit of prayer; I have often found the perusal profitable to *my* soul. If Dr. Owen could say (nearly a century and an half ago), "*I have lived to see great alterations in Ministers, as to their zeal for, and value of, those important truths that were the life of the Reformation;*" and if Dr. Gill (nearly a hundred years afterwards) noting the very great revival of Arminian, Sabellian, and other *heresies*, could say, that "*a veil was (then) drawn over the glory of the Reformation and the doctrines of it;*" and stiled *his* day, "*a day of darkness and gloominess.*" If it was so *then*, how is it *now*?

Is the Reader my Christian Brother? Hath he tasted that the Lord is gracious, and is he a *watchman on the walls of Zion*? If so, let me then crave a word with such. Watchman, what of the night? Watchman, what of the night? Art thou *awake* in this *night* season of Zion? Art thou circumspect, art thou faithful; yea, art thou

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very faithful? Dost thou resolve, with Habakkuk, to stand upon the watch, to set thee upon the tower? Hab. ii. 1. Art thou *looking for the morning*? And, until the morning comes, let the *night* be ever so dark, the atmosphere ever so dense, and clouds and gloom surround thee, and “*Truth* lays fallen in the streets;” yet, hast thou thy *warm watch-coat* on, such an one as the Apostle wore? See 2 Cor. i. 12. Are thy loins girt about with truth, and thy lights burning? If so, then cheer up, my dear Brother! companion in tribulation, and in the kingdom and patience of Jesus Christ? Cast not away your confidence which has great recompence of reward; for, yet a *little* while, and he that shall come, *will* come, and will not tarry.

Be faithful unto death my Brother! Truth, precious Truth, the least grain thereof is of inestimable value; buy it, but sell it not; no, let whatever price be offered thee for it.

Read what follows carefully; ruminate, meditate, pray over it, prove it by the unerring Word; and may it prove as profitable to *thy* soul as it has aforetime been to

ANDREW.

Brentford, November 29, 1824.

## MINISTERIAL REQUIREMENTS.

The substance of a Sermon, &c.

*I will give you Pastors according to mine heart, which shall feed you with knowledge and understanding, Jer. iii. 15.*

The name, or term, Pastor hath a general, and also a more special signification. In *general* it signifies any Teacher or Officer in the Church, ordinary or extraordinary; in *special* it signifies that *peculiar* Officer in the Church, which, as such, is *distinguished* from a Teacher only. He gave some to be Pastors and Teachers. Eph. iv. 11.

The duty of a Pastor in the Church, is declared in my text; it is, *to feed the Church with knowledge and understanding*. He is *no* Pastor who doth not *feed* his flock. This *feeding* is by preaching the Gospel. It belongs *essentially* to the pastoral office to feed the Church; and that, not now and then, but *continually*. “We give ourselves continually to the Word,” Acts vi. 4. It is to *labor* in the word and doctrine. 1 Tim. v. 17. It is to make all things *subservient* to this work of preaching and *instructing* the Church. And further to do it in that *frame* the Apostle mentions in Col. i. 28, 29. “Whom we preach,” &c. And how doth he *do* this? “Whereunto (saith he) I also labor; *striving* according to HIS working which worketh in me mightily.” There is not one word in our *translation* that *fully* answers the *emphasis* of the *original*, which we render, “Whereunto I labor;” it implies, to labor with *diligence*, with *weariness*, with *painful* industry. I labour (*usque ad fatigationem*) to the *spending* of myself. As the Apostle saith in another place, “I will very gladly *be spent* for you,” 2 Cor. xii. 15. Yes, the ministerial *labor* is, indeed, a *spending*; and it is a *striving* even as a man that runs in a race; or as one that *wrestles* for the victory. But, *how*

is it? It is according to the effectual IN-working, or inward operation of *Him*, who doth effectually work in me. And *how* doth He work? He worketh with mighty power. Col. i. 29.

Here then is the *frame* of the Apostle's spirit, in this important *work* and *labor* of preaching the Gospel, of *feeding* the Church of God. It should even give *dread* to us in the consideration.

I will now shew, in some instances, what is *required* in this *work* of *feeding* the congregation of the Lord with knowledge and understanding, in this labour of preaching the Word.

First. There is spiritual *Wisdom* (personal) required, in *understanding* the mysteries of the Gospel *ourselves*; that we may be able to declare to others the whole counsel of God, and the riches of the Gospel of Christ Jesus our Lord. Acts xx. 27.—1 Cor. ii. 1 to 4. Eph. iii. 7 to 9.

In the Apostle's days, there were in the Churches, many *growing* and *thriving* Christians. 2 Thess. i. 3. They had a great *insight* into spiritual things, into the mysteries of the Gospel. And the Apostle prays that they might *all* have it; he prays that, "The God of our Lord Jesus Christ, the Father of Glory, might give unto them the spirit of *wisdom* and *revelation* in the knowledge of *Him*. That the *eyes* of their understanding being *enlightened* they might *know* what is the hope of his calling, and what the riches of the glory of his *inheritance* in the Saints," Eph. i. 17, 18.

*And really, it is no easy matter for Ministers to instruct in such kind of things.* If there be not some degree of *eminency* in *themselves* therein, how shall they lead on *others* to perfection? We must labor to have *OURSELVES* a *thorough knowledge* (as far as poor mortals, who see but through a glass darkly can have) of these glorious mysteries, or else we shall be *useless to a great part of the Church*.

Second. As *wisdom* is required; so *experience* of the *power* of the things is needful; we must not only *know* but we must *feel* too—feel the transforming power and influence of the truth we preach, in *our own souls*.

I think truly, *that no man preaches that Sermon well to others that doth not first preach it to his own soul.* He that doth not *feed* on, and *digest*, and *thrive* by, what he *prepares* for his people, he may give them *POISON*, as far as he knows; for unless he finds the power, of it in his own heart, he cannot have ground of confidence that it *have power* in the hearts of *others*.

It is easier to bring our *heads* to preach than our *hearts* to preach. To bring our *heads* to preach, is but to find out and fill our *memories* with some *notions* of truth of our *own*, or of *other men*, and then go into the Pulpit and speak them out to *give satisfaction to ourselves*. But, to bring our *hearts* to preach is to be *transformed into the POWER* of these truths; to find the power of them *before* preaching, in fashioning our minds and hearts therein; and to find the power thereof in preaching, even in the delivery thereof, that we, and the *people* to whom we preach, may have *real* benefit, and be *fed* with knowledge and understanding.

*Thirdly. Skill is required to divide the word.*

This skill to divide the word aright, is practical aright. Wisdom in considering the word of God ; that, in the consideration and study thereof, we take out, not only that which is substantial food for the souls of men, but also that which is meet and suitable food for them to whom we preach. And this requires the knowledge and consideration of the state of our flocks ; as saith the wise man, " Be thou diligent to know the state of thy flocks, and look well to thy herds," Proverbs xxvii. 23.

He who hath not the state of his flock continually in his eye in his private studies, and on his mind in his work of public preaching, fights uncertainly, as a man beats the air. If he doth consider what is the state of his flock—of the people among whom he labours—with reference to their temptations, to their light or to their darkness ; to their growth, or to their decays ; to their flourishing or to their withering ; to the measure of their knowledge and attainments ; their age and standing in the Church of Christ : he who doth not duly consider these things, never preaches aright unto his flock. Yes, indeed and indeed, a minister should have a knowledge of his people ; their measure of stature ; the times and seasons in which they are exercised ; their seasons of adversity and prosperity ; yea, in a word, as far as possible he should know from time to time *how it is with them*, in order that he may preach and divide the word aright unto them.

*Fourthly. Prayer, continual prayer, is required of Ministers, for and on behalf of the Churches over which Christ hath made them overseers.*

Here the great Apostle shone brilliantly indeed. Read, I beseech you, those important scriptures in proof of this thing. Rom. i. 9.—1 Cor. i. 4.—Eph. i. 16. and iii. 14 to 19.—Phil. i. 4.—Col. i. 3.—1 Thess. i. 2.—2 Tim. i. 3. (without ceasing, night and day.) Philemon, verse 4. It is truly astonishing, how full the Apostle appears to be, respecting prayer for the Church and people of God ; and no man, no minister, can have any evidence in his own soul, that he doth conscientiously perform any ministerial duty aright towards his flock, who doth not continually pray for them.

Let him preach as much as he will, visit and talk as much as he will ; unless God doth keep him up in a spirit of prayer, in his closet for them, he can have no evidence that he doth perform any other ministerial duty in a due manner.

This is the way whereby we BLESS our congregations. There is no better way whereby we can bless our flock, but by continually praying for a blessing from God to be upon them.

Nor do I believe that any minister, any pastor in the world, can keep up a due love to his Church, who doth not constantly pray for them. He will meet with so many provocations, imprudences, and miscarriages among them ; so many crookednesses and bitternesses to try his spirit ; that nothing can keep his heart with inflamed love towards them, but by praying for them continually. *Daily prayer shall conquer daily prejudice.*

Again. In our prayers for our people, God will teach us what we shall preach unto them. We cannot pray for them aright, but we must think on what it is which we pray for; and that is, the consideration of their condition on whose behalf we pray; and therein God teaches the Ministers of the Gospel what to preach. So that the more we pray, the better we shall be instructed how to preach the Gospel to the people of God.

But what shall we pray for? may perhaps be the enquiry. O pray for all that God hath promised to give. First; Pray for a blessing to attend a preached Gospel. Pray for a divine power to accompany the word to poor sinners hearts. Pray for success to attend the word, to accomplish all the ends and designs thereof; all the ends of living to God, of glorifying of Jesus; of direction in duty; for instruction in the truth; for growth in grace; yea, for all things whereby we may come to the enjoyment of God. We should pray that all these ends may be accomplished in our congregations, in the dispensation of the word, or else, we sow the seed at random. Like as the husbandman, may break up the fallow ground, and harrow it, and cast in the seed, and, yet have no crop, unless showers of rain come, and the sun shineth forth, &c. So in like manner, after we have cast the seed of the Gospel, in the open preaching of the word thereof, unless there come the showers of the Spirit upon the same, there will be no soul profiting.

Those ministers who desire to be acceptable, and a blessing to their people, must pray over the word they preach; it is the only way to have it accepted in the people's hearts. Then be sure you precede, and follow on preaching, with prayer.

Second. Pray for the presence of Christ in the Church where you labor; yea more, pray for his presence in all the assemblies of the saints.

It is upon the presence of Christ, that all the efficacy of the Gospel depends. Christ hath given us many promises of his presence; and we are to act in faith concerning the fulfilment of those promises; and we are to pray in faith for the fulfilment thereof in our assemblies.

The efficacy of all the ordinances of the Gospel, of preaching and hearing, of praying and praising, of baptism and the supper; yea, the efficacy of all, depends not upon any thing in ourselves, hath no dependance whatever upon our gifts, notions, parts, or servency; but depends ONLY on the presence of Christ, and the supply of the Spirit of Christ. Be it then your business to pray *mightily* for the presence of Christ in your Church and Congregation, to make his own Gospel effectual.

Third. As I have stated that our preaching should have respect to the state and condition of the Church; so also should our prayers.

We should pray that Christ may come, and suit his mercies to the several cases of our people. That he may come and recover those that are fallen; come and establish those that stand; come and heal those that have backslidden; deliver them who are tempted;



encourage those that are running and pressing forward to perfection; and that he may also come to relieve those that are disconsolate and in the dark. We have all of these sorts in our Churches; the cases, circumstances, and situations of the Lord's people are various, often complicated and very diversified: and our prayers should be for a communication of supplies to them suitable continually in ALL their cases. But I proceed.

Fifthly. A preservation of the truth is required in Pastors, in order that the Church of God may be fed.

It is incumbent on those who are Ministers and Pastors of Churches, to preserve the truth and doctrines of the Gospel; to keep the truth entire, and to defend the same against all opposition.

See the weighty words of the Apostle when he giveth this thing in charge unto Timothy. *O Timothy, keep that which is committed to thy trust*, 1 Tim. vi. 20. And again. *That good thing (that blessed depositum, that good treasure) that is committed to thee, keep by the Holy Ghost, which dwelleth in us*, 2 Tim. i. 14. This charge is given to all who are ministers, KEEP THE TRUTH, that good, that blessed thing. "It is, (saith the Apostle,) it is the glorious Gospel of the ever blessed God that is committed to my trust." Then let us keep it. The good Lord preserve to us the truth, and preserve us in the truth.

The Church is the ground and pillar of Truth: 1 Tim. iii. 15. To hold up, to declare the truth, in, and by, its Ministers. But is that all? No! The Church is like the tower of David, made for an armory; whereon there hang a thousand bucklers, all shields of mighty men. Solomons Songs, iv. 4. Now the Ministers of the Gospel are compared to shields and bucklers, to defend the truth against all adversaries, and against every opposition: and in this they are to be faithful unto death. Be sure, you that are Ministers, that you hold up the shield and buckler.

Sixthly. That Ministers may defend the Truth, and so feed the Church; it is further required that they themselves be strong and well grounded therein. They must have a clear apprehension themselves of those doctrines, truths, ordinances, and practicals which they are called upon to defend.

*Truth may be lost by weakness, as well as by wickedness.* If we have not a full apprehension and knowledge of the Truth, and that upon its own proper grounds and principles, we shall never be able to defend the same. And this is to be attained to by the special use of much prayer, and constant, diligent study of the word of God, So shall we be ABLE to stop the mouths of gainsayers; and feed the Church of God. Thou therefore, my son, be STRONG in the grace that is in Christ Jesus. 2 Tim. ii. 1.

Seventhly. There is also required love of the Truth, in the Ministers thereof, that the Church may be fed.

We shall never contend earnestly for the truth; we shall never buy it and sell it not, whatever we may know of it; unless we value it;

unless our estimation for it and regard for it, arise from an experience of the preciousness thereof in our own souls. And I greatly fear that there is much loss of truth, (not for want of light, nor yet for want of ability, but) for want of love.

I have the advantage of most here present in this. I know the contest we had for the preservation of the blessed truths of the Gospel, before our national troubles began; and I was an early person engaged in them. *I knew those godly ministers that contended for truth as for their lives and souls; and, all the opposition that was made against them, was never able to discourage them.*

And, what were these doctrines for which they so earnestly contended? The doctrines of eternal Predestination; free, full, and complete justification, by the imputed righteousness of Jesus; particular redemption through the blood of the Lamb of God; efficacious grace in conversion, by the Spirit of God; the final perseverance of true saints; even unto the end; and the obduration of wicked reprobates by the providence of God.

These truths are not lost for want of skill, (we have ability enough) but, for want of love. We scarcely hear one word of them now. We are almost ashamed to mention them in the Churches. And he that doth preach them will be sure to expose himself to obloquy and scorn. But we must not be ashamed of the truth. What saith our Master? "*Whosoever shall be ashamed of me and of my words, in this adulterous and sinful generation, of him shall the Son of Man be ashamed, when he cometh in the glory of his Father, with the holy Angels,*" Mark viii. 38. See also Matt. x. 32, 33.

Formerly we could not meet with a godly minister, but the pestilential error of Arminianism was looked upon by him as the poison and ruin of the souls of men. Such gracious men did tremble at it, they wrote, preached, and disputed against it; but, now it is not so. Now, although we tacitly own the doctrines of the everlasting Gospel, our love to those doctrines seems to be greatly decayed, and the sense and power thereof almost lost. But we have gotten no ground by it; we are not at all advantaged by giving up the truth: we are not more holy, more fruitful, than we were, when we preached and insisted on those holy doctrines, which are *all according to godliness*, and, finding the holy influences thereof on our own souls, we adorned the doctrine of God our Savior, and that in all things. Let this be marked well.

Lastly. Let us all take heed, that there be not in ourselves an inclination to new opinions. And when I say so, I mean especially new opinions that are in opposition to such points of faith, as those who are gone before us to glory, and are fallen asleep in Jesus, found life, and comfort, and consolation, and power in, here below, and now find the truth of, in heaven.

Who would have thought that we should have come to an indifference as to the great doctrine of Justification; or that the Arminian notion of General Redemption, should have occasioned the least

quarrel with us ; or, that we should have disputed about the truth of the perseverance of the saints.

O ! I have lived to see great alterations in Ministers, and Churches too, as to their zeal and value of those important truths that were the life of the Reformation ! ! Once, the doctrine of Free-will, was condemned in a Prayer, which was always bound up at the end of our Bibles : but now, it is grown quite an indifferent thing. And the horrible corruptions we suffer to be introduced into the doctrine of Justification, *have weakened the vitals of religion.*

O let us, for the remainder of our days, buy the truth, and sell it not : and let us be jealous, and watchful, and suspicious of any new opinion, any new sentiment, that may arise in our congregations.

“ Beloved, believe not every spirit, but try the spirits whether they are of God : because many false Prophets are gone out into the world.” 1 John iv. 1.

Bring but one man into the Church who hath a bye-opinion, a new doctrine ; and he shall make more stir, more noise about it, and be more anxious and earnest concerning it ; to have it received and held by the Church, as an article of faith, than all the rest of the Church, put together, are earnest in the building up one another on their most holy faith. I beg that this may be marked and considered well, for it is a truth.

Take heed then, lest there be men arising from among yourselves, speaking perverse things, to draw away disciples after them.— Acts xx. 30. Skill and ability is necessary, and very requisite in this thing ; even to discover, and, when discovered, to be able to oppose and confound the cunning sophistry of these awful adversaries of the truth, these grievous wolves who break in, and who tear and rend the flock.

From what has been said it will, I trust, be impressed on all our minds, that great circumspection, much prayer, unslumbering watchfulness, and unremitting diligence, is required, in order that we may be able to attend unto these things. And those who are less skilled will do well to advise with such as are more experienced therein, that they may have counsel and help.

Had I time and strength, I should tell you of your duty in directing, *ministerially* directing and comforting, the consciences of all sorts of believers. Also what prudence, purity, condescension, and patience, is required of Ministers in every part of their ministerial duty. I would also have shewn you the Ministers duty *in the rule of the Church*, according to the Word ; but can only now direct you to the blessed Word itself, and to the teaching of the Holy Spirit.

Who is sufficient for these things ? Pray, O pray for us ; and may God Almighty strengthen us to the great and all-important work.— Amen, and Amen.

## CHRIST, THE ROCK OF AGES.

*And I say also unto thee, thou art Peter, and upon this Rock will I build my Church, and the gates of hell shall not prevail against it,*  
Matt. xvi. 18.

(Concluded from page 228.)

This brings us to notice *fourthly*, *By whom this building is raised*. We might notice the wisdom necessary for the accomplishment of so great a work, and the strength necessary to carry it on, and shew that it was not to be founded in any human arm; but shall just observe, that there can be no doubt of Christ Jesus being the great Builder of the whole; and if you read in the prophecies of Zechariah you will there find Zerubbabel, set forth as a type of Christ in the fourth chapter, and you will see it is not by might nor by power but by my Spirit with the Lord of Hosts. You have this question asked, *who art thou, O great Mountain before Zerubbabel? thou shalt become a plain*. Many great mountains stand in the way of the Church being built upon Christ, and of the consistency and harmony of the perfections of Jehovah. In that work we behold sin as a dreadful mountain;—if we take a view of the original and actual sins and transgressions of the elect of God, in their rebellion against God from their first to their second birth, and after called by divine grace; view all their backslidings—the corruptions and depravity of their hearts; their inward yielding to the insinuations and temptations of the devil; their many falls that are known to God and to themselves alone; and the outward falls of some of the Church of God, such as David, Manassah, Peter, and thousands more: endeavor to collect these together into one, and what a huge and awful mountain this must be, when we consider the holiness of the nature of God and the vengeance pronounced against sin in God's word, eternal vengeance against every offender and every offence, and see that it was impossible for God to be just to himself and to his word, in the salvation of his people, without this great mountain were removed; view this, and you will see the wisdom and power of Jesus shine forth, for he removed the iniquity of that land in one day; by one offering he for ever perfected them that were sanctified. Wisdom and strength are here displayed in their highest heights.

Doubtless you will find many portions of God's word to prove and illustrate this part of the subject;—the law is here, and here only, magnified and honored by the Almighty Jehovah. This mountain of sin stands in the way of a sinner being experimentally built upon Christ, and till this is removed, and removed in such a way as to harmonize with the justice of God, there is no peace. I am sure it is a matter of great concern with a sinner that God has wounded, to know for his salvation not only that his guilt is gone, but to know how, and where; he has a reverence for truth and justice as well as mercy, and the Lord alone can remove that mountain to his satisfaction; and till he sees God has accomplished it for him, and in him, there is no rest: hence a spirit of jealousy is frequently felt, lest

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this burden or mountain has not been honorably removed, and every such one is brought in his conscience to know that it is not by might or power, but by my Spirit saith the Lord: and all the journey through, the same power is necessary to remove the mountain of guilt that presses us down into the horrible pit, and hence the Lord says, by the blood of thy covenant I have sent forth the prisoners out of the pit. But shall let this suffice, and notice

*Fifthly, The gates of hell.* I shall from the testimony of God's word state a few circumstances of their attempts and their overthrow. Let me just observe, that in searching the testimony of God we find that councils were formerly held at the gates of cities, to consult whether for peace or war; and the messengers were received at the gates, when they were sent from the armies to testify of the success of their overthrow. One instance we have in the 1 Samuel iv. 15—28. respecting Eli sitting at the gate, when they told him of the ark of God being taken. So in speaking of the gates of hell, I shall confine myself to a few recorded in scripture and some from my own experience. In treating a little upon this, we must observe that the malice of hell is levelled against the fulfillment of the promise of God, whether made to Christ as head of the Church, or to them as members of him. When God created man he created him pure, holy and happy, as a creature of God formed for enjoying God as his Creator and preserver; when man was enjoying this happy state of peace with God as his Creator the council of hell assembled to mar God's workmanship and to ruin man, and it was agreed to enter into the Serpent in order to accomplish this cursed design; and supposing they had accomplished the work, the council of the Lord was proclaimed in the promise given in Genesis iii. 15. and thus overturned and overruled the council of hell, and at the same time displayed his love and his mercy.

The next council of hell that I shall notice is respecting the deliverance of the children of Israel out of the land of Egypt. God had promised to deliver them after the expiration of a certain number of years; the council of hell assembled in order to frustrate the promise and purpose of God, and they determined upon influencing Pharaoh's mind for this purpose, to murder all the male children of the Israelites; during this, the time that God had promised to deliver them was fast approaching, and Moses was born, but he being the decreed deliverer, his parents saw he was a goodly child and hid him three months, then built an ark and put him in; and when Pharaoh's daughter's maid opened the ark, God touched the natural affections of Pharaoh's daughter, so that she preserved and brought up Moses: and the whole of that account will fully prove the unwearyed craft, power and malice, of the council of hell, and at the same time shew the force and power of the council of heaven, that shall stand in spite of all that oppose.

Another circumstance we have recorded in the book of Esther, when the gates of hell again endeavored by Haman to destroy the seed of Israel; in reading that account you may see the depths of

God's council in raising the Queen to the throne, and in suffering Mordecai to be recorded in the King's records for discovering a plot against the King's life; but the reward deferred till a most important moment. The circumstances connected with the remembrance of that by the King, all set forth the great depths of God's wisdom; the safety of the Church under his care, and the overthrow of the schemes and stratagems of the gates of hell. Haman the plot-maker is hanged, and Mordecai the plot discoverer is rewarded, honored, and saved, with his kindred, and their enemies are destroyed. The gates of hell with all their councils however deep not only get overthrown, but are made subservient to the display of the permanency and glory of God's councils; the power and wisdom and love of God to his people are established, and his faithfulness perpetuated to all generations.

Another instance of the malice of hell we have recorded in Daniel iii. respecting Shadrach, Mesheck and Abednego; there we behold the malice of hell, in fear of being defeated, heating the furnace seventimes hotter than usual; yet we find the Lord was in the furnace to receive them; and when their hands were burnt, they walked at large in the fire with the Lord, and held sweet intercourse with him. Now, my Dear Sister, cannot you and I see and retrace in our own experience the malice of Satan heating the fire seven times hotter we think than ever; and while expecting to be burnt, have we not for a moment enjoyed the company of the Lord, conversed with him, told him of our base ingratitude, and confessed his goodness even in the fire; told him of our rebellion against him and his government, and has he not told us there, I see no spot or wrinkle in thee? has he not opened his mind freely unto us, that he has loved us with an everlasting love, and that neither height nor depth, nor death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, shall separate us from his love? Have we not bowed with sweet adoration and astonishment, at his great love and his great mercy, and have we not said in real brokenness of spirit, "How is it, Lord, that thou thus condescendest to stoop to notice such a nothing worm?" Have we not found, though the powers of unbelief have said we should never be delivered, have we not proved, that the gates of hell have been overthrown and the council of God made to shine? yes, often does the Lord appear for us; but the gates of hell though often defeated, yet they are unwearied in their consultations.

They tried to destroy our poor brother, Daniel, he was cast into the Lion's den, and no doubt the gates of hell made sure of their prey and boasted in their victory, when the King sealed the mouth of the Lion's den; but mark the power of Daniel's God changed the nature of the voracious beasts for the moment, and in order to break the fall of his servant Daniel, he ordered them to lay down under the very mouth of the den: so the council of hell was overturned, and the consequence was, the men employed for such a base purpose, to take away the life of Daniel, were taken in the very net

they had lain for him; the lions received them with open mouths, and executed God's judgments upon them ere they reached the bottom of the den.

But I shall leave you to make additions from the Old Testament, for time would fail to tell of Isaac, Joseph, David, Job, and the rest of our brethren, recorded in the King's book of records, part of which are named in Hebrews xi.; and shall just notice, in order that, in the mouth of two or three witnesses every word may be established, a few of the deep councils of hell recorded in the New Testament: so that having called in both Testaments and joined our own testimony therewith, we shall establish the truth of what our Lord has said. The first I shall notice, was the deep council of hell to destroy Jesus. Almost as soon as he was brought forth, the devil well knew he was the promised seed, promised when his council was overturned in the fall of Adam; and to overturn the fulfillment of God's promise, and destroy the promised seed, we find that Herod was employed, and mark his conduct to the wise men who came to worship him, telling them with all the craft of deception to come back and inform him, that he might go and worship. Oh the cursed craft and plot of hell, first to lay a plot against his life by a promise and fair pretence to worship him, but when he found himself grievously disappointed the mask of that fox was rent off, and the devil appeared in his rage and enmity; so to make sure of having the object of his rage, though an infant of days, he gave a decree for the murder of all from two years old and under in Bethlehem; and lest he should miss his mark, he took in the coasts thereof. Here again we find the council of hell frustrated, the predictions of God fulfilled, and the council or purpose of God to stand; not satisfied with the disappointment, through all his life they are at war with him; and at length there is a general assembly of hell, to see if they could not vent their enmity in the death of Christ; and having prepared one of their children as a spy amongst the Apostles, it was agreed to send a fresh reinforcement to Judas, whose covetousness made him so eager after his prey, as to sell his professed Lord and Master, and he agreed with them to deliver him for a certain sum of money. Trace the whole of the circumstance and you will find the Priests busily engaged in the death of Christ, and at length they get him on the cross and he gives up the ghost, and exclaims "*It is finished!*" While they were glutting their infernal spirits at the gates of hell, methinks, making the arches of hell echo with the sound of their supposed victory, all at once they are appalled with the information of the resurrection of the object of their revenge and malice; having obtained leave of Pilate, they set a watch and seal the sepulchre, but notwithstanding all their precautions the council of God concerning him must stand, and the third day he arose. Herein the council of God was again fulfilled, and though they acted freely, to gratify their rage and enmity and to feed their covetous desires, yet they did no more than God before appointed should be done; and you and I shall find a thou-

and attacks from the craft, power, and policy of the same enemy: his attacks are frequently respecting our interest in the blessing of salvation, more than in the suitability or necessity of it: our doubts and fears are excited a thousand times owing to a feeling sense of our own poor depraved minds. I shall only add, that if the gates of hell meet to make their last attack, in the article of death, the whole of God's word declares for our encouragement, that all the perfections of Jehovah are engaged in purpose, in promise, and in power, to bring us safely through. May the Lord bless you and me with a firm reliance on him as the Rock of Eternal Ages, for his mercies' sake.

*Lastly, We notice, The consolation arising from the blessed truth.* This is in part interwoven with the other, I shall therefore only observe, if God's glory lay near our hearts, in this way, and in this alone, can we be saved. If our soul's salvation from hell and every difficulty lay with weight upon our minds, here we know we have all secured: Grounded not on our obedience, in any sense of the word, but upon God's promise confirmed by an oath. However the enemy may rage with his great might, our God in his power is Almighty, and no difficulties are able to frustrate his work. I shall now close the whole, by praying the Lord to grant the blessing of his love to make it profitable to your mind; sensible that the Lord alone can effect this, by what I have written, I can say, the truth of it I am a living witness to; and if God witness it to your heart, it will be a ground of encouragement for me at some future period to address you again; for unless the Lord bless, it is but poor encouragement. You must excuse all errors, and for the present, farewell.

THE LEAST IN MY FATHER'S HOUSE.

## ON THE WORK, SUFFERINGS, AND DEATH OF OUR LORD.

(Concluded from page 248.)

THE hand of Emmanuel is seen in his glorious work of redemption. First, in Adam and Eve, in giving them this promise, "The seed of the woman shall bruise the serpent's head;" and to convince them he was reconciled to them, he clothed them. Secondly, in the redemption of the children of Israel from their bondage to Pharaoh, Exod. vi. 6. "I am the Lord, (Emmanuel,) I will bring you out from under the burdens of the Egyptians, and will rid you out of their bondage, by a mighty hand and outstretched arm." Before they were brought out, the Lamb was killed in the evening. The lamb, the killing, the blood, the use of it, and its effects, typified the glorious and blessed effects of the sufferings and death of our glorious Emmanuel. The deliverance of the Israelites from the



bondage of Pharaoh by the mighty hand of God, typifies our glorious deliverance from the bondage of sin and satan, by the mighty work of the Holy Spirit in us. Forasmuch then as the children are partakers of flesh and blood, He our Emmanuel also took part of the same; that through death, he might destroy him that had the power of death, that is the Devil. For that he himself (Christ) hath suffered, he is able to succour them that are in any tribulation or suffering, and to bring all the redeemed to glory. And as our blessed Emmanuel is now crowned with honour and glory, he has promised that where he is, there shall all his family be to all eternity; and with all the ardour of my mind do I subscribe my hearty, Amen, to the will of my glorified Lord. Amen, so be it.

Blessed be God the Father, for the gift of his well beloved Son, for the redemption of our souls. Blessed be God the Son, for what he hath suffered for us, and done in us; for what he is to us, in all his precious names and titles; and for what he will do with us; John xiv. 3. "I will come and receive you unto myself, that where I am you may be also." Blessed be the Holy Spirit, for all his precious and sanctifying influences in us, and for his sealing us, which is the earnest of interest in the inheritance above. The indwelling of the Holy Spirit is the witness in our souls that we are the children of God, by means of the glorious sacrifice of our Emmanuel on the cross. Christ hath for ever perfected our redemption and eternal glorification, and has promised we shall be for ever where he is. Thus the witness of the Holy Spirit and faith in him is strong consolation to us, by which we are victorious over trials, sorrows, afflictions, death and the grave. We can say in the Spirit and by faith, "None of these things move me, neither count I my life dear unto me, so that I might finish my course with joy." Our blessed Lord plainly tells us, that in the world we shall have tribulation, and the Spirit witnesseth that trials and afflictions abide us; but it is only in this life. Thus saith our blessed Lord, Jer. xxix. 11. "I know the thoughts which I think towards you, thoughts of peace and not of evil, to give you an expected end; and I will visit you and perform my good-word towards you, in causing you to return to this place." And what place is this, but Heaven above? for Christ our God and Saviour is entered into heaven, now to appear in the presence of God the Father for us. Our blessed Lord when speaking to God the Father says, Psm. cxxxix. 16. "In thy book (the book of Life,) all my members were written, which in continuance were fashioned; when as yet there were none of them." Although all the elect were in the book of life, yet there were none of them in this world before God made Adam and Eve; since their creation he has continued in succession the elect to the present time: Adam saw Seth, Enoch and many others, afterwards there were Enoch, Noah, Abraham, Isaac, Jacob, Moses, Samuel, David, &c. &c. In the Bible we have recorded a succession of good men, they have been continued to the present time, and will be continued to the end of time. God the Father promised the Son should have

a seed innumerable as the stars of heaven, and asks, Isa. liii. 8. Who shall declare his generation? When we enjoy communion with our blessed Lord, and by faith see the prosperity that will attend his kingdom and the multitude that will be gathered, though we may be in tribulation, yet it affords us great consolation. Again, when it pleases our gracious Lord to lift upon us the light of his countenance, and to give us freedom of speech and enlargement of heart at the throne of grace, and the Holy Spirit witnesseth that we are saved with an everlasting salvation, that we are redeemed by his blood, clothed with his righteousness, renewed by his Spirit, and sanctified for himself, and that when our days are fulfilled we shall be ever with the Lord; then we have strong consolation, however great our troubles at the time.

The Lord often comforts our minds in the ordinances of his appointment, and enables us to say, Psm. lxxiii. "Nevertheless I am continually with thee, thou hast holden me by my right hand; thou shalt guide me by thy council, and afterwards receive me to glory: whom have I in heaven but thee? and I desire none beside thee." Although the Lord cause tribulation and grief to come upon us, yet he has not, and he will not cast us off for ever; but he will have compassion according to the multitude of his tender mercies. And is not the love and tender care of the Lord towards us, in time past and present, a strong consolation to us, and an evidence that he will not cast us off nor forsake us? Isa. xlii. 21. "Thou shalt not be forgotten of me." How often has the Lord spoken the same words to us in times of trouble as he spake to Ezekiel, iii. 24. "Go shut thyself within thy house, and I will there talk with thee;" and in our retirement the Lord has led us into the scripture and has talked unto us by his word, and we have had great delight and been sweetly refreshed in reading, meditation and prayer; and is not this another strong consolation by which we are comforted in times of trouble. Again, our time is short, the night is far spent, the day is at hand, we are near the end of our race, the signal for our departure is on our head, yea, all over our body; and the measure of the length of our days we carry in our hand. Now is our salvation nearer than when we first believed. The eternal day is at hand, and I will give you Rest said our blessed Emmanuel; and is not this another strong consolation, that we are near our Father's house?

There is another circumstance worthy of notice in the sufferings of our Lord, typified in Lam. i. 14. "The Lord hath delivered me into their hands," that is, into the hands of Judas, Caiphas, the Chief Priests, Pilate and the Elders of the people. Now the best interpretation that can be given of this delivering him into their hands, is by our Lord himself. Pilate saith unto him, I have power to crucify thee or to release thee; Jesus answered, thou couldst have no power at all against me except it were given thee from above. The Holy Spirit speaking of the same, says, "Him being delivered by the determinate council and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; Acts

§. 23. Thus God the Father delivered him into their hands. Neither the Pharisees, nor the officers of the Chief Priests, could lay hands upon him till the decreed hour; but when the hour was come for him to be delivered by their hands, Our Lord said, "Now is my soul troubled, and what shall I say, Father save me from this hour? but for this cause came I unto this hour: Father, glorify thy name." Now as Christ knew the hour was come, he went into the very place in which he was to be delivered into the hands of men. Judas and the band of officers came thither, Jesus knowing all things that were to come upon him went forth, and said unto them, whom seek ye? they answered, Jesus of Nazareth; Jesus said I am he, and when he said I AM, (i.e. His glorious name) they fell to the ground. In this was the prophecy fulfilled, "When the wicked, mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell; I will beat down his foes before his face," Psm. xxvii. 2.—lxxxix. 23. At this time they could not have taken him, if God the Father had not delivered him into their hands. Our Emmanuel declared his Deity and Almighty power, by striking them to the ground, only by the mention of his name, I AM. Our blessed Lord could have escaped from them, but he would not; for he came to fulfil all righteousness, and all the scriptures concerning himself. When they had risen from the ground, Our blessed Lord asked them the second time, "Whom seek ye?—they say Jesus. I have told you that I am he." Then began their diabolical and execrable rage against the Holy Lamb of God.

Let us consider a little of their rage, malice, and cruelty. Our Lord said of this time, Luke xxii. 53. "This is your hour and the powers of darkness." They took him and bound him, they mocked and derided him, they spit upon him, they smote him, they platted a crown of thorns and put upon his head, and a reed or rather a staff in his hand for a mock sceptre; they took this staff and smote the thorny crown deeper into his head; with lies and malice they vehemently accused him to Pilate, Pilate scourged him, and Herod with his soldiers set him at nought and derided him; they preferred a Murderer before him. They crucified him between two thieves to represent him the worst of the three. They drove the nails through his hands and his feet and mocked him as he hung on the cross; after his death they pierced his side, and when he was in his grave, in malice they called him a deceiver. Oh! how great and excruciating must have been his sufferings! No language can fully express the agony which he endured in body and soul. Zech. xiii. 7. "Awake, O sword, against the man who is my fellow," saith God the Father, "and smite the shepherd." Now all this came to pass, when the wicked raged against him. Thus were his bodily sufferings exceedingly increased by their cruel mockings.—But this was not all; he suffered exceedingly in his soul, when Jehovah caused to meet in him the iniquity of us all, in the garden, and on the cross. In his agonies he cried, "My soul is exceeding sorrowful, even unto death: my God! my God! why

hast thou forsaken me?" But for our everlasting consolation, just before he gave up the ghost, he said, "It is finished." All honour and praise be to our precious Saviour for our redemption!

Thus I have endeavoured, according to my poor abilities and the teaching of the Holy Spirit, to give you a few thoughts on the sufferings of our Lord, and also of the consolation that aboundeth to us through him. What is the sum of our pains, sorrows, trials, temptations and enemies, when compared with that which he endured. We only taste the cup. If we do not taste, how can we have fellowship with him in his sufferings. I intended to have written a little on our Lord's resurrection and ascension into Heaven, and of his being there for us; but the letter is already longer than I expected. To conclude, I cannot express my sincere affection for my afflicted Friend, in stronger terms than in the language of scripture. "The Lord bless thee, and keep thee; The Lord make his face to shine upon thee, and be gracious unto thee, and give thee peace," through life, and at last receive thee into glory, to be for ever with our dear Lord Jesus. Amen.

Your affectionate Friend,

London.

P. F.

## THE PRODIGAL SON,

Luke, xv. 11—32.

*A Certain Man had two Sons.* Perhaps these two sons may not unaptly represent, the two sons of Abraham, (the Father of the Faithful) Isaac and Ishmael; and of whom the Holy Ghost by the Apostle saith, (Gal. iv.) that one was the son of the free woman, and the other the son of a bond-maid. Which things, saith the Scripture, are an allegory, for these are the two Covenants. The one Son under Grace, the other under the Law. One born after the Spirit, the other after the Flesh. The younger an heir of glory, the adopted Son of Jehovah the Father, who gave him life in Christ with every covenant blessing before the world began, the other only a Son by Creation. If this interpretation be admitted concerning the two Sons represented in this parable, and it be remembered that these are, as the Apostle terms them, the two Covenants, and the two distinct Seeds, namely that of the Woman, and that of the Serpent; then, in my view, every difficulty that otherwise appears in the parable, is removed.

It is very clear that both Sons were equally involved in sin, and both by nature under the Law, but the Adopted Son could not lose his inheritance of eternal life in Christ; in which, there was provided and prepared for him, by his Covenant Father, a complete Salvation in all its parts, in his Covenant Head the Lord Jesus Christ. It was on this account that he could no longer feed on the husks, that swine eat, when he was brought to a feeling sense of his misery by nature. The Elder Son was a good Man in his own eyes; in his own esteem he needed no repentance; for he said, that he *never trans-*

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*gressed the commandment at any time; he is therefore angry as all Pharisees are, when they hear the music and dancing, the spiritual joy arising from the salvation of a ruined and perishing sinner.*

*I will arise (said the Prodigal) and go to my Father, and say I have sinned against heaven, and in thy sight, and am not worthy to be called thy son.* What said the Father upon this confession? Did he upbraid or rebuke him? No! He saw him when afar off, and had compassion, and ran and fell on his neck, and kissed him, bidding his servants, to bring forth the best robe, and put it on him, and to put a ring on his finger and shoes on his feet, and to bring the fatted calf, and kill it, and let us eat (adds the Father) and be merry, for this my Son was dead, and is alive again; was lost, and is found, and they began to be merry. It is here said, that the Father saw him when he was a great way off, i. e. *afar off by wicked works.* The Father knew him in the awful state of nature—he knew him to be his Covenant and beloved Son. His returning to the Lord, was occasioned by the Holy Spirit's work in regeneration: had not this taken place, he would never have *come to himself.* It is God the Spirit that works effectually to all saving purposes in quickening the dead in sin to spiritual life. All that the Lord hath said in his word unaccompanied by the power of the Spirit, will never prevail upon the Elder Son to join the concert. Oh! wondrous Grace, the Father knew his prodigal Child, when he was in want and wretchedness! He identified his person and owned him as his. His wicked departure had not dissolved the filial relation in which he stood. The Apostle declareth this blessed truth, in regard of the whole election of Grace; *because ye are Sons, God hath sent forth the Spirit of his Son into your hearts crying Abba, Father, Gal. iv. 6. Make me, (saith the prodigal) as one of thy hired servants.* Here is a lively representation of the humbling effects of divine grace: it lays a sinner prostrate at the footstool of mercy, as the prodigal with blushing face, is lost in the demonstrations of joy, evinced by the yearning bowels of the Father, and his kindness thereupon. A fine expression of this joy is given by the Father bidding the elder Son, and all the household, to join the chorus, of "This my Son was dead, and is alive again, he was lost, and is found?"

The elder Son is as angry, as the Father is joyous. Like every unhumiliated sinner and proud pharisee, he breaks forth in expressions of high displeasure at the conduct of the Father. *As soon, (saith he) as this thy Son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.* Reader! remark what insolence is here, and further remark that just such is every day manifested, in the breakings out of the enmity of the carnal mind against God's sovereignty to lost sinners. The malice of men, is sure to be excited, when the Lord *putteth down the mighty from their seats, and exalteth them of low degree,* Luke i. 52.

I would further remark relative to my views of the two Sons being representations of the Two Seeds, that the rich man spoken of in another parable, who died, and was buried, was called a Son, as the elder brother is in this. He was a Son of Abraham after the flesh,

and even in hell was owned as such, while Lazarus was of the spiritual seed, and an heir according to the promise. It was said to the rich man, *Son thou hadst in thy life time thy good things*, i. e. all that earthly good which as a Son by creation was coming to him. The Psalmist saith that *the heavens are the Lord's, but the earth hath he given to the children of men*, Psalm cxv. 16. There is for the most part, but small portions of this world, allotted to the seed of the woman, the spiritual Church of Christ; and large portions to the wicked, and the despisers of the Everlasting Father, and his Covenant Sons and Daughters, who are heirs apparent to a crown of eternal glory. I consider the language of the Father to the elder brother, *all that I have is thine*, merely relating to the things of the world, and thus the parable will represent the children of God, and the children of the wicked One, with their respective portions.

One remark more from what I have written, and I have done. We see in this parable God's sovereignty in the choice of his people, and rejection of the rest. His distinguishing grace towards the children of promise, while he leaves the children of the bond woman to perish in their own deceivings, pride and enmity. *Enduring with much long suffering the vessels of wrath fitted to destruction*, while his invincible grace brings near *the vessels of mercy afore-prepared unto glory*, Rom. ix. 22, 23. Oh! may the Lord of his infinite grace apply this heart searching consideration to some of his own covenant Children! May they be brought to their eternally loving Father in Christ Jesus, and partake of the blessed entertainment of the returning Prodigal! May the Lord call in, and call home, his banished ones, till the whole Church first chosen, and made one, in Christ, are brought home to glory, for ever to praise Father, Son and Holy Ghost, for the wondrous scheme of salvation by Jesus Christ.

W. W.

## CAUTION TO MINISTERS.

*To the Editor of the Spiritual Magazine.*

Dear Sir,

Permit me, through the medium of your valuable Publication, to call the attention of the Lord's people, and particularly Ministers of the Gospel, to a subject, which to me, appears of vast importance.

I have observed in the preaching of many popular divines in the present day, a great anxiety to convince people they are Christians; half the Sermon has been devoted to this purpose; all the different feelings and exercises of the Minister's mind during the past week, &c. have been stated, while the greater part of them perhaps had no connection or dependance whatever upon the work of God in the soul. I do not, Sir, object to *experimental* preaching, for in my experience I have evidence of belonging to Christ; but to Ministers wasting their time in describing the fears, or hopes, or anxieties, or

wishes, which are common to all men, more or less, I do most decidedly object; as also the very unguarded and positive assertions that are sometimes made from the pulpit, relative to evidences of interest in Christ.

I have heard Ministers when addressing the doubting Christian, say, "Have you *never once felt* any thing under the preaching of the Gospel? If you have but felt the word, you are as sure of heaven, as though you were already there." And again, "If you have felt but one desire for salvation, that desire proves you are alive to God; for a dead man cannot feel any thing, and the ungodly are dead in trespasses and sins." These, with other such expressions, I have frequently heard from Preachers, who are sound in the faith, and zealous for the doctrines of grace.

Such statements are, I am convinced, unwarrantable and pregnant with mischief. We are told, that "Herod heard John gladly;" and our Lord describes some characters, as "Receiving the word with joy for a time, but afterwards falling away." It is very evident these characters *felt* something under the word, but where are they now? It is to be feared they are lost. And, did not Balaam desire salvation? Else, what did he mean when he said, "Let me die the death of the righteous, and let my last end be like his." Notwithstanding this, I cannot see that Balaam gave any proof that he was a godly man. It is, I think, quite clear that a person may feel something under the word, and may desire salvation, and yet not be a real Christian.

Such statements are also productive of much mischief, as they raise the hopes of God's own people on a false foundation. Nothing but solid rock will do for the Christian in the hour of severe spiritual conflict; if he have no other evidence before him then, of his interest in Jesus, than merely having felt something under the word, or having had some one desire after salvation, Satan by quoting scripture, which he can do when it suits his purpose, and presenting to him such characters as I have mentioned, finds it no difficult task to persuade him his evidences are not satisfactory; while he, misled by his minister, has considered those transitory feelings decisive proof that all was right between God and his soul, has neglected to look any further, is unprepared for the attack, and yields to the foe. Now his bright prospects vanish, he sinks into despondency, is tormented with the most distressing anticipations of wrath and vengeance, and were it not for the supporting grace of the Divine Comforter, would sink into absolute despair. All this distress he may attribute to the mistaken kindness of his Minister. The real Christian has abundant evidence of his belonging to God, and with that evidence he should ever be prepared, then would he be ready for the enemy's attacks. Self-examination is a most profitable employment: for a Christian is like a good piece of money, the more attentively it is examined, the more numerous and decisive will be the proofs of its goodness.

There are in all Congregations many hearers who are not taught of God, who yet feel something under the word; especially if the

Preacher be a powerful and impressive speaker; and who desire and expect to go to heaven when they die. How will this sort of persons be affected with such statements? they will conclude all right; go to sleep in the lap of carnal security, and awake, if grace prevent not, in hell. Ministers of the Gospel are God's servants and are highly responsible; they are not to speak to the grief of those whom God has wounded, but to comfort his people; at the same time, to warn the sinner, remembering God hath said, if through the negligence of the watchman, the sinner perish, his blood shall be required at the Watchman's hand.

STEPHANAS.

## THE DISPLAY OF DIVINE GRACE,

IN THE EFFECTUAL CALLING OF A BELOVED SON AT THE  
ELEVENTH HOUR.

*(Recorded by a Believing Parent.)*

When I first apprehended danger from the appearance of my son I experienced such distress of soul, accompanied with rebellious thoughts, that I am at a loss to describe them; I prayed the Lord, if it were his will, I might die in his stead, and his mother was well nigh ready to curse the day she gave him birth; arising from the state he was apparently in, having no saving knowledge of God. I ventured to hint the danger I conceived he was in, and addressed him, "Would to God I could die for you!" At first, natural affection led me to speak to him of Christ and atoning blood, the necessity of being clothed in the wedding garment, and the blessedness of the Saints in Heaven, rather than enquire whether he was sensible of his lost state by nature; to this he said, "I have doubted whether there be any Heaven or not."—I asked, "How long have you doubted this?" He answered, "Ever since I was seven years old the Devil has been following me, to persuade meso!" This much encouraged me, and raised me to hope that a good work was begun in him. I was enabled to speak to him of the glories of the heavenly state; and he observed, "Oh! I'm afraid they will never fall to my share!" These observations convinced me, there was some reason to believe he was sensible of his state as a sinner before God; and of his inability to apply a single promise of the blessed Gospel to himself. And he observed, when the suitableness and fullness of the Redeemer were mentioned to him, with the power to save, "Yes! but I cannot give it myself;" convincing me that he found himself in a state of insolvency, having nothing of his own to pay. From this I was induced to hope the Lord would reveal himself to him as a God pardoning iniquity, transgression and sin. His mother was also much supported by that blessed portion of God's word, "Is there any thing too hard for the Lord?" The agonizing pains under which he laboured, prevented him from conversing long together; in himself he appeared completely destitute, acknowledging to a spiritual Friend, he had no righteousness of his own to depend on. This Person asked him if he had ever thought upon Eternity; he replied with great solemnity, "Yes, scores of times!"



I would here remark, that he was uniform in his attendance on the means of grace; so much so, that I had often enquired of him, "You are very regular in hearing the word, pray, what do you profit therein?" But I could never gain a satisfactory reply. He was always ready to attend the duties and privileges of the Family:—and Oh! what abundant cause have I to be thankful, that I was enabled to pour forth my soul to the Lord in their behalf, and for the profit derived from reading the word and meditating thereon, in the midst of them! He was honest, very honest in all his dealings, and as to diligence in business, he was proverbial for his industry.

I mention these things to enhance the restraining grace of God, which suffered him not to fall into the grosser acts of sin, and yet kept him from the general delusion of dependance on inherent holiness, and pretended obedience.

On Saturday ——— some symptoms of his recovery inspired me with a degree of hope that he would be restored, but in the evening, and Sabbath day morning, a most violent attack of spasms succeeded, which again brought on inflammation, and then there appeared no hope left. When his medical attendant left the room on the Monday, he eagerly enquired his opinion;—and, can the Reader anticipate my feelings at the enquiry? Knowing the danger of his situation, I dared not flatter, but placing one hand over him on the bed, and the other on the bedside, my heart bursting with grief, I replied, "My Dear Boy! there is no hope!" He said, "Oh! my dear Father, you have been unkind to me;—why not sooner inform me of my danger, and that I could not recover?" Being taken out of bed soon after, a Friend asked him how he felt his mind; he answered, "Miserable! Miserable!" and added, "I have been such a wicked sinner, I fear I shall go to hell." He was asked, how he came to know and feel he was such a sinner; and who he thought Christ came to save? sinners, or righteous persons? He then sent for me, from another room, (for he had two or three persons constantly attending him, being unable to lie long, by reason of racking pain,) and on approaching him, he begged me to pray with him. Here I cannot describe my feelings,—I said to him, "My dear Boy! what am I to ask the Lord for?" He replied, sweetly replied, "For a token, a manifestation, that I shall go to Heaven!"

I would bless, and magnify the riches of divine grace. O electing love, and the unspeakable blessings contained in the Covenant of mercy, the sure mercies of David! Sure to all the seed. Yes, at the eleventh hour the word of our Covenant God shall be fulfilled. The bruised reed he will not break, and the smoking flax he will not quench; but he will bring forth judgment unto victory.

The Lord the Holy Ghost enabled me earnestly to beg for the revelation of Christ to his soul, which prayer, blessed be his name, he was pleased in rich mercy to answer; thus proving the truth of his own word, that he hath not said to the seeking seed of Jacob, Seek ye my face in vain. I was now brought to see and acknowledge the sovereign mercy of God, in enabling one who while in health could not endure the name of Death, nor even witness the arrangements of funeral ceremonies, now, in the prospect of eternity, boldly

challenge Death and the Grave. On my asking him how he felt, he remarked, "It is all right yet!" This reply filled me with astonishment and delight; and I continued,—'But my dear Boy! will it be well in death?' He made answer, with peculiar emphasis, 'I hope it will!'

I forbore saying much more to him at this time, as his pains were most distressing. After this conversation, when he was so reduced by his disease as to be scarcely able to speak, he was heard to exclaim, 'Hallelujah! Hallelujah!' and 'When, when will Jesus take me away?' Notwithstanding his severe pain, he was frequently observed to smile, and being raised on the bed he repeated in an extatic manner,

"Cease fond nature, cease thy strife!  
And let me languish into life."

He became exceedingly desirous to depart; he said to me, 'Father! I am afraid the Lord will not hear my prayer, and that he will not take me away; for I want to be gone!' I replied, 'My Boy! the time will shortly come; may the Lord give you patience.' He frequently expressed his fear that he should have another night to pass through, (which fear was realized,) but it only served to prove the goodness of God in supporting his soul in hope, and in rebuking the busy enemy.

He often exclaimed, 'I want to be gone; I want to go directly!' 'Come, dear Jesus, come!' 'Come, Lord Jesus, come quickly!' On lifting him from bed, with what a calm and serene countenance he looked upon me, and expressed the following language, 'O death, where is thy sting? O grave, where is thy victory?' This exclamation can never be forgotten by me: and Oh! may I, an unworthy, vile, hell-deserving wretch, thus be enabled to exult in the prospect of death; with the finished work of Christ in view, and by faith clothed upon with his righteousness, and sensibly washed in the fountain of his precious blood!

I was truly amazed to see how sweetly that passage was fulfilled, *perfect love*, the love of God shed abroad in the heart, *casteth out fear*. Some time after he requested one to go to prayer; I again asked him what I should enquire of the Lord for: he replied, that he might be kept from temptation. He was afraid his confidence would fail; and this I plainly discovered to be the work of the enemy; who no doubt after following him for more than ten years, to persuade him there was no heaven to be enjoyed and no hell to fear, was dreadfully disappointed in losing one whom he knew Jesus had redeemed by the blood of his cross, and as a trophy of his sufferings had enabled to believe in him, and to rejoice at even the appearance of Death.

Afterwards, I heard no more complaints; the Lord did not suffer this babe in grace to be tempted above what he enabled him to bear. He again resumed his former hope and confidence, exclaiming, 'O Lord, in thy great goodness, have mercy on me.' Praying to be gone, and adopting similar expressions with those before given, such as, 'Come, Lord Jesus, and take a poor sinner to thyself!' and 'I long to be gone, and to be with Christ.' His time was now rapidly expir-

ing, and his departure was evidently near, when he said, he hoped he should not struggle in death,—and his hope was realized; for early on Tuesday morning—a short convulsive motion, and two or three soft sighs, announced that his happy spirit had fled to the bosom of his Covenant Father, and his God.

Reader! if you know any thing of electing, distinguishing, unmerited mercy, in the gift of God for the salvation of his Church, join with an unworthy parent, to sing in strains of love and gratitude, *Christ our Passover is sacrificed for us, therefore let us, his highly favored ones, keep the Feast.* Amen, Amen.

### MODERN CALVINISM.

*To the Editor of the Spiritaal Magazine.*

MR. EDITOR,

I beg leave through the medium of your Magazine, to lay before the Household of Faith, one of the awful dilemmas into which Arminians are continually falling, viz:

A short time since, I went to hear a popular Evangelical Clergyman, (so called) and his text was taken from the 1st Epistle of St. Paul to the Thessalonians, the fifth chapter and ninth verse, "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." In the course of his Sermon he told us, the Articles of the Church of England are no further Calvinistic than Calvin agreed with *Arminius*; that the language of his text was not as some supposed, addressed only to the Church at Thessalonica, nor as others affirm, to the Church of Christ exclusively, but to *all mankind*; and to shew that such a doctrine is in perfect unison with the glorious doctrine of Election, he told us, that the word appointed does not signify decree, fix upon, or determine, but that *God is willing, and anxious that all mankind should be saved if they will, but some of them will not.* This doctrine, Mr. Editor, brings us to the conclusion, that God would fain save *all mankind*, but there are some that will not be saved, consequently he cannot save them; it then follows of course, pursuing this argument, that man is stronger than God! I shudder at the thought, while I write it, that there can be men professing themselves Christians, who endeavor to stamp a lie upon the Volume of Inspiration, deny the efficacy of the dear Redeemer's blood, and make the adorable Creator dependant upon the will and caprice of those his hands have formed.

Again, Mr. Editor, I went to hear this same Evangelical Clergyman, and his text was in the 16th verse of the same chapter. "Rejoice evermore." By this time our Theologian had found out that this verse is *not addressed* to the ungodly man! I would advise this *Gospel Clergyman*, the next time he takes two texts out of the same chapter, to read over the *first sermon* before he writes the *second*, and then, perhaps, he will not insult the memories of his *polite auditory*, by such contradictory assertions.

Mr. Editor, my prayer is, as expressed in the Litany, "From all false doctrine, heresy and schism, Good Lord deliver us."

S. N. S.

# REVIEW.

## LETTER TO THE EDITOR,

*On his Review of Mr. Vaughan's Sermon.*

*See pages 221-22.*

*We readily insert the following Remarks on a part of the Review of Mr. Vaughan's Sermon, because we think that the Writer, notwithstanding his groundless suspicions, evinces the feeling of sincerity in the expression of some of his opinions; and we hope ever to be found studious, to treat with respect the candid statements of our Correspondents, however they may differ with us in their views of divine truth. But, that our Readers may form a correct estimate of our avowed principles, we will give a literal copy of the Letter, with our comment following each paragraph successively.—ED.*

Dear Sir,

In a day of rebuke and blasphemy like this, it becometh well the servants of the Most High God, to be very jealous for the Lord of Hosts. It is with this feeling, and not as the champion of Mr. Vaughan, that I would address the Readers of the Spiritual Magazine in reference to a Review of Mr. Vaughan's Sermon, "God the Doer of all Things." Though I might dwell on the unfairness with which the Reviewer has treated Mr. Vaughan, in bringing forward assertions and insinuations instead of proofs, yet I will turn away from all such considerations, to the great subject before us.

The limits of 'The Spiritual Magazine' will not afford space sufficient for the whole of this Letter, with quotations therefrom afterwards, consequently we must request those who think it worth while to peruse our remarks, that they will first go through the former; and they will not only have the advantage of all that is alledged against us; but, by recurring to the above, they will judge for themselves whether the Writer does, or does not, come forward as "The Champion of Mr. Vaughan!"

On the charge of "Unfairness," we put it to the Reader, possessed of the lowest attainments, whether the guilt of such a charge does not lie with its utmost aggravation on this Writer? Thinking proper to give our testimony against the Advocate of sentiments which are *unproductive of spiritual advantage*, we took in hand his published Creed, and asserted the principle on which that creed was founded; and proceeding with the statement of a counter-opinion, we were compelled to postpone its completion, for the convenience of our Correspondents, whose poetical contributions were prepared for the final pages of the month's number—and on whose department we had already encroached. Of the incompleteness of the Review, our Readers were informed at the foot of page 223. But "The Champion of Mr. Vaughan," in his burning zeal, scorned to wait the protracted period of one month, and indulging in the *Furor Scribendi*, begins by complaining of the beam in his brother's eye, while well-

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nigh deprived of vision by the mote in his own ! We shall presently notice the dilemma into which this unguarded impetuosity has driven him.

The Reviewer writes, "The mystery of Jehovah's will, is a profound, which none but Jehovah himself, in his Threefold names, can to perfection explore. He hath declared some of the vast purposes of his will; to the contemplation of them, calls forth the exercise of our faith; and in them enables us to trace the proof of his eternal designs:—but no where are we encouraged by the light of reason to pry therein. Without the heavenly Conductor, we are not authorized in even attempting to tread the path which leads to the confines of the eternal mind." I am unwilling to suppose that the Reviewer intended to lose the distinct Personalities in Jehovah in a mere distinction of names; though one not established in the blessed truth, that ours is a covenant God in three Persons, not a God in three covenant names, might be led into Sabellianism by the expression, "Covenant names," in the first paragraph, and by that of "Jehovah in his threefold names" in this under consideration.

We admire the caution displayed in the assertion, that the use of the above terms is liable to lead those not established in the truth, into the belief of one of the damnable heresies of the day ! We hope the heart of the Writer did not dictate, what the intimation given would fain induce us to suspect:—"If I could but bring home, to this Reviewer, the charge of Sabellianism, I should gain a victory indeed !" We repeat—*we hope not*. On re-perusing the passage criticised, and comparing it with the tenor of our other observations at the same time, we feel confident we are justified in fearing thus much; but while we are prepared boldly to meet our Critic on this point, what can we suppose his feelings must have been when the continuation of our Review (page 249) was read by him ? Surely the blush of shame deeply dyed his countenance on reflection, that he had indulged a suspicion, that an Advocate for the distinct personalities of The Father, and of The Son, and of The Holy Ghost, should adopt terms indicating a belief in the blasphemies of *Sabellius* !

But to proceed "He hath declared some of the vast purposes of his will. I would ask your readers whether God hath not revealed, set forth, declared in the Bible numberless other matters besides some of the vast purposes of his will ?" Whether God hath not recorded there numberless *actings* of His, and various historical facts concerning nations and individuals, yea concerning the whole human race, in and from Creation, that by comparing these His actings and recorded dealings with the declared vast purposes of his will; His people may see and know, that He will be found no other than that God which the declared purposes of will set Him forth to be. But having given the paragraph verbatim from the review; I may be allowed to insert instead of the pronouns the nouns they are meant to represent, and then the passage stands thus—"The mystery of Jehovah's will is a profound which none but Jehovah himself, in his threefold names can to perfection explore. He hath declared some of the vast purposes of his will, to the contemplation of the declared vast purposes of his will calls forth the exercise of our faith; and in the declared vast purposes of his will enables us to trace the proof of his eternal designs." What are your readers to understand here ? That Jehovah enables us to trace in the declared vast purposes of his will the proof of the vast purposes of his will. Perhaps the Reviewer hath discovered the eternal designs of Jehovah to be something different from the declared vast purposes of His will.

To the question proposed at the opening of this paragraph we beg to reply. Jehovah *hath* "revealed, set forth, declared, numberless other matters;" but those other matters are irrelevant to the point contested. For the elucidation of the terms we made use of, by supplying the place of the pronouns with the nouns they represented, we are most thankful, but we very much doubt whether some of our Readers will be equally so; we must confess we gather from the Writer's version of our sentiment more than we choose to express; and that we may not anticipate the observations we have hereafter to make, we pass on. With all its imperfections we had rather our's should stand as it does.

But the Reviewer proceeds; No where are we encouraged by the light of reason to pry therein, that is into the declared vast purposes of his will—yet he informs us above that Jehovah calls us to contemplate them by faith. I take it for granted that the Reviewer meant, that we are no where encouraged to pry by the mere light of reason apart from revelation into the Declared vast purposes of Jehovah's will; Instead of thus glancing obliquely at Mr. Vaughan, the Reviewer should have proved to your readers that Mr. Vaughan is guilty of this; that Mr. Vaughan without the heavenly Conductor attempted to tread the path which leads to the confines of the Eternal Throne. There are numbers who maintain, that Mr. Vaughan has brought to the contemplation of the declared vast purposes of Jehovah's will, the exercise of faith—Rather, they will say, the Holy Ghost hath brought Mr. Vaughan's reason or mind into a state of believing the declared vast purposes of Jehovah's will, and believing them, the same Holy Ghost hath led him to contemplate them, that is, to turn them over in his mind, think and meditate upon them with believing adoring and self abased views of Jehovah, whose declared purposes they are.—For surely if the Reviewer means any thing by saying "to the contemplation of them calls forth the exercise of our faith;" he means, that Jehovah calls us to the exercise of a believing mind; that is to the exercise of our reason under the guidance and teaching of the Holy Ghost in thinking about and drawing conclusions from the vast purposes of Jehovah's will declared in the Bible, for the contemplation to which Jehovah calls His people in the exercise of faith, is the contemplation of the declared vast purposes of his will, not as of so many words without, attaching ideas to them, or alone but in connection with His recorded actings and dealings, from whence under the teaching of the Holy Ghost Spiritual, Holy, Humble inferences will be drawn. The Reviewer will find that was the very way in which the Holy Ghost led St. Paul, Acts xvii. 1, 2, 3. Now when they had passed through Amphipolis, and Apollonia, they came to Thessalonica where was a synagogue of the Jews, And Paul as his manner was went in unto them and three sabbath days reasoned with them out of the Scriptures, Opening and alleging that Christ must needs have suffered and risen again from the dead, and that "this Jesus whom I preach unto you is Christ." It may be urged, this is quite a different thing from reasoning about such a subject as "God being the Doer of all things" or God being the Originator of Sin. Not at all as to the manner of treating the subjects. One may be contemplated as spiritually as the other in the exercise of faith, that is by reason under the teaching of the Holy Ghost through and from the Bible.

When we spoke of the Lord the Spirit under the character of the Heavenly Conductor, did the Writer *again* suspect our faith in The Holy Trinity? Probably not. Taking the hint from "The Champion of Mr. Vaughan," we will tell him and our Readers wherein we discovered Mr. V.'s palpable deficiency. We did not say, nor can the expression we adopted (and it is quoted above) be legitimately construed to mean, that Mr. V. "by mere light of Reason, apart from

Revelation," conducted his inquiry. But we cannot withhold our opinion, and it is forced upon us by the whole of the *Sermon*, and *The Questionist*, that Mr. V. has given *no proof* that his reasoning faculty was under the guidance of the Heavenly Teacher. He may be an adept in metaphysics, but he does not exemplify a knowledge of Christ and his mystical union with his Church. He may be strong in argument, but he does not appear to be strong in the Lord, and in the power of his might. Hence, after a close inspection of each succeeding page of his Publications, we could discover none of the soul-cheering effects which necessarily result from superior knowledge of Jehovah's will; none of that holy triumph, which exalts him who has access to the Person and Glories of Christ;—none of that communion with the Father and the Son, which by fellowship with the Holy Ghost, every believer strong in faith attains to the enjoyment of.

It were well here to note St. Paul's manner of conducting his reasonings, and we have a memorable instance in the Apostle's Letter to the Church alluded to by our Critic; which doubtless is confirmatory of his oral testimony delivered during the three Sabbath days at the Jewish Synagogue: "Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you,——*To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.*"

From what the Reviewer writes in his sixth paragraph; your readers might suppose, that Mr. Vaughan lays the basis, as the Reviewer calls it, of his superstructure and proceeds to argue upon it without any explanation. Is this the fact?—If your readers will turn to Mr. Vaughan's sermon they will see that in the very next paragraph to that out of which the Reviewer takes the broad principle laid down by Mr. V. he thus writes "When we say God's will is the alone will that is done in and throughout all Creation the one source and spring of every action and of every event; thus ascribing What is properly called Free Will to God only. We do not mean that no other being save God has a will. The brutes have a will; and all moral creatures have in distinction from them, a rational will; a will that is directed by thought and knowledge. But this will of theirs is, in perfect consistency with their free agency (that is with their moral being) controlled by and so made to be coincident with, the one absolute will of God. Now if the Reviewer attempts to set aside Mr. V.'s broad principle taken with Mr. V.'s explanation, he will attempt to prove himself an Atheist—for could any being except God will any thing independently and that will, independently of Jehovah's will, be done, (for unless the Reviewer proves this he proves nothing) then he will prove that there are two Gods (for an independent Being is a God) and this I conceive would be proving that there is no God.

Our Readers will thank our Correspondent for the extract from Mr. Vaughan's Sermon, for unless it had been handed us in this Letter, they would never, by our means, have been favored with the quotation; as we studiously avoided copying his arguments, and that for the following reason. We have been close observers of the religious world many years, and have witnessed the disorder and disgrace brought upon a Gospel profession by publications, which have cherished profitless disputation on matters purely speculative. And, by the help of the Lord, we are determined that our pages shall not

form an *Arena* for the display of the prowess of Speculators, whose strife cannot minister grace to the hearers.

We will anticipate our Critic, who is by this time asking, "Then why trouble yourselves with such a subject as that which Mr. Vaughan has so ably treated on?" We will answer the question in one word. This Magazine is not established for the purpose of collecting the fruitful seeds of strife and unprofitable contention, but as a Treasury for that which is spiritual; and, as in the case of the Sermon and the *Questionist* adverted to, for the "*bringing in* (into the Church) *a better hope*" than the writer of those works has builded on. Our Correspondent has secured to himself the publication of his reply, by his acknowledged *jealousy for the Lord of Hosts*, and, we are bound respectfully to regard every communication addressed to us on such a principle; but we repeat, we do not bind ourselves to occupy our already too circumscribed pages, with matter that is not truly spiritual, and worthy "The Saint's Treasury."

I would request your readers to recollect that the words used in the Bible have not always the same meaning—Their meaning therefore in every place must be gathered under the teaching of the Holy Ghost by a humble consideration of the context, or we shall make the Bible speak strange contradictions.—So that while as in the passage which the Reviewer brings forward from St. James, it is true "Let no man say when he is tempted, I am tempted of God.—It is equally true that "God did tempt Abraham." So the forty years in the wilderness were "a day of temptation" to the Israelites.—I would ask the Reviewer, who tempted them? Deut. viii. 1, 2, 3. So God tempted Hezekiah.—God brought about those very circumstances, and brought the Israelites and Hezekiah into them, by which He made Hezekiah and the Israelites shew out and know what was in their hearts; To shew and know the sinful state into which they had brought themselves by their sin in Adam.—Is Sin a something which God holds up to men that they may long for it? Or is Sin by God's inspiring it into the minds and hearts of men. This Mr. V. has pointedly and positively denied. Let me in Christian friendship advise the Reviewer and your readers to do what some to my own knowledge have done. They have found themselves unable to understand Mr. V.'s Sermon by reading it once or twice; they have read it again and again, and have at last found sweet Gospel strength, peace, joy and thankfulness, overcome weakness, agitation, distress, and disgust. Yea vehement opposers of Calvinistic doctrine (I would rather say of Jehovah's Sovereignty) have, by that and his *Questionist* as the doctrine contained in them has been opened by the Holy Ghost, been brought to establishment in God and His Christ.

As I only wished to make some concise observations upon what appeared to me contrary to the truth of God, I shall not detain your readers with noticing the unscriptural use of scripture expressions, of which the Reviewer is guilty several times; only remarking that if your readers will turn to their Bibles, they will find that the expressions, "minister questions rather than godly edifying," "human traditions," and "rudiments of the world," are there used with reference to questions about the law introduced by Judaizing teachers, or to those men invented, hypocritical observances to the setting aside the law of God, on account of which the Lord Jesus Christ so sharply and cuttingly rebuked the Pharisees of his day, and which are therefore quite irrelevant to the subject of Mr. Vaughan's Sermon, or Mr. Owen's *Strictures*. Indeed the accommodation of scriptural expressions, and scripture texts in a sense different from the mind of the Holy Ghost expressed by them in their context, is a matter of deep regret to myself and others in the present day; and which, in some instances, it is to be feared, has afforded occasion for the adversaries of the truth of God to triumph. I would conclude with a few instances from Hooker on this point—"I hold it a most infallible rule in expositions of sacred scripture, that where a literal con-



struction will stand, the farthest from the letter is commonly the worst. There is nothing more dangerous than this licentious and deluding art, which changeth the meaning of words, as alchymy doth or would do the substance of metals, maketh of any thing what it listeth, and bringeth in the end all truth to nothing." I should be thankful were your readers led to read and study the first book especially of this great man's Ecclesiastical Polity, they might be surprised by finding how coincident Mr. Vaughan's sentiments are with Hooker's.

Trusting, that you Sir, have in your work, the true edification of the Church of the living God at heart, and that as the Holy Ghost may be pleased to make use of it, your desire is to minister to that edification with justice and impartiality, I cannot but hope that you may be led to give these observations a place in your publication.

I am, Sir, yours respectfully,

A SERVANT OF CHRIST.

For the reason before assigned, we leave the major part of the conclusion of this Letter unnoticed ; as to the scriptural expressions we quoted, such as, Human Traditions, &c. &c. we did not need our Correspondent's information, that they were used by the Apostle against erroneous teachers of the Law ; but we require other authority to convince us, that those terms are not also strictly applicable to ALL teachings *after the commandments and doctrines of men*. We beg again to remind this Writer and our Readers generally, that we cannot be diverted from our fixed purpose in conducting this Magazine. We have pledged ourselves to supply the Church of Christ with such communications, and such only, as are of a spiritual nature. From an abundance of arguments which we might advance, to enforce the necessity of this determination, we will repeat that which we have before alluded to. The chief concern in our own individual labors is to study the interests of the feeble and lowly of the Lord's family. It is for the benefit of these, under the Lord's blessing, we write. Yea, the height of our ambition, and we trust with a single eye to the Lord's glory we pen the thought, is, to be found in *simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God*, providing such fare for our weak and weary brethren as shall tend to strengthen and nourish them to eternal life.

Finally,—If our Correspondent favor us with his communications, on subjects which will undeniably have this tendency, we shall be most happy to give them publicity.

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*The Servants of the Most High God known in shewing the way of Salvation, by Robert Hawker, D. D. Vicar of Charles, Plymouth. Being No. I. of Village Sermons, price 1d. or 6s. 6d. per 100.*

While the labors of this eminently holy and distinguished Man of God are continued in exercise for the benefit of the Church of Christ, we cannot cease offering a friendly hand in promulgating their excellence and promoting their usefulness. Multitudes of professors of the Gospel, like the rushing Tempest, are tost hither and thither by every wind of doctrine, and driven on the Sea of uncertainty under the guidance of unskilful Pilots ; and Ministers of the Word are con-

stantly adding to their numerous ranks those who like themselves are embarked on the deceitful waters of mere profession: but in this honored Saint we behold one who has attained to hoary hairs in his Lord's service; having been for a long season found a faithful guide to his brethren in the Lord, and a bold reprover of them *who are out of the way*. This Servant of the Most High God, by his Lord's direction has laid out the whole energies of his capacious mind in the service of the Church, and the extent of his labors proves his incessant devotedness to her spiritual interests: and, blessed be our Covenant God! she has reaped therefrom abundant advantage, and as those exertions abound we discover her profit abounding also.

In addition to the various undertakings of Dr. Hawker (and they are too numerous to mention) we have the grateful task of naming the establishment of "The Village Sermon Society," which is under his immediate superintendence, for the publication of Village Sermons formed on True Gospel principles.

We prefer stating the precise object of this Society in the words of the Preface to the First Number just published:

Village Sermons on true gospel principles, have a peculiar recommendation to bring with them, on their very cover; in that, it was not only the distinguishing character, by which the day of CHRIST's coming was to be known; but also a blessedness was to follow, on them that received his word. For when *John the Baptist*, sent messengers unto our most glorious CHRIST, with the question; *Art thou He that should come, or do we look for another?* JESUS answered and said unto them; *Go and shew John again, those things which ye do hear and see. The blind receive their sight; and the lame walk; the lepers are cleansed; and the deaf hear; the dead are raised up; and the poor have the gospel preached unto them. And blessed is he whosoever shall not be offended in me*, Matt. xi. 2 to 6. And in exact agreement with this account, we read in the life of CHRIST, while upon earth, that, *He went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people*, Matt. iv. 23. So that these divine acts of grace and mercy, both of preaching and healing, carried with them the fullest testimony to his Almighty Person and Character. The Prophet, ages before, had drawn the features of his portrait; and in Him we behold the original. *Behold! (saith the Prophet) your God will come with vengeance, even God with a recompense: He will come and save you! Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as an hart, and the tongue of the dumb shall sing*, Isaiah xxxv. 4 to 6.

But we must not stop here. For the same divine scriptures, which so plainly speak of the LORD's coming, and describe the characters by which when come, he was to be known; do as plainly shew, how the LORD testifieth to the same, in the hearts and consciences of his people. That precious portion, which stands for a motto to this little work, in the title page, is, among many others, in proof. *Whithersoever JESUS entered, into villages, or cities, or countries; such was his Almighty influence, that he inclined the hearts of his people to bring their sick before him; and by the same power, prompted their hearts to believe, that the mere touch of his garment would impart healing; and the effect corresponded to the hope; for as many as touched him, were made whole*. Observe the marked character of faith. *As many as touched him*. As many as the LORD touched their hearts to believe; to so many the LORD imparted grace to be healed. We have another beautiful illustration of the same kind; Matt. v. 24 to 34. A multitude thronged CHRIST; but a poor woman in faith touched CHRIST. We read nothing of them; but of her; JESUS spake very blessedly. And elsewhere we read, that, *as many as were ordained to eternal life believed*, Acts xiii. 49.

From such views of our most glorious LORD, which are given of him, in the days of his flesh; methinks I would have every poor Cottager, and such, whose habitations, are at a distance from Church or Chapel, and indeed in every place, *where there is a famine of hearing the words of the LORD*: Amos viii. 11 to 13. have these things always in remembrance, in this day of his power. The LORD is not confined to means, but all places, wheresoever any of his people are situated; the LORD can, and will adopt methods for the manifestation of himself to them. We behold him preaching on the *mountain*; Matt. v. 1, &c. from a *ship*; Luke v. 1, &c. in the *fields*; Luke vi. 1, &c. in the *garden*; John xv. 1, &c. In short, all places are consecrated by his Almighty presence, *wherever two or three are met together in his name*; JESUS saith himself; *there am I, in the midst of them!* Matt. xviii. 20. Let it be supposed then, that two, or three of a village, or two or three of a family, among the Cottagers, remote from the great congregation, were occasionally to meet together as opportunity offered, when the labors of the day were over; and more especially on the LORD's day, that sweet day of rest: and after, by prayer and supplication seeking a blessing on their little assembly; were to read a portion of the word of God; and then one of the Village Sermons; might we not hope, that as it was said of CHRIST, upon a memorable occasion of old; so it would be said *now*; *The power of the LORD was present to heal them*, Luke v. 17. LORD JESUS! condescend by those feeble means, to make known the Almightyness of thy strength! As far as those Village Sermons are in conformity to thy holy word, and the sovereign purposes of thy holy will; own them in the hearts and consciences of thy people. Let that sacred scripture be felt, and made known thereby, in which it is said, *Not by might, nor by power, but by my SPIRIT, saith the LORD of hosts*, Zech. iv. 6.

We can but feel peculiar pleasure in the formation of this Society, which will enable those of our Friends, who are blest with the means, to disseminate among the Lord's Poor in the dark Villages, Gospel Truth at so cheap a rate as those Village Sermons.

## POETRY.

### THE SEEKING SINNER.

#### AN ACROSTIC.

*As the hart panteth after the water brooks, so panteth my soul after Thee, O God; my soul thirsteth for God, for the living God, when shall I come and appear before God,* Psalm xlii. 1, 2.

Precious JEHOVAH JESUS, heavenly LORD;  
A uthor of Peace; revealed in Thy word:  
N e'er hath Thine ear of Grace refused to hear,  
T he cries of those, who seek Thy face in pray'r;  
I come my Lord, and ask Thee for Thy Grace,  
N or can I comfort find, but as Thy face  
G rants me a smile, and bid me go in peace.

F ully convinced that I a sinner am,  
O n Thee I trust, Thou Sin atoning Lamb,  
R eceive me Lord, and I will praise Thy Name.

C ause me to hear Thy soul elating voice,  
H elp Lord, the bones, Thou'st broken, to rejoice,  
R ock of Eternal Ages, bid my soul  
I n Thee find rest, on Thee the burden roll.  
S avour of sinners, hear a sinner's cry,  
T hy suppliant save, and bring Thy mercy nigh.  
*Islington.* T. R.

Paris, Printer, 53, Long Acre, London.

THE  
***Spiritual Magazine;***

OR,

**SAINTS' TREASURY.**

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*There are Three that bear record in heaven, the FATHER,  
the WORD, and the HOLY GHOST, John v. 7.*

*Contend earnestly for the faith once delivered to the  
saints, Jude 3.*

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*To the Editor of the Spiritual Magazine.*

MR. EDITOR,

THE following Letters have been sent to me; and considering them suitable for your Magazine, you are welcome to insert them if you think proper.

Yours,

London, Jan, 6th, 1825.

A. Z.

*A Refutation of the sentiments of the Rev. ISAIAH BIRT, "On the System of Theology taught by the Rev. DR. HAWKER;" with copious Observations on his misconception of Dr. Hawker's Ministerial Character and Qualifications, and on the tendencies of a faithful discharge of the Ministerial Office.*

(In a Series of LETTERS to a Brother in the Faith.)

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No. I.  
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My Dear Brother,

Jan. 1st, 1825.

THE great Head of the Church having fixed the bounds of your habitation and labors where secluded from the noise and contention of the religious world, you rarely hear of the gigantic strides with which error, in the garb of superior knowledge and sanctity, is stalking through the churches and congregations professing godliness, I am induced to address, to you, the observations I may be led to make on the subject to be discussed. Knowing the intense interest you feel in the success of *the glorious Gospel of the blessed God*, of which you are made a Minister, and your love to all whom our Lord hath commissioned to execute his commands, I am aware these communications will excite and fix your deepest thought, and employ

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P P

your most serious consideration. And if I can assure myself of these effects in *your* mind, my Brother, while in seclusion; how ought *mine*, even at the commencement, to be impressed with the importance of the task prescribed.

Though neither you nor I have enjoyed the honor of *hearing* from his own lips the ministry of Dr. Hawker, our hearts have often burned as we have *read* the numerous spiritual testimonies he has given of the truth as it is in *Jesus*; and your approving judgment, established in the faith, has marked the cheering inference, that our spirits have borne us witness to the sweetness of those testimonies.

You have been informed, that in addition to a host of popular declaimers who have for many years vociferated their enmity to precious, Gospel truth, and against this able and distinguished Servant of God, the Press has occasionally been put in requisition to disseminate the ever-varying opinions of its Employers; but chiefly to advise hearers of the word, of the pernicious tendency of his ministry and writings. Some of these productions have been replied to, by himself and others; while the greater number have sunk silently into contempt and oblivion. Of late, a popular writer, aiming at greater notoriety by means of the Doctor's name, published a volume of invective and falshood, shamelessly impugning the infallible principles of our most holy faith; with whom Dr. H. has wisely declined to contend; and it were unnecessary to bring to remembrance, the disgust which every reflecting mind possessed of the fear of God experienced on its perusal, or torture you by detailing its profanity and abuse.

Now, I have before me, a book of nearly one hundred pages, entitled, "*The Moral Government of God in the dispensation of the Gospel, Vindicated; in Observations on the System of Theology, taught by the Rev. Dr. Hawker. By Isaiah Birt*:"—on which, as the Lord enables me, I will with plainness of speech and faithfulness make some remarks. And first, it will be proper to notice the character the Author assumes, which is, an 'Opponent' of Dr. Hawker's system of Theology; and also the situation in which he places himself, as stated in his 'Advertisement':—"The opponents of the system which is adopted and maintained by Dr. Hawker, have chiefly insisted on its evil consequences; MY endeavors have been to point out its defects only." Being unknown, by Mr. Birt, and perfectly unacquainted with him, either personally or ministerially, I venture through this Correspondence boldly but respectfully to appeal to him on these points. And, by his professed concern for the glory of God;—by his belief that the fear of God is before his eyes;—yea, by the presence of Him who will one day appear in Judgment, I implore, I adjure him, to answer these matters to his own conscience and before God. With feelings of respect I view him, (though a stranger) in common with every one who names the Name of Christ; and with the superior emotions which are attracted towards a professed Minister, of Christ, I ask him to justify, if he can, the junction he has

formed with the adversaries of divine Truth and Dr. Hawker? Is it not notorious, and I will advert but to one instance, that the recent writer on "*The Plymouth Antinomians*" set himself in array,—not exclusively against this venerable Saint, but—against the prime, the stedfast principles, of our holy faith? His ostensible purpose was to malign the servant of the Lord, in the face of incontrovertible facts, which stand in judgment against him: but the deep purpose of his heart was fully developed, in an impious and successful attempt to scandalize the truth of God and the God of truth.

It is true, our Author professes to treat less generally on the 'Evil consequences' of the Doctor's ministry, than many who have preceded him; and it is as clear, that he '*Endeavors*' to point out *some of its defects only*. But why this shifting from the *evil consequences*, and endeavoring to discover defects in what is alleged to be *the cause*? Is it because others had advanced a position, which the course of many year's hard labor, with Satanic subtlety, failed to establish? Or, is it that Mr. Birt has determined on confessing the truth, which is, that 'evil consequences' CANNOT necessarily ensue from the system he treats of? Most reluctantly I am constrained to infer from the nature of the Advertisement, consisting only of two short sentences, that the Author displays not a feature of such a conviction. Though I venture not to allude to their personal knowledge of each other, being in entire ignorance of the parties, but speaking of them as fellow-laborers in the same cause, it is palpable beyond suspicion, that Mr. Birt has stricken hands with Mr. Cottle in the same unholy vocation; and the fruit of their united hostility has issued in a daring opposition to the whole Counsel of God.

Mr. Birt has divided his '*Observations*' into distinct Sections, seven in number, which I shall notice successively as they lie before me. I must not be detained by every objectionable passage, but turn my chief attention to such as, in their assumed applicability to Dr. Hawker, are derogatory to the doctrine which is according to *Godliness*. If some such limit do not circumscribe my thoughts, I shall fear these Letters may extend to an inconvenient length: and to shew the necessity of boundaries being prescribed, I will merely drop the idea and pass on,—that I am decidedly at issue with our Author on the opinion expressed in his opening sentence,—but it is not immediately connected with the subject before us.

SECTION I. After the subject is introduced there are several propositions stated, also seven in number, the first of which is:—

1. "That I consider Dr. H.'s general and severe censures on evangelical ministers and churches, as most unjust in themselves, as betraying a very unchristian spirit towards his brethren, and as exceedingly calculated to create and promote a most baneful prejudice."

There is contained in this proposition a charge against the Doctor so extremely ambiguous, that before it can reach the object towards whom it is directed, the appropriateness of certain terms must be ex-

established, and the force of certain prejudices and prepossessions obviated. If those 'severe censures' have at any time fallen undeservedly on the members of the Lord's family, doubtless their Brother hath sinned and done wickedly; but that any Minister or Churches, though styling themselves 'Evangelical,' should despise the faithful warnings and reproofs of one raised so much above them by knowledge, by spirituality, by devotedness to his Lord's service, and by his external deportment,—decisive proof is given, that they are not walking by the same rule, nor minding the same things. Then, how can they be denominated 'brethren?' The bond of peace unites, and the unity of the Spirit animates, the brethren of the same family, the Lord's chosen; and these, every one of them, do go *from* strength to strength, and *from* grace to grace, till they appear in Zion before God.

2. "That by his sweeping and very serious censures, so extensively circulated, the Doctor has made it incumbent on evangelical ministers and churches, either to submit to his dogmas, or to vindicate themselves and their ministry from his charges: and it is under this impression I have been prevailed upon to give publicity to these observations."

In making the ensuing remark on this quotation, I earnestly entreat Mr. Birt not to suppose an invidious feeling has dictated it. If it be an unworthy motive that induces the expression of honest conviction, I shall, deservedly, not stand guiltless before him: but if to record in scripture terms conscientious opinion of the present state of 'evangelical' Churches, be culpable, I shall doubtless be culpable still. The grievous departure of 'evangelical' Ministers from the Gospel principles on which the National Church, and very many dissenting Societies are founded,—the inveterate hostility invariably displayed by them towards the Messenger, one among a thousand, who faithfully executes the commission assigned him,—and the consequent thick veil of spiritual darkness which hangs over religious congregations in general; seem to bespeak, that the candlestick of Gospel privileges is being removed, and the glorious light of the Gospel is nearly extinguished. And are these persons the 'brethren' of Dr. Hawker? Many of them in time past did run well, and apparently in the liberty wherewith Christ had made them free: *who did hinder them?* Did Dr. Hawker? But, has it not come to pass concerning them, that the Lord hath uttered his voice and said, *Go and tell this people, Hear ye indeed, but understand not; and see ye indeed but perceive not?—Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed?*

That it is "incumbent on evangelical ministers and churches to submit to his dogmas," can never have been the Doctor's opinion; and to be able, "to vindicate themselves and their ministry from his charges," Mr. Birt and his colleagues must never expect. Our

Author may depend on this, that should each of the 'evangelical brethren,' acting on *his* recommendation, endeavor with their utmost craft (as he has done) to invalidate the Theology in question; not only would Dr. Hawker's published statements rise pre-eminent above the whole; but the Church of Christ, in the midst of the warring elements, would have encreasing cause to glory in their distinguished superiority.

3. "That I by no means take the high ground on which the Doctor presumes to stand, when he contends that his writings 'are in perfect harmony with the Gospel of Christ and his Apostles,' &c.

Surely enough is stated of this paragraph to ground some serious considerations on, without enlarging the quotation: indeed, all that follows, I shall have occasion to notice in another place. Herein Mr. Birt again lays himself open to a most powerful repulse. The expression, 'the high ground,' contains an implication which I will not now attempt to unravel: yet I dare not pass by what is intended to be conveyed in the quotation as it stands. Its whole force, and consequently if it contain an acrimonious allusion; all its weight bears on the Writer, and as a millstone hangs about his neck. How is this professed minister of truth condemned out of his own mouth. He stands forth, according to his own confession, in defence of the Gospel 'Of Christ and his Apostles,' and does not know whether the faith he himself holds, is in 'harmony' with them or not! Well then, may he exclaim "I am free to acknowledge, that I see but as through a glass darkly, and know but in part." The truth of this acknowledgment has been proved already; but there lies before me abundant evidence to the same effect, to examine which I must hasten.

I would further, only ask, Will not the true minister of Christ, especially one of long standing, be found to have attained to such decision of character and confidence in the Lord, as not only to be assured of the 'high ground' on which he stands; but able to challenge a world to prove his doctrine to be NOT "in harmony with the Gospel of Christ and his Apostles!"

Having in part prepared the way towards a consideration of what is alledged against the Doctor in the succeeding *Sections*, I must bring this Letter to a close, by making some general remarks on *propositions* 4, 5, 6, and 7—without staying to quote them in full. That our Author should despise the 'phraseology' of the sentiments he takes exceptions at, is not surprising; for when notes are compared between the two writers it will be found, that Mr. Birt falls so short in his explication of the language of 'Christ and his Apostles,' that but for his name on the title page, one might suppose he was reading the effusions of a mere speculator in divine things. You will find in his Book none of the sweet language of Canaan, and none of the spiritual fruits of communion with *Christ* and fellowship with the Apostles.

Mr. Birt states a reason for being "rather the more induced to



examine the principles" Dr. Hawker has espoused, and purposes to "search the Scriptures in order to see whether it be really so." I beg to state my belief, that no moving principle could possibly excite his entrance on this controversy, more forcibly, than that which induces me to reply to his fallacies and misconstructions. My mode of procedure will be directed by 'the perfect standard of divine truth;' and this will sanction me in adopting a course which he has strangely neglected,—that of elucidating a distinct view of the subject by the Lord's SPIRITUAL GOVERNMENT of his Church and people. This forms a conspicuous feature in the ministry and writings of Dr. Hawker, and yet his 'Opponent' does not so much as attempt to allude thereto. Oh! how painful the inference that must necessarily be deduced by the enlightened mind; and, not only with respect to Mr. Birt, but to those with whom he associates his name, and is so ambitious of denominating 'Brethren!'

He concludes,—“ I esteem it my honor to be of the number of the evangelical ministers who come under the Doctor's censure.” Consequently, it is no cause of wonder, that he desires not (Mr. B. will not ‘suffer’ himself) ‘to be circumscribed within the circumference’ of ‘a defective and contracted system of Theology.’ The undeviating disposition of his mind toward the adherents to this “defective and contracted System,” is best expressed in the words of Jacob, but with a far different signification,—*My Soul, come not thou into their secret; unto their assembly, mine honour be thou not united.* I pray, though now he deprecate the inexpressible privilege, that he may yet arrive at, an understanding of THE SECRET of the Lord which is with them that fear him; then will he know assuredly, that he is numbered among THE GENERAL ASSEMBLY and Church of the first-born, whose names are written in heaven.

Before closing the Letter, I must notice another striking characteristic of this production, and it must be obvious to all who have read the books, that though so much of the whole is occupied in disputing the correctness of Dr. Hawker's ‘Theology,’—so little—yea, no part whatever—is devoted to the expression of approval of any one portion of his writings, or any one feature of his ministry. This truly deplorable consideration, connected as it is with the pretended candor of a self-assumed ‘Evangelical Minister,’ affords me additional confidence in purposing shortly to enter on the notice of his second Section.

I am, my dear Brother,

Yours for the Lord's and his Truth's sake,

ELAM.

## ON CONTENDING FOR THE TRUTH.

HAVING been for many years exposed to the scorn and reproach of the ungodly, and frequently represented as an object of contempt by such as consider themselves extremely pious, and many times

deeply wounded by the misconstructions and unkind reflections of some who I dare not doubt are of my Lord's family, it may perhaps be allowed me to feel more tenderly for a brother when grieved, than some of the servants of Christ do.

However this may be, it is presumed that a few remarks arising out of those feelings cannot be taken amiss, especially as they are penned without the remotest wish to give offence to any; but purely from a regard for the glory of God and the honor of our most holy profession, and with an earnest hope, Mr. Editor, that your very valuable miscellany will never convey to the public eye, what might incur the charge which has been brought against some periodical works, "A vehicle of abuse." This I trust there is no cause to apprehend, as certainly every reader who loves our Lord Jesus Christ in sincerity will deprecate so great an evil.

As a follower, and through sovereign grace a lover, of Him who when he was reviled, reviled not again, I have often lamented the evident want of courtesy in those who I esteem as faithful servants of Christ, when their sentiments have been opposed to each other; indeed I have sometimes thought they gave reason to suspect that the Apostolic admonition, "Be gentle towards all men" was quite banished at the time from their minds. It cannot be denied, that investigation is desirable, or that contention when conducted with humility may be very profitable, but it is truly lamentable when the servants of God contending for what they believe to be, the faith once delivered to the saints, should ever shew a want of the softening and humbling influence over their tongues or pens of those truths they contend for. Hard words and angry epithets, cannot become the Gentleman, the Scholar, or the Christian; nor can they be in any respect needful auxiliaries to strengthen any argument, especially those in which the glory of God and the interests of the Church are concerned. Why then should the dear servants of God, when differing in opinion, use a word that is liable to irritate the natural feelings of our fallen nature? Why when the contention is for the illustration of some truth contained in the sacred volume, should not the language of scripture only be used, and that sweet proverb duly attended to, "A soft answer turneth away wrath, but grievous words stir up anger?"

Strong argument produced by soft words may do much good, may carry conviction to the mind of an opponent; at least will invite his patient attention, and be listened to or read with pleasure, by all who are dispassionate in their judgments; but expressions of anger, have a natural tendency to excite such feelings as will repel or entirely disregard the soundest reasoning, and can never fail to produce grief or disgust in every one who is impartial, or who ingenuously desires to arrive at a safe conclusion on the disputed topic.—We live in a day in which if it be possible the servants of God are called upon more loudly than ever to be steadfast, watchful, faithful, and diligent in their office; to be decided in their opinion, and plain

in their expression of Truth; seeing it has so many violent opposers masked in a profession of the Gospel; and others are allowed (awful thought) to stalk forth at noon-day with the most pestifential and damning delusions.

Let then every faithful servant of the Lord, stand fast in Truth: let him pray for strength and wisdom, to vindicate the honors of Israel's one living and true God: Let him proclaim the Father's Eternal Love, the ground of safety and source of comfort to the Church: Let him hold up the God-man as the Gospel testifies of him, in all his sufficiency as Jehovah's righteous servant and his Church's glorious Surety: Let him give full honour to the Person, the work, and the offices, of God the Holy Ghost: Let him fearlessly affirm, that the salvation of the Church is of the Lord. Standing on this ground, the feeblest need not fear the most formidable foe.

Ministers are commanded to reprove and rebuke, with all authority, but in contending for the truth either against avowed opposers, or such as differ only in opinion through the want of clearer light, in either case, certainly no weapon should be used but the sword of the Spirit; other arms are carnal and will never pull or beat down the strong holds of satan; nor is harsh language ever likely to lead to patient investigation. If an opponent *must* be offended, let truth only give the offence; for soundness in faith, and zeal for the glory of the Lord of Hosts, may certainly be congenial with urbanity of manners and courtesy in expression. May the Contributors to the Saint's Treasury be so instructed in the truth, as it is in Jesus, and so guided when they write, as to invite perusal and to afford profit.

G.

## LETTER TO A YOUNG MINISTER OF THE GOSPEL.

*For the Spiritual Magazine.*

My dear young Friend,

THE work of the ministry that you are now engaged in, is a very honorable and a very important one; it will employ the greater part of your time—and call forth all your powers to discharge your duty conscientiously; and the more useful the Lord makes you, the more opposition you will meet with. Our long acquaintance will be a sufficient apology for my writing very freely to you. The little experience you have already had, is sufficient to teach you, that the titles given to ministers in the sacred scriptures are more than empty names. They are called watchmen, they are to be always upon the look out, particularly by night; and this, my brother, will be an important part of your employ, to watch for souls, to warn the people of your charge when evils or enemies appear, to sound an alarm in Zion when error in sentiment or conduct are discovered; not to be cast down at the discouragements you meet with, to be always at

your post, and to study to shew yourself a watchman, as well as a workman, approved of God. The ministers of Christ are called Fishermen, a very painful and dangerous employment, they are exposed to most tremendous storms, and frequently return home without any gains for their pains; they have taken nothing after a long winter night's toil, see John xxi. 3. Sometimes with the loss of nets, boats, and all they are worth in the world. So it is with the servants of the Lord, very many storms they meet with from the powers of darkness, from the scourge of the tongue; the ungodly world will slander them, persons who have only a form of godliness will speak evil of them, and sometimes real saints act very unkind towards their ministers. And it is not uncommon for him who made them fishers of men, to withdraw his sensible presence from them; they have to mend their nets in the dark, that is, they are dark in their study, it is dark with them when they cast the net, when they preach the word; and very many precious Sermons they preach, the effect of many prayers and much toil, but they take nothing. No sinners are caught in the Gospel net, no one dragged out of the sea of sin, nor brought out of the horrible pit and miry clay; and as one of old said, we spend our days in vanity and our years in trouble. However, fishermen have their successful seasons occasionally, they bring home a good cargo, which amply repays them for all their toil and trouble; so it is with the Lord's fishers, the net is cast on the right side of the ship, by the special command of Jesus many come to hear the word, some seem to be savingly wrought upon, effectually turned to the Lord, Jesus becomes all their salvation and all their desire; they close with him, bid farwell to the world, join his saints, walk in wisdom's ways, are a credit to the gospel, and a comfort and a help to their ministers. Thus when a prosperous gale of grace blows in our favor, and we have but a little success in our work, then we forget our toil, dark nights, and blustering winds. Thirdly, Ministers are compared to Seedsmen or sowers, Psalm cxxvi. 6. and Matthew xiii. 3. and this work must be done at all seasons of the year, let the weather be fair or foul; for if there be no seed sown, no harvest can be expected.

The great Head of the Church does not send his servants out on a warfare at their own charge. If he make a man a watchman, he will make him useful in alarming careless sinners, in discovering dangers, in exposing the dark and damnable errors of the day. If he make a man a Gospel fisherman, he may have to toil all night, but he shall not toil every night and take nothing; he may and will have some dark and stormy nights, but he shall have some light and calm ones. And if he sends out a seedsman he will give him seed to sow, prepare the ground to sow it in, water it and shine upon it when sown, and bring it to perfection. We read in Leviticus xix. 19. that the Lord spake unto Moses, and desired him to speak unto the congregation thus, *ye shall keep my statutes, and one of the statutes is, Thou shalt not sow thy field with mingled seed, neither*

*shall a garment mingled of linen and woollen come upon thee.* Surely this command is binding on every one of the Lord's ministering servants. We frequently meet with this title given to the Church, a field; she is often called a fruitful field, but she is not to be sown with mingled seed. In the Gospel by Mark. iv. 14. we read, that the Sower soweth, the word.

We may gather from these scriptures, that ministers are not to mingle law and Gospel, the acts of God and the acts of the creature, faith and works together; nor must they mingle the work of Christ and the work of the Holy Spirit together; these subjects are all to be preached in their proper place. We read that the Apostles went every where preaching the word, they preached Christ the Essential word, God over all for ever blessed, the object of worship; they also preached Christ, the incarnate word, the dignity and mystery of his person, the wonderful and mysterious union of God being manifest in the flesh, the infinite efficacy of his blood, how it has atoned for all the sins of the Church; they are all now reconciled to God by his death, and no other sacrifice does God require. He has provided this ransom and accepted this ransom price, and liberated all that the price was paid for. He now loves the ransomed as he loves the Ransomer, John xvii. 23. God loves them in Christ, and for Christ's sake; but they are not only pardoned, saved, and redeemed, but they are justified, through the perfect obedience and royal righteousness, of the glorious God-man. His glorious robe must be held forth and held up, without any mingling or mixture; it is sufficient of itself to justify from all things. All the covenant offices of Jesus are to be preached without any mingling; his presence alone makes the church happy; his government regulates the world, the church, and all the minor concerns of his people; his prevalent intercession makes the prayers of his saints acceptable to a holy God; his wisdom guides his wayward children all safely through the intricate journey of life; his power alone sustains them; they shall be brought through all opposition, not one that he has shed his precious blood for shall be missing, for he will send fishers, and fish them out, Jeremiah xvi. 16.

But ministers must not only preach the Essential word, and the incarnate word, but the engrafted word; for we can have no communion with Christ unless we know him, and we cannot know him unless we are united to him, or engrafted into him. He is set forth as the head, his church the members. God the Holy Spirit forms Christ in their hearts the hope of glory, they thereby become influentially united to him, one with him; he gives them capacities to know him, to enjoy communion with him; they see themselves to be all sin, guilt and pollution, but they see a fulness in the salvation of the Lord sufficient to save them; this draws out their hearts to love this great Saviour for what he is, and for what he has done, in bearing away all sin; they love to hear his fame spread abroad; it gives them great pain to hear any thing mingled with the perfect work of

Jesus, for they know that it must be an abomination in the sight of a holy God, and a robbing Immanuel of his crown.

You will, my Brother, see from this general outline, how you and I are to be engaged; and in addition I would remark, the written word is to be preached. Jesus the great sower who went forth from all eternity, *Micah* v. in the covenant and purpose of God, has given his seedsmen a vast variety of seed to sow in his field, but we are not to mingle it together; we are to preach all the distinguishing doctrines of grace, as revealed in the written word; all the duties are to be enforced in their proper place; the laws and ordinances of God's house are to be explained on stated occasions: but we must not call duties and ordinances—Gospel. We are warranted from the Bible to preach the diversified experience of the saints, but neither is this Gospel; no, indeed it is not. Many of our hearers would much rather hear us tell a few anecdotes, and a long tale about ourselves, of our joys, sorrows, fears, faith, trials, temptations, conflicts and deliverances, than they would about the adorable person, precious blood, and perfect righteousness of the Lord Jesus Christ; but we must not sow God's field with mingled seed to please any one. It is God's holy command, grace is to be preached freely, salvation is to be set forth fully, and Jehovah the Spirit will lodge these delightful subjects safely in the souls of those destined to receive and enjoy them.

The promises in all their preciousness, suitableness, and nourishment, are to be held out to the needy and poor, with every encouraging word that has dropt from the mouth of our dearest Lord, unconditionally; that is, to those who are laboring under a sense of guilt, dreading the displeasure of the Almighty. The Gospel field contains very rich and choice treasures, you may here find an abundance of unmingled seed to sow. I hinted, that a seedsman sows some seed all the year; he must not regard weather, as Solomon says, nor must he throw the seed down in a lump, but must cast it abroad, spread it, so must you. If you select any particular doctrine, or any of Christ's lovely characters, it must be spread abroad by prayer, meditation, in our own experience to taste it, enjoy it, then scatter or spread it abroad in preaching. Stormy weather sadly obstructs a seedsman; and you will meet with windy weather occasionally; the wind of flattery will sometimes blow from your own heart, from satan, and from false friends; you will be tempted to think that you are a very superior seedsman, but recollect without the blessing of heaven your seed will rot, then your barns will be empty in harvest time, instead of being full. The wind of persecution will sometimes blow, and that from an unexpected quarter. You preach too doctrinally, too experimentally, or too practically; discouraging hints will be dropt, dark insinuations thrown out, and satan will leave no stone unturned to distress you; and some that you thought you could confide in, act in such a way as very much to discourage you. We read, that when they spake of stoning David,

*He encouraged himself in the Lord his God, and we have the same friend to go to in trouble.*

When the farmer has ploughed his land and sown his seed, he does not expect it to spring up directly, he does not expect the harvest for sometime to come, neither must the Gospel seedsmen; it must be watered by prayer, much faith and patience must be exercised.

A good sower is a valuable man in husbandry; a good minister of Jesus Christ, one who rightly divides the word of truth, who preaches the wholesome word of our Lord Jesus Christ and the doctrine which is according to godliness, who sets a finished salvation before the people, proclaims the unsearchable riches of Christ, brings forth things new and old out of God's treasury, explains the secrets of the covenant, and casts up the way of the people of God,—such an one is truly valuable,—I hope you will be of this description; you have my prayers and best wishes, and may the Lord give you understanding in all things.

Your's sincerely,

Hampstead.

JAMES.



## REPLY TO A QUERY ON HER. X. 26.

Mr. Editor,

IN the *Spiritual Magazine* for November last, I noticed a Querist who signs himself "A Sinner."—The subject he wishes to be illustrated is one, no doubt, upon which a difference of opinion exists amongst many who profess Calvinism as well as Arminianism; I am myself one who through the teachings of God the Holy Ghost have been led to embrace the doctrines of sovereign grace, after having for several years opposed the same with probably as great enmity as any one; however, I do not profess myself to be a "Contributor to your Work," much less an "able one," but believing that the Lord hath revealed to me in some measure the secrets of his covenant, (by which expression I presume you will understand what I mean,) I therefore beg leave to offer my thoughts on the meaning of the Apostle, in the portion of Scripture referred to. I will endeavor to be brief in order that I may not occupy more than is prudent of your Miscellany on the subject.

First, I must beg leave to differ from your Querist's opinion relative to the passage being applicable to *professors* only, for I believe it to be applicable to *believers* only.—In the verses preceding the passage, "If we sin wilfully,"—Doth not the Apostle address himself to believers? if that be admitted, and I know not how it can be denied, then I would also draw the inference, that the words immediately following are also addressed to the same class of persons. Does not the believer sin wilfully? is there a man who truly knows and feels the power of indwelling corruption, who can say he never

sins wilfully? I grant he will not sin wilfully, as the unregenerate do; but are there not seasons of trial, temptation and difficulty, into which the believer may be brought, through adverse or trying providences, which sometimes so far prevail over him, as to cause him to do that, which his conscience even raises doubts, against?—And when the believer does so sin, and the Lord by his Spirit shews unto him his transgression, is not his experience such as is described in the following verse, “A certain fearful looking for of judgment, and fiery indignation?” methinks David must have experienced something of the kind, when he makes such doleful lamentation of the effects of sin upon his mind. In one place he says, “my strength faileth me, because of mine iniquity”—and surely nothing can be more likely to produce such effects, than the very feelings of the mind expressed by the Apostle, as above. As for the latter clause of the verse, “which shall devour the adversaries,” I conceive it must apply to those indwelling corruptions which are the adversaries of the believer's peace and happiness, and which must certainly be as devoured, through the very means which the Lord useth to convince the believer of his transgression. The Holy Ghost by the prophet Hosea, expresses something of my meaning, (when spiritually considered) in the latter part of the 5th chapter, and former part of the 6th.

Had the Apostle said “which shall devour the adversary,” it would I conceive give another feature to the clause; but I am further inclined to view the passage in this light, because I cannot conceive that if professors, as such *only* were alluded to, that ever they had any interest in the sacrifice of Christ; and therefore it would be superfluous in consistency with Paul's faith, to say to such characters, after they had sinned wilfully, that there remaineth *no more sacrifice for sins* for them; but to believers, I conceive it might justly be said, by way of encouragement, lest they might be swallowed up with over much despondency or grief. “If any man sin,” says St. John, “we have an advocate with the Father;” and so I would render the passage, that though they might through some trying dispensation, be tempted to sin wilfully, yet that the same sacrifice was available to them, and none other must be looked for: as the Apostle says in a preceding verse, “now where remission of these is there is no more offering for sin.” I would moreover express my opinion, that the sentence, “after that we have received the knowledge of the truth,” ought not to be limited to a mere reception of a part of the truth, or only notionally; but may apply to the reception of the whole truth, both in the heart and understanding. It may be objected, if the view I have taken of the subject be correct, why doth the Apostle pourtray the judgments which befall the two descriptions of character in the following verses? I would reply, that thereby the mercy and love of God to the believer might be more conspicuously set forth, in the comparison of the judgments which befall them, when contrasted with that which was laid upon the



believer. Inasmuch as the believer had committed a horrible thing against his Lord, and deserved equal condemnation with them, yet in mercy, sin was made to be more hateful to the believer, by his being subjected to so severe a mental correction, and through that discipline, his adversaries were devoured, or subdued; so as that they should not again have so great an ascendancy. As to the third character, spoken of as having done despite to the Spirit of grace, it is impossible to conceive, by those who know the truth, that such a character could have done despite to the operations of the Spirit of grace in himself; but can only be understood in the same sense, as Stephen's address to the stiff-necked Jews, who he said, always resisted the Holy Ghost.

I have done for the present,—had I time on my hands, I might possibly be able to express myself somewhat more at large and more clearly on the subject; but I hope the few ideas which I have expressed, may stir up some abler individual, who is better taught in the school of Christ, to give your readers the benefit of his thoughts thereon. At all events, I trust you will make room for the insertion of what I have written, as I should feel happy to see the subject handled more consistently with the analogy of faith, than I have ever yet witnessed.

Manchester, Dec. 18, 1824.

A SINNER SAVED.



*To the Editor of the Spiritual Magazine.*

DEAR SIR,

IF in the following statement of the doctrines I preach as a minister of the Church of England, and the method I observe in my public ministry, there should appear any thing that needs correction, I trust and hope my defects will be pointed out, by some of those able pens which contribute to your excellent Magazine.

First, then, with respect to Doctrine, I hold that God has from all eternity loved some of the human race and has chosen them unto salvation by Jesus Christ;—That he has made a covenant of grace with his Son, on the behalf of his chosen ones, which is absolute and unconditional;—That Christ in the fulness of time assumed human nature, suffered and died in that nature, to redeem a special and peculiar people to himself;—That by bearing their sins, and all punishment due to them, he has made full satisfaction to the justice of God;—That a sinner's justification before God, is only by the righteousness of Christ imputed to him, without any consideration of works done by him;—That pardon of sin is only through the blood of Christ, and for his sake, according to the riches of his grace;—That God sees no sin in his justified and pardoned ones, so as to condemn them for it;—That regeneration and conversion are by the powerful and effica-

cious grace of God; and that those who are effectually called by grace, shall persevere to the end, and be eternally saved.

This I conceive is the doctrine of Christ, which, if a man bring not with him, who pretends to be a preacher of the Gospel, he is not to be received. This I conceive is the doctrine of the Apostles, which we are stedfastly to continue in, and abide by, and which is briefly comprized in the words of St. Paul to the Romans: "whom he did foreknow, he also did predestinate, to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified."

With respect to the method I observe in my public ministration, I endeavor to speak to saints and sinners separately and distinctly.—First to saints, to such who have a work of grace already begun in them, and to such I call, not only to come to the means of grace, but to partake of the blessings of grace; to come as thirsty persons, desirous of spiritual things, to the waters, the ordinances, and drink at them; to buy wine and milk, spiritual blessings, without money and without price. I call to them too, as laboring under a sense of sin, and when under a spirit of bondage, to come to Christ for rest, peace, pardon, life and salvation; and such I endeavor by the ministry of the word, to excite to the exercise of those evangelical graces wrought in them, and bestowed upon them; such as repentance, faith, hope, and love, even as the three thousand converts when under the work of the Spirit of God were called upon and encouraged to repent and believe in Christ. And such, I conceive, ought to be urged and pressed by the ministry of the word to a constant attendance on ordinances, not to forsake the assembly of the saints, to a diligent performance of every religious duty, and to be ready to every good work.

Then I speak to sinners in a state of nature and unregeneracy, but not to regenerate and convert themselves, which is the pure work of the Spirit of God;—nor yet to make their peace with God, which they cannot make by any thing they can do, and which is only made by the blood of Christ;—nor yet to *get* an interest in Christ, which is not *gotten* but *given*;—nor yet to the exercise of evangelical graces which *they have not*, and therefore can never exercise;—nor yet to any spiritual vital acts, which they are incapable of being natural men, and dead in trespasses and sins. But I call upon them to perform the natural duties of religion;—*a natural faith*, that is, to give credit to divine revelation, and to believe the external report of the Gospel, which not to do is the sin of the deists; to repent of sin committed, which even the light of nature dictates; and God in his word commands all men, every where to repent. I call upon them to pray to God for forgiveness, as Simon Magus though an unregenerate man, was directed by the Apostle; and to pray to God for daily mercies, as well as to give him praise and return him

thanks for mercies received, and which all men that have breath are under obligation to do. I call upon them to read, the Holy Scriptures, which have been the means of the conversion of some; and to hear the word preached, because St. Paul has said that, "faith cometh by hearing, and hearing by the word of God." I endeavor to set before them, their fallen, miserable, lost, undone state by nature;—to open to them the nature of sin, its pollution and guilt, and the sad consequences of it;—to inform them of their incapacity to make atonement for it, and of their inability to do what is spiritually good. I endeavor to convince them of the utter insufficiency of their own righteousness to justify them before God; that salvation is alone by Christ and in no other way; and after stating the fulness, freeness, and suitableness of this salvation, I leave the whole to the Spirit of God to make application of it as he shall see fit. I do not consider the Gospel as *an offer*, but a preaching of Christ crucified; a *proclamation* of the unsearchable riches of his grace, of peace, pardon, righteousness, life and salvation by Him.

I consider any external call by the ministry of the word, is always insufficient and ineffectual of itself unto real conversion, without the powerful and efficacious grace of God. When God goes forth with his ministers, working with him, then the work is done, but not otherwise; but unless his arm is revealed, the report of the Gospel will not be believed, nor the call of it attended to.

Yet the external ministry of the word has its usefulness, and various ends are answered by it. "All things are for the elect's sake, and particularly the ministration of the Gospel, which to them is "the savor of life unto life." As it is the will of God, that his chosen people and others should promiscuously dwell together, so he sends his Gospel to them in general, and by it takes out a people for his name; calls them by his grace effectually out of the world, and separates them from the men of it, to be a peculiar people to himself. Moreover, many by the external ministry of the word, though not effectually called, become more civilized and more moral in their conversation, and are reformed as to their outward manners, and through a speculative knowledge of the Gospel, escape the grosser pollutions of the world; and others are brought by it to a temporary faith, to embrace the Gospel notionally, to submit to the ordinances of it, and to make a profession of religion, by which means they become servicable to support the interests of it: so that it comforts with the wisdom of God, that there should be such an *outward* call of many who are not internally called.

I am, Sir, yours in the best of all bonds,

December 21, 1824.

ELAH.



[We shall be glad to receive remarks on the above, (as requested;) but fear our columns will not afford space for the insertion of more than *one* reply.]—ED.

# ORIGINAL ESSAYS.

## VI.

### ON THE LAW.

THE Covenant Jehovah made with our first Parents while in original purity, being by the one offence broken, the threatened penalty of disobedience was inflicted on him, and the curse devolved on all his posterity. This Covenant, in contradistinction from the Covenant of Grace, is denominated the Covenant of Works, and the substance of its requirements is, *This do, and thou shalt live! Refuse to obey, and thou shalt surely die!* Adam possessed intimately a knowledge of the law of this Covenant, and he needed not the promulgation, of its conditions, to teach him by what rule he was bound to perform the will of his Creator. In infinite wisdom the Lord God not only inscribed the law on his heart, but deigned to declare it in the garden of Eden, and hath oft-times repeated the expression of it in the volume of his will.

We pass by the baleful consequences of the breach of the law, as witnessed in the unregenerate, to make some observations on its influence in the minds of those who are heirs of the heavenly inheritance, but have not yet taken up their freedom, nor enjoyed the spiritual rights of the eternal city.

The law or rule of the Covenant, though it remains broken in respect of those who are not clothed in the righteousness of the great Law-fulfiller, is in itself perfect, and inexorable in its claims on all whose characteristic is strongly marked by the Apostle as being, *without God and without hope in the world.* It is fulfilled in behalf of the seed of Christ; it is not fulfilled in behalf of the seed of Satan. The honor brought thereunto is imputed to *the chosen*: its inviolate demands remain disobeyed in the persons of *the rest*.

In surveying the awful display of Jehovah's holiness as exhibited to the Patriarch Moses and the people that were with him, and marking the terrific effects wrought thereby, we observe a typical representation of the circumstances into which the soul is brought, against whom the thunderings of Sinai and the law's curses are directed. The smitten conscience while groaning under the pangs of convicted guilt, and rent by the piercing darts of apprehended wrath, is well prefigured by the consternation and horror of the multitude, who witnessed the revelation of Jehovah on Mount Horeb, *And they said unto Moses, Speak thou with us, and we will hear; but let not God speak with us, lest we die!* But so far from this display of the glory of the Lord and his graciously reciting the conditions of the *Covenant of works*, being to effect the purpose they fear-

ed;—it was granted them in proof of his Covenant love, and it was expressive of the blessings secured to them, and to the whole Church, in the *Covenant of grace*. We will pass on from the history referred to, (though *that* contains abundant proof of the assertion) and notice Moses' own comment, as given at the commencement of the chapter of blessings and prophecies which he delivered, just before his ascent of Mount Nebo. "And he said, the Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law, (or, fire of law) for them. *Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive thy words,*" Deut. xxxiii. 2, 3.

Notwithstanding the thunders and lightnings, the thick cloud, the mountain on fire, and the voice of the trumpet sounding long and waxing louder and louder, so that the mount quaked and all in the camp trembled; yet, *He loved the people*. And notwithstanding all, of which these noises and commotions are figurative, are in varied degrees experienced by the Lord's people, ere they attain to the liberty they have in Christ, still, *All his saints are in his hand; they shall sit down at his feet; every one of them shall receive his words*.

As the Lord the Spirit hath diversities of operations, by which he works the pleasure of his own will, in the mind that is delivered from bondage to the Covenant of works; so the law operates in diversified forms, in the convictions the mind is exercised with previously to deliverance.

1. Some are kept at Sinai a long, a very long period, the mount of fire appearing to them at seasons heated seven times more than it was wont to be; its flames arising even to heaven, and extending, to their apprehension, to the lowermost hell. The billows of God's wrath seem rolling towards, and threatening to break over them. Anguish hath seized hold of them; despair is at hand; to make them his prey; the iron hath entered their soul, and they are ready to give up the ghost. They had been often attempting to fulfil the conditions of the Covenant, and as frequently found that even the thoughts of their hearts condemned them. The law they endeavored to keep, they perceive was broken by their first Father, and they know not who hath restored the breach. The whole body of sin, both imputed and actual, is fastened on them, so that they know no way of escape.

When the Lord conducts such afflicted souls as these, from Mount Sinai to Mount Zion, it is ever found that in proportion to the trials they have escaped, (yea, and infinitely more than comparison will bear out the idea,) will they joy in the remittal of their sorrows, and triumph in the faithfulness of their Deliverer. The thought is sweetly strengthened by the Prophet's account of the vision of the holy waters, Ezek. xlvii. 1—5. if we contemplate the streams issuing from under the threshold of the sanctuary, as the waters of spiritual refreshment and consolation. Considering the circumstance of the waters rising 'to the ancles,' 'to the knees,' 'and to the loins,' in allusion to

the various experiences of the Lord's people, may we not take the fifth verse as applicable to the character described? *It was a river that I could not pass over; for the waters were risen, waters to swim in, a river that could not be passed over.* Such beloved souls being removed from the curses of the old Covenant, to receive the blessings of the new, and delivered from spiritual death into spiritual life, are launched upon the living streams of hope and love, and swim joyously on the waters of everlasting consolation. And, under the special care of their faithful Redeemer, having perfected the allotted term of their, diversified exercises and trials, when they have forded the Jordan, their happy spirits will in full choir utter the praises of Him who hath loved them, and washed them from all sin in his own most precious blood: verifying the blissful anticipation of the Poet,—

"From all their afflictions Christ's glory shall spring;  
And the deeper their sorrows, the louder they'll sing."

2. There are others, whose experiences prove them to have been long under the rigorous instructions of this schoolmaster, the law; who are not necessarily brought to the tremendous discoveries alluded to. They are still kept from the exercise of faith on him who hath fulfilled every jot and tittle of its requirements; and are incessantly toiling and striving for deliverance from a bondage too hard for them to endure. They would fain pursue the labor required of them; and in reply to the constantly recurring demand, *Pay me that thou owest!* are ever ready with their,—*Have patience with me, and I will pay thee all.* Insensible of the infinite amount of the debt that is due, they vainly promise a gradual discharge; although neither they, nor the whole of their Father's house, can furnish security for the performance of one engagement! The stern instructor prescribes their task,—convinces them of their incapacity to execute it,—and with manifold curses denounces them for non-performance.

What a sweet lesson is that laid before the Church by St. Paul, in his letter to the believers of Galatia, where he states, "The law was our schoolmaster UNTO CHRIST, that we might be justified by faith." "But after that faith is come, we are no longer under a schoolmaster." Until faith of the operation of the Holy Ghost is bestowed, the law is the only teacher of the poor, exercised soul: the arbitrary domination is uncontrolled, so long as a revelation of Christ is withheld. The Lord the Spirit by his own personal ministration puts into action the heavenly principle he hath implanted; the glorious Law-fulfiller, in the excellency of his Person and finished salvation, is received into the heart; and the tutor, who before retained the sinner in grievous bondage, abandons the charge which for a season he was permitted to hold. It demands repeated observation, that the law can neither drive nor "bring" the sinner to Christ; indeed, its influence on the unrenewed conscience, is such, that it tends to keep from Christ; and there is not a passage in the

New Testament than that quoted, which more clearly illustrates the fact. "The law was our schoolmaster UNTO CHRIST."

3. There are many of the Lord's people whom the condemning power of the law having brought to a discovery of their true state by nature, and of the helplessness and hopelessness of the situation in which they lie; the glorifier of Jesus immediately draws out into exercise the power of faith and the comforts of hope, and so fixes them on Him, who hath fulfilled the righteousness of the law, as that they are enabled in transport of soul to exclaim with the holy Apostle, *There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit.*

Doubtless there are, in comparison with the whole number of the Lord's family, but few so highly favored; yet the word of God is not without repeated instances of the kind; each of which testifies to the diversified modes of operation of the Lord the Spirit, when he exercises the sovereignty of his will.

O Thou, who hast fulfilled the righteous demands of the holy law, —who hast abolished in thy flesh the enmity, even the law of commandments contained in ordinances; reveal thyself to thy chosen, in that most glorious character, that they may be delivered from slavish apprehensions and *illegal* bondage, and by thy rich grace triumph in thee, their great Deliverer. Teach thy Church, O Lord, more and still more of that law of love, whereby they approach thee in sweet communion,—whereby they join with their brethren in glory, to felicitate themselves in thy presence,—whereby they, at seasons, glory with their brethren on earth, in the light of thy countenance, and live to the praise and honor of thy name. Amen.

### THE MYSTERIOUS MOVEMENTS OF PROVIDENCE, IN THE SUPPLYING OF GOD'S FAMILY WHEN OUTWARD MEANS ARE FAILING;

*Exemplified in that part of Sacred History, recorded in 1st Book of Kings, xvii. 14—16.*

PROVIDENCE is a title that receives its authority from the court of Heaven, its mandates from the King of kings, and all its commissions from those several councils that disposed of the whole mass of created nature, angelic, human, and infernal; selecting or rejecting whomsoever a Triune, Covenant Jehovah, pleased to nominate or to appoint, and all this before our lower world was even put into motion, by the Great Architect of Creation. The machinery of providence as well as of nature nothing can disturb, can delay, or can defeat; it has ever since been kept in motion and never will cease to move, till the whole contents of its arrangements are disposed of and dispensed with. Deposited in this secret cabinet are all that befalls the Church in its present militant state, whether of a pleasing,

painful, distressing, or delightful nature; not one unemployed that was designed, not one omitted that was directed, not one too soon in its application, not one too late to answer the intended purpose.

The design of this short narrative is to prove, that what God's family in ages past experienced of the special appearance of God; in their straits and difficulties, was only a sample of what would be in all after stages of time perpetuated, as long as one elect vessel remained on this side the Jordan.—In opening this interesting part of sacred history, what a striking harmony and union appears in every step by which this miraculous supply was brought into notice.

Ahab, one of the most wicked kings that ever mounted the throne of Israel, and Jezebel his wife a most tyrannical and cruel woman, were two sworn enemies of the Prophet Elijah; to whom he was often sent with a most tremendous commission; and the present prophecy which he was ordered to make must have been like a thunder clap in the ears of Ahab, verse 1. A drought which neither dew nor rain were to mitigate for the space of three years, and that in a hot part of the earth, must have been a most awful visitation. But God's ways are not as our ways, nor his thoughts as our thoughts; this awful visitation had a bright side as well as a dark side; was intended to furnish matter for our faith now as well as then; and has often proved under divine agency a matter of great support to many tried, weary, and wounded travellers, while they have been struggling with difficulties and immersed in perplexities. The Prophet could do no good at court, and therefore he must be removed where he can be made useful; the Lord will not shut up his sent servants in a prison unless he has any good for them to do there, as was the case, Acts xvi. 25 to 31. God's sent servants always move under secret orders, which they know not till the Great Shepherd unravel a part of their work. The first step that the Lord employed in this providence, was ordering the Prophet to go to a little brook near the Jordan; it was no use to send him where there was no water, but though he had water, here he had no food. And here I would remark, that the Lord of the vineyard seldom makes any of his laborers useful in his Church without giving them a sip of the brook, and a taste of the bitter; so that those to whom they are sent know they are not novices in experience, or unacquainted with those very trials that they are struggling through. If this were to be the standard by which all preachers were tried, it is to be feared multitudes who now cut a great figure would sink into the diminutive light of an insignificant glow-worm.

Elijah, though furnished with water without a miracle, must not be fed but by a miracle, verse 6. How striking the instruments employed, as well as the storehouse from whence his table was furnished? I would not here relate a similar instance of the Lord's supplying one of his persecuted family while confined in a prison, under the iron hand of persecution in the last century. A poor woman, soon after the Bartholomew Act took place, which put into the hands



of persecutors great power, and which put this poor woman into the hands of a magistrate who longed for an opportunity to persecute this poor speckled bird amongst vultures and all birds of prey. When she was brought before him, he asked where her faith was now, and whether God would feed her now? She without hesitation said, God would feed her, and from his table too as before if he chose; and God did so, for the magistrate's wife was present and took pity on a poor helpless female, and furnished her with food all the time she stopped in prison from the magistrate's table, though he knew it not. The Lord could have fed Elijah without ravens if he chose, but he tried, he tossed, and the worn-out travellers, would have lost many a meal to their precious souls had this miracle been withheld. God's sovereign choice takes in at one glance the end from the beginning, the utility or inutility that will always follow. We are not informed when the ravens procured their supply, yet perhaps it is to teach us to look wholly and solely to him for our supplies, nor to doubt but they will arrive though we cannot see the channel by which they come to us.

The next step in this history, is the drying up of the little brook; the time was now arrived when the Prophet must make another move; the brook could not be dried up before the period arrived, nor before the supply of food by the means of the ravens was exhausted. How often have God's family found some little brook, or very insignificant channel, affording them a short and temporary supply, till something more prominent has appeared to them: "Whoso is wise and shall observe these things, they shall understand the loving-kindness of the Lord."—We are now come to that part of the subject in which the sovereignty of God shines most conspicuous indeed, verses 8 and 9. Our Lord Jesus Christ in his ministry while on earth takes particular notice of this short history in the providence of God, Luke iv. 25—27. The Lord did not move the Prophet till he had according to the eternal council prepared another post for him, and the purveyor or person whom God had looked out, was the least likely either to support him or herself, verse 12. Out of all the inhabitants in the town of Zidon the poor distressed widow was honored, was accepted, while all the others were passed by. Oh! what a glorious jewel in the crown of Deity is his Sovereignty! How does he stain the pride of man while he exalts the riches of free, unmerited grace; how does he degrade the worm-eaten services of the creature, and clothe with his glorious robe the most notorious and most obnoxious; that none might ever be able to glory in his presence, but all become alike guilty, till he by his wonder-working plan of Redemption alone make the difference. This is that immoveable bar that separates between the precious and the vile, between the heirs of salvation and heirs of damnation, between the vessels of mercy before ordained and the vessels of wrath fitted for destruction.

I shall now make a few remarks on verse 14. The non-failure of

the barrel of meal and the cruse of oil, till plenty was again restored to the land.—The first remark is, that all those trials, difficulties, perplexities and dangers, which now fall to the lot of God's family in this time and transient state of existence, they are all intended as special visitations to prepare the way for some prominent and conspicuous display of the divine appearance, on their behalf. Look at the history of Joseph and see how God step by step multiplied difficulties and surrounded him with perplexities, one whom he highly esteemed, and one whom he in the eternal councils intended to promote to great honor; and yet how unintelligible was the way that led to it, till the Lord himself undertook to be his interpreter. But look at the picture in its finished state, with all its colourings completed and all its outlines filled up, and then ask, whether the divine glory could have shone so bright, had any part of the history been left out: so my fellow traveller heaven-ward, were any part in the history of our lives left out, there would be a defect in the whole. Here the wisdom of our Great Architect shines indeed.

The second remark we make is, that the Lord never dries up one brook till he has opened another channel for our support and for our supply. How often does the believer find though the Lord's ways are mysterious, yet mercy, like a mighty flowing river, moderates the storm, mitigates the trouble, and softens the hard and rugged path of life. Do earthly cisterns prove broken cisterns that hold no water? Do earthly props fail and die away? Do earthly friends prove broken reeds and barren deserts? Yet an insignificant instrument shall be raised up, an unexpected door shall be opened, and, even an outward enemy, shall be turned into a friend; sooner than any of his people shall want a channel of support in their present needy state.

The third remark we make is, the wonder-working way in which the Lord makes the barrel of meal and cruse of oil to last out, or in other words, how he provides for his people when the means of their subsistence are most precarious and most scanty, Prov. x. 22. How many have reason to bless God for the scantiness of their supplies, and the wonder-working way in which they have been handed out to them; they have often been brought to the last meal, and to the last mite, but a miracle must be performed ere one of his poor and distressed flock shall be neglected or forgotten. And here I shall introduce an instance that occurred in the north of Scotland many years ago, to prove God's special care in providing for his needy family. A poor man who had a family and who was once in particular brought into almost starving circumstances, after waiting all day and night and nothing to feed his family with, got them all to go to bed while he went out to make his case known to the Lord; after being out for some time, he returned with his mind calm and composed. But to his great surprize when he came home, he found on his table a joint of meat ready dressed and a large loaf; he called up his family, and after thanking God for his kind providence, they

all shared in this mysterious supply.—We shall now unravel this mystery, and shew how the Lord overruled and wrought for his supply. A neighbouring farmer who was a rich but a very covetous man, thought he would one day surprize his neighboring farmers; he ordered before he went to market a joint of meat to be ready dressed against he returned; as he returned from market he intended unexpectedly to ask them in as they passed by, but rain coming on in the evening they all rode on and left him behind, so he was completely disappointed. When he came home his covetous spirit would not let him touch it, and he ordered it to be put by as it was, and he went to bed; after he had been in bed a little time, he dreamt this poor man his neighbor was starving for bread; and after dreaming the same twice over, got up and ordered his servant to take the meat and a loaf to this poor man,—and this discovery was not made till after the farmer's death.

May we not draw the following spiritual improvement from what has here been advanced? That the life of faith, and the existence of hope, as planted by the Spirit of God, in the hearts of all the truly regenerated heaven-bound, are like the barrel of meal and the cruse of oil; they will never be dried up, or, cease to supply with suitable food the never-dying souls of those who are their happy recipients, till they are safe landed on the blissful shores of everlasting felicity, where hope will be turned into sight, and faith into fruition. Then, and not before, will the cloudy and fiery pillar be removed, as being no longer needful or essential. With such invisible realities in prospect, and such credentials in possession, may both reader and writer learn daily to be coming out of this wilderness, leaning upon Christ as our eternal beloved. Amen,

### GOD, A JUST GOD, AS WELL AS A MERCIFUL GOD.

As the lion hath his paw to imprison, his voice to terrify, and his teeth to tear his prey, yet commiserateth the woes of the prostrate, and suffereth no ravenous beast to devour that which he hath protected: the eagle hath his talons to strike, and his wings to shadow from danger: the leopard hath comely spots, but an ill favored countenance: the panther hath a sweet scented breath, but a rotten, deceitful heart.—Thus God is just as well as merciful, the Lion of the tribe of Judah, that can as well encounter his foes with terror, as entertain his friends with peace; he that threatens to chastise, and favors to encourage; a terrible countenance to beget a dread of his might, and variety of mercies to breed a delight in his majesty; and whomsoever the beams of his bounty cannot warm in affection, the flames of his fury shall pursue to destruction,

## REVIEW.

*An Attempt on the behalf of the called and believing people of the Most High God, to set before them the Fountain of everlasting Consolation in Christ Jesus, so that they may be perfectly relieved from all fears concerning DEATH and DYING.* By Samuel Eyles Pierce.—Second Edition: Palmer, London, 1825.

The best recommendation we can offer to this Treatise, on Death, and Dying, may be furnished from its "Introduction," a portion of which we shall lay before our Readers; but we should do great injustice to the divine contents of this small volume, if we left it, after perusal, without lending our feeble aid to gain its wide diffusal in the Church of Christ. The great Head of the Church alone knoweth the feast of fat things we made, while our soul was enwrapt in spiritual meditation on the sublime subjects descanted on. Beholding with our venerable Friend, as in a glass, the glory of the Lord, and surmounting these lower heavens, we fondly from glory to glory anticipated the promised inheritance; and, need we add,—longed, with him, to be there too. Having received much spiritual instruction from the volume, can we do otherwise than recommend it to our Readers? There is not a member of the Lord's Church to whom it is not calculated to become a blessing. The *strong* will renew their strength, and increase their confidence and joy in the Lord. The *weak* will aspire after further attainments in the divine life, nor cease till they come to the assurance of faith. To the Ministers of Christ, we venture to say, they ought not to be without it!

We have said, the design of Mr. Pierce is best expressed in his own words:—

"In the course of my time, I have been called upon to visit sinners and saints in their drawings nigh to the house appointed for all living; I have found what the excellent Mr. Toplady expresses to be a truth: "It is very difficult to know how to perform this service." The last time I was called upon to visit a sick friend, was since I myself received a very severe crush, as it respects nature's failing. The person in my view, was one with Christ. She received what I said concerning him with great satisfaction; and this was what first gave occasion of my conceiving I would, if permitted, write a small treatise suited to put into the chambers and hands of such of the Lord's people as might, either through sickness or old age, be drawing downwards to the grave, the house appointed for all living."

"I reflected thus with myself, whilst I doubted not of the person I had visited concerning her eternal state, yet I considered her very great weakness of body, such that she could not bear much talk. This I had done in many, very many instances, in the course of visiting such as I really looked on as saints, and many scores of times. I thought, could any short matter be drawn up, so as for such to peruse, or for others to read to them, it might serve, in the hand of the Lord the Spirit, to draw out their minds to such subjects as are particularly suited to such circumstances."—pages 6, 7.

We recollect reading with peculiar pleasure, some years since, a sweet idea expressed by this faithful Steward of the mysteries of the  
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kingdom, in allusion to the same subject; it was this, that Death is given as one article in the Inventory of the believer's privileges! Being somewhat conscious of the frailty of our nature, even in the best of the Lord's children, we wonder not that the anticipation of the approach of the "King of Terrors," should oft-times induce tormenting fear and grievous apprehension. We therefore hail the publication of this truly spiritual Treatise, and rejoice that many such persons by reading, and meditation on, the same, are likely to be endued with power from on high to conquer their fleshly misgivings, to welcome the tokens of the last enemy's approach, and to receive the intimations of his message with joy and rejoicing of heart. We intreat our Readers not to forget that the work is written,—and it affords abundant proof that the Lord himself directed the heart and pen of the Writer for the express purpose,—“To put into the chambers and hands of such of the Lord's people as might, either through sickness or old age, be drawing downwards to the grave, the hour appointed for all living.”

The subjects treated on, are,—1st. “On Death.” 2nd. “On the Consolations suited to Dying Believers.” 3rd. “On the act of Dying.” 4th. “On what may be conceived concerning the Invisible State.” 5th. “On Eternity.” 6th. “On the actual entrance of disembodied Saints into heaven, and their reception there.” 7th. “On the Vision of Christ, and the Life, Glory, and Blessedness which flow therefrom.” 8th. “Of our employment in the State of Glory, until our Lord's descent at the last day.”

We will make one other quotation, to shew the manner in which our “good old Simeon” expresses the transport of his soul, while contemplating the glories of heaven:—

“Heaven will consist in the perpetual shine of God's favor upon us, so as for the mind to have an unspeakable enjoyment of the same; we shall there be filled with all the fulness of God. This must consist in having our understandings so enlarged, to comprehend God in Christ, as to be wholly satisfied with him, and in the enjoyment of him. Our wills will then be perfectly satisfied with the will of God; we shall rejoice in his essential blessedness; we shall have a clear and proper idea of the essence and Persons in Jehovah, so as to give glorious praise to Father, Son, and Spirit, for all their love to us, and vast and eternal designs towards us in the Person of Christ. In heaven we shall be for ever clothed with immutable holiness; we shall be blessed with immutable communion with God; we shall shine in Christ; we shall be as so many jewels in his mediatorial crown. He will shine on us and within us, and we shall reflect his shine back again on him. He will be our everlasting heaven of light and glory, of perfection and bliss. We shall be swallowed up in him, so as for him to dwell supremely, transcendentally, and inexpressibly in all the faculties of our minds. It is hereby we shall be transformed into his glorious image, and be made completely happy and blessed in our souls. It is good to have right, clear, and scriptural apprehensions of these sublime verities: it is only as we truly apprehend them, that we can have any holy longing and desire after the enjoyment of them. It would be well to have our minds properly impressed with the blessed thought, that heaven is prepared for us, and we are prepared for it; that it is open to receive us; and that we shall enter it the moment we leave the body. We shall find every thing there suited to our spiritual taste: we shall have free admittance, a joyful entrance, a most blessed acceptance.

Our Lord will shine on us as he never yet did; he will present us to the whole company of saints, to unite with them in their worship of him; he will open the glories of heaven to our view; he will place us where we are to be, and shine with such splendor on us as will fill our minds with immortal bliss and satisfaction. He will say; "Come, ye blessed, enter ye into the joy of your Lord." It is not to be wondered at that the saints are described by the Apostle as earnestly desiring to be clothed upon with glory and immortality; to be swallowed up of life; to be in heaven; to enjoy eternal glory. He knew these subjects well: they had their existence in his mind; they were in him, and to him, eternal realities; he therefore prays thus on the behalf of the saints at Ephesus, that the God of our Lord Jesus Christ, the Father of glory, might give unto them the spirit of wisdom and revelation in the knowledge of him; the eyes of their understanding being enlightened, that they might know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. He would they should know as much of glory and heaven, before they entered it, as possible. He requests the Lord on their behalf, that they might know the grounds of their calling; what they were called unto; and what they were to expect. God himself is the inheritance of his people; they are also his inheritance. His riches of grace and glory are in the saints; they are all to shine forth in them; they are all to be displayed on them; they are all to be made known unto them; they are all to be enjoyed by them. God himself will be their glory. If God can make them happy, they shall be as completely happy as he can make them."

"I would now, O my soul! turn this subject into meditation and prayer. I expect and believe that I shall soon be in heaven. How art thou, O my soul, affected with this? Dost thou, from the scriptures, and the light of the Holy Spirit, apprehend spiritually and intellectually what heaven is? It is a supernatural world; a state of blessedness and glory. There are no joys and pleasures there but such as are suited to a heaven-born soul, to a holy and spiritual mind. Saints there live wholly on Christ; he is their immediate life of glory. Art thou, O my soul, fitted for this place and state? Will it suit thee to be wholly swallowed up in Christ? to have him for thy immediate object and perpetual subject? Hast thou an inward spiritual conception of its being real blessedness, to be wholly living out of thyself, and off thyself, in continual sights of Christ, so as never to reflect on thyself for ever. The happiness of saints in heaven does not arise within, or from themselves: it is wholly without them; it flows from God and the Lamb into them, through the indwelling of the Lord the Spirit. They are not admitted to think one moment of themselves; all their thoughts flow into their immortal minds, as glorified, from Christ their Head, and are formed in them by the Lord the Spirit, who fully possesses them as his true and proper temples. Will such a state, such a place, such a life, so continued a dependance on Christ for glory everlasting, as this amounts to, suit thee? If so, think much on it. Let it be the constant subject of thy mind. If the Holy Spirit makes it plain and clear to thee, thou wilt not be unwilling to die in thy body, that thou mayest live with Christ in glory. I will turn this, O my soul, into prayer."

"O thou, who art the God of glory, the Father of glory, the God of all grace, who hast called thy people unto eternal glory by Christ Jesus, I beseech thee to give me some supernatural views of it. Create in my mind such conceptions of heaven, glory, and immortal life, as may cause me to desire to depart out of this body and world, and be with Christ, which is far better than to be in it. I pray thee to grant me to be looking out for heaven; to be expecting a city which hath foundations, which thou hast built and art the maker of; into which thou dost admit thy saints immediately on their leaving their bodies. Thou, O God, art not ashamed to be called their God, for whom thou hast prepared this city. Grant, holy Father, that my mind may be so enlightened from thy word, and by thy Spirit, into a knowledge of what is revealed in thy holy Gospel concerning the inheritance of the saints in light, that my views and prospects of it

may abound. O that it may please thee, so to let down from thy blessed self such supernatural views of heaven and heavenly glory into my mind, as may increase my longings and desires after it! O Lord Jesus, there I am to see thee face to face! there I am to live as thou dost. There I am to live in thee, and to thee, thou living in me for ever. O blessed Spirit, do thou, as the Spirit of glory and of God, rest upon me, and reveal a real sense of this glory in me. Amen."—pages 90 to 96,

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*Two Letters on the Mystery of the Gospel, and on the Genuine Experience of a Believer in Christ; with an Appendix, (containing Four Letters) on various Subjects. By Thomas Mulock.*

We considered it our duty, (see pages, 251 and 254,) when reviewing Mr. Reade's reply to this Writer, to urge in rather forcible terms, our reasons for dissenting from the novel sentiments contained in a printed Letter, which now appears at the close of this collection; we therefore have no further remarks to make thereon; and observing in his address to the Reader of these, that "it is the Author's fixed determination not to notice any antagonist arguments which this little work may elicit,"—we shall content ourselves by pointing out such portions as are not according to the analogy of faith, and leave our Readers to their own reflections. For, though we often take occasion to deplore the distractions brought into the Church, through the speculations of men professing to be wiser than the Lord's Prophets and Apostles; and deprecate the practice of making use of our pages for their dissemination; we consider it to be incumbent on us so far to expose their figments, as we conscientiously believe them capable of detection by the believer in Jesus, however slender his judgment.

Whether these Letters were forwarded for Review, in answer to our earnest request on page 254; or, by an admiring Friend of the Author's, who is unconscious of the errors they contain, we know not; and whatever might be the motive, we are thankful for the opportunity given to exhort our Readers, and with them those who sit under the ministry of Mr. Mulock,—in the words of our Lord to the multitude that followed him: *Take heed WHAT you hear!*

"When I find persons unacquainted with the first principles of the doctrine of Christ, babbling about what they call their experience, I have no difficulty in defining their case. They are under a complete delusion of Satan. Mark xiii. 22. They substitute what is styled a work of grace in the heart, for the work of God in Christ Jesus: and their hope of heaven is founded, not upon what Christ has done and suffered for them, but upon what they deem themselves to have done and suffered for Christ. Isa. lviii. 3. I am quite clear, that this is a faithful though brief sketch of all spurious Christianity. 2 Tim. iii. 5. Natural men cannot rise above natural principles. Their religion cannot be inward and intellectual. Rom. iii. 28. It must be made up of carnal conjectures, and sensible frames and feelings. Jude 19. I wish not to be understood as desirous of expressing myself harshly and intolerantly towards pietists

of this description; I simply declare that they can have no knowledge of God. Hosea iv. 1. However reluctant to give offence, 2 Cor. vi. 3. I cannot consent to compromise the truth of the Gospel. Gal. ii. 5. I must, therefore, in order to clear the way for my present subject, rigidly reject all those records of delusion commonly called experiences, with which professors of formal godliness have deceived themselves, and aided in beguiling others. Isa. lxvi. 4. Not that I question the veracity of those communicative expositors of their own feelings. I do not. I am willing, on the contrary, to credit what they so largely reveal of their own enthusiastic emotions; but I have a scriptural persuasion, that persons who rest their religion upon any thing which they assert themselves to have been the subjects of, are not, as yet, taught by the Spirit of wisdom and revelation in the knowledge of Jesus Christ. They are building upon sand; Matt. vii. 26. not upon the sure foundation laid in Zion." pages 24, 25.

One word here. We would ever be anxious to induce the Lord's exercised saints to refrain from living (or endeavoring so to do) on their *experiences*; and we are very conscious, that while the enemy of their souls encourages them by any thing from *within*, or from *without*, to be looking off and from Christ for complete salvation, they will fail of receiving the consolation they seek after: but can the above tirade be justified? *Is it Gospel?*

The line and plummet, by which Mr. M. measures the true experience of the redeemed family, are noticed in the following conclusion of a long statement, of the Lord's dealings with himself:—

"I bless the Lord that I have endured much of this suffering, and that the mystery of it has been measurably made known to me from the Lord's word. I *felt* it to be painful, I *know* it to be profitable. Job xxxiii. 29, 30. So will *you*, and ALL OTHERS who are under the teaching of God. Psalm cxix. 71.

We have room for one more quotation, on the terms *carnal* and *spiritual* as applied to the regenerate:—

"The Holy Ghost, 2 Tim. iii. 16. doth not term a regenerate person a natural man, however carnal he may evince himself to be; nor doth the same Divine Spirit term an unregenerate man carnal. The terms carnal and spiritual apply exclusively to regenerate persons who are (whether they realize the truth or not) in a supernatural state of soul. When the fallen nature of such persons is permitted to predominate, they are carnally minded; and they will make this evident either by living uninterruptedly in the flesh, Rom. viii. 3. i. e. in secret, habitual sin, and thus remaining really estranged from all communion with God, Eph. iv. 18. or more markedly by walking after the flesh, Phil. iii. 18, 19. i. e. openly fulfilling the desires of the flesh, and thus obviously affording afflicting proof that they are given over, for a time, to a reprobate mind, Rom. i. 28.—1 Cor. v. 6. Depend upon it, that all our perversions of divine things are explained by our Lord's interrogative to the Sadducees, "Do ye not therefore err, because ye know not the Scriptures, (and by consequence,) neither the power of God?" page 60.

These, we suppose, are some of the treasures of knowledge that have "not been shared by the elect for ages and generations!!"



*Sacramental Meditations; being the Substance of a Course of Sermons occasionally delivered in the Parish Church of Charles, Plymouth, before the Ordinance of the Lord's Supper.* By Robert Hawker, D. D. Vicar of the Parish. Price 1d. each, or 10d. per dozen (for distribution;) or, 6d. each in octavo.

If the believer in Christ need any argument, beyond those his own enlightened judgment furnishes, to enforce the importance and spirituality of this ordinance of the Lord's appointment, he may obtain it in these sacred Meditations. Here, indeed, the Lord's faithful servant has been instructed to expatiate with such a degree of heavenly-mindedness and energy, as leaves all whom we have heard or read on the subject,—far—far behind. With the confidence of faith which peculiarly characterizes those who are *strong in the strength of the mighty God of Jacob*, this distinguished champion for the truth, details the unvarying effects of communion with Christ in his sanctuary; and brings forth such precious fruits of intercourse with the Lord at his own table, as cannot fail to elevate, by the Lord's blessing, every renewed soul, into the highest enjoyment which on earth it is capable of attaining.

Somewhat sensible of the meanness of our own acquirements, more especially when placed in contrast with those of Dr. Hawker, we despair of ever being capable either to appreciate fully, or to express as we would, our estimation of his unceasing labors for the benefit of the Church. Even these Tracts, six of which are published, contain such a fund of spiritual treasures, that we can venture to do little more than state the subject of each, and leave our brethren, in searching their contents, to realize the truth of our remarks.

No. 1.—Melchizedek, priest of the Most High God, bringing forth bread and wine, Genesis xiv. 18 to 20.

No. 2.—The Jewish Passover typical of Christ, Exodus xii. 26, 27.

No. 3.—The Savor of Christ's Person and Offering, the sole cause of the Church's acceptance before God, Ezekiel xx. 41, 42.

No. 4.—Christ the Bread of Life, John vi. 35.

No. 5.—The bread and wine received by the Lord's people, in the Lord's Supper, symbolical of communion with the body and blood of Christ, 1 Cor. x. 16.

No. 6.—Christ calling to the Spirit, to breathe on his garden the Church, his sweet influences; and the Church in consequence thereof, inviting Christ to come into his garden, and eat his pleasant fruits, Song iv. 16.

We copy the following divine passage, from No. 6. in proof of

the absurdity of a recent calumnious charge, that the Doctor "would supercede Christ's kingly office and government, by the ministry of the Holy Spirit."

"I begin as I proposed, to consider somewhat more particularly, the Lord's call to the Holy Ghost, to breathe upon his Church, the blessed influences of his sovereign power, that the spices might flow. And while this is the special act of God the Spirit, in the economy of salvation, so it is from the joint pleasure, and absolute agreement of the Holy Three in One, in the Covenant of grace. For as hath been glanced at before, every event included in the administration of salvation, by the Lord Jesus Christ, refers to each glorious Person in the Godhead, as equally taking part. The formation and gift of the Church, as hath been already stated, carries with it a most palpable and decided testimony that the whole Persons in the Godhead alike, have engaged from all eternity, and are engaged to all eternity, in the marvellous work. And we are told the cause, namely; *that in the ages to come, God might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus!* Ephes. ii. 7."

"I have already shown you, though in a transient manner, some few of the more prominent features, of the divine favor towards the Church, by each of the Persons in the Godhead; which plainly testify the sovereign acts of each, in the Father's love, the Son's grace, and the Spirit's fellowship. But it was among the blessed promises of our most glorious Christ, that the latter days of the gospel, after his return to glory, and the Holy Ghost coming down, in a more open display of his eternal power and Godhead, should be marked with clearer views of the divine manifestations. *These things* (said Jesus) *have I spoken unto you in proverbs: but the time cometh, when I shall no more speak to you in proverbs, but I shall shew you plainly of the Father,* John xvi. 25. And blessed be our promising God, for he is a performing God. We have done with parables from any knowledge to be gathered from them of the spiritual manifestation of Jehovah, in his Trinity of Persons. We can, and do, whenever the north wind, and the south wind, from the Holy Ghost blow a gracious gale upon our souls, receive the divine testimony, to the Persons in the Godhead, in their personal manifestations to us, and set to our seal that God is true, John iii. 33."

Of the holy effects, of the power of grace reigning in the souls of the regenerate, we have this inimitable portrait:—

"If the Lord the Spirit hath been with you, and is with you, his divine breathings will be visible by the effects. As in the first act of regeneration, it is his Almighty work, to give spiritual life, to our spiritual faculties, which were before dead in trespasses and sins; so in every subsequent operation, his Almighty agency is manifested, in every going forth of the renewed soul, upon the Person and salvation of the Lord Jesus Christ. Creating work, and renewing work, are alike his. Are we convinced of sin? It is by his divine discoveries to us of our apostate nature in Adam, that we have this conviction; and his pleadings in our own hearts, against our manifold transgressions, to the holy law of God, becomes the sole cause of unfolding to our view, the dreadful deformity of our fallen state. Are we enlightened in our spiritual understanding to the scriptural apprehension, of the glorious Person, and the glorious salvation of our Lord Jesus Christ; so as to behold his infinite suitableness, and all sufficiency, to our circumstances? This also is from the same Almighty Teacher, John xvi. 14. Are we at any time, when depressed with a sense of sin from renewed infirmities, cast down, and afflicted, in the sad prospect of human depravity? Here again, it is that the Lord the Spirit comes, in his most precious and endearing character, as the Holy Ghost, the Comforter; and the soul encouraged by his divine consolations, is led not unfrequently to cry out; *when my heart is overwhelmed, lead me to the Rock that is higher than I?* Psm. lxi. 2. In a word, when amidst the numberless, and various ways, by which, according to the statement of holy scripture, gracious impressions are wrought upon the mind, and the souls of the regenerate are

gladdened, and made joyful in the house of prayer; when a divine power is felt in the word, and the cold heart is warmed; the depressed heart raised; the fettered heart set free; and the heart of stone, becomes an heart of flesh; all, and every one of these divine operations, are the immediate work of God the Spirit, *dividing to every man severally as he will*, 1 Cor. xii. 11."

"Have I said enough, in the statement of the doctrines in the text, to render them intelligible to the spiritual understanding of my hearers? The immediate result then will be; to enquire who among you is brought under the gracious influences, which the Lord Jesus here desired for his Church, from God the Holy Ghost; so as to incite Christ as the Spouse did, when she felt the divine awakenings, and said, *Let my Beloved come into his garden and eat his pleasant fruits*? If the Lord the Spirit hath been present with us, as we are taught both to hope and believe; the testimonies of his unction will be more or less enjoyed, in every regenerated heart. Added to the *habitual* state, in which every child of God once called by sovereign grace is, in the knowledge of the Lord; there will be the *actual* enjoyment of it, in the goings forth of the soul by these renewings in sweet communion with him. And when I call to mind that all, and every one of the manifestations of divine love, are free and unmerited, as the *dew of heaven, which tarrieth not for man, neither waiteth for the sons of men*; I am on the daily look out for Him, and his gracious love visits to his Church, *who cometh down like rain upon the mown grass; as showers that water the earth!*"



## POETRY.

### LINES WRITTEN BY A YOUNG LADY.

*He giveth power to the faint; and to them that have no might, he increaseth strength,* Isaiah xl. 29.

Lord! I am but a feeble worm,  
But Thou hast power divine;  
Then let thine own Almighty arm  
Sustain this soul of mine.

Pity my weakness, gracious God,  
And this kind word fulfil;  
O give me strength to bear thy rod,  
To suffer all thy will.

I ask for power to hope and fear,  
For power to seek thy face,  
Power to suppress each sinful care,  
To trust Thy promis'd grace.

Increase my strength, thou God of might,  
In weakness make me strong,  
And in this dark and gloomy night  
Afford my soul a song.

Why should my thoughts in sadness rest?  
Why murmur and repine?  
Bring resignation to my breast,  
With peace and joy divine.

Helpless I cast my cares on Thee,  
Thou wilt regard my cries;  
I shall ere long thy glory see,  
And wipe my weeping eyes.

Till then, my faith shall keep her hold,  
On Jesu's Righteousness:  
This grace can make the fearful bold,  
Yea joyful in distress.

Gravesend.

S.

THE  
*Spiritual Magazine ;*  
OR,  
**SAINTS' TREASURY.**

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*There are Three that bear record in heaven, the FATHER,  
the WORD, and the HOLY GHOST, John v. 7.*

*Contend earnestly for the faith once delivered to the  
saints, Jude 3.*

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**FINISHED SALVATION.**

*For the Spiritual Magazine.*

**"HE HATH DONE ALL THINGS WELL," MARK VII. 37.**

WELL indeed hath the Redeemer done in all his wondrous ways, and we may boldly challenge his most daring enemies to show a single instance in which he hath not acquitted himself *well*; while the heart of every Christian will echo to the sound, and with honest pleasure will delight to say, "*My Jesus hath indeed done all things well.*" But let us examine into the grounds of this precious declamation, and see how it appears that all his proceedings are so well ordered. And first, we will cast a backward look on the ages of eternity, and endeavor to trace a little of his employment then; for then it was that the great, vast scheme was formed, in which he bore so distinguished a character, and performed so honorable a part. God, in his Trinity of Persons, existing from eternity, delighting in his own incomprehensible perfections, resolved in infinite wisdom and amazing condescension, to unfold them to the adoring sight of created beings, to reveal himself as the fountain of essential blessedness, and gain to himself a revenue of praise. He determined on creating *man*, an innocent being, possessed of moral rectitude, "sufficient to have stood, yet free to fall:" chose from among mankind, a certain number, whom he ordained unto eternal life, and constituted Christ, God-man, their Head and Lord, leaving the rest in their creation-state. These chosen ones were presented to Jesus

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T T

as his bride and spouse; he loved them, accepted them, took them under his protection, and became their Husband. But their rebellion against God, and state of condemnation with the rest of mankind being foreseen, it became necessary, that for the sins of those who were appointed to eternal happiness, atonement should be made; and not atonement only, for though that would exempt them from punishment, it would not entitle them to the favor of that God they had offended; a righteousness must be worked out in which to array them in his presence.

Now believer, behold your Lord. He and his Father made on your behalf, an "everlasting Covenant, ordered in all things and sure;" he condescended to become the Lamb, slain (in purpose) from the foundation of the world; he, as your head, engaged to sustain the dreadful punishment your sins deserved; he condescended, *pure and spotless as he was*, to be "*made sin for us*," while still "*he knew no sin*" experimentally, "*that we might be made the righteousness of God in him*." How well he was relied on as to his engagements is fully proved, in that thousands of his saints were taken to heaven on credit of his faithful word, long, long before his appearance in our flesh.

But "*Behold, when the fulness of time was come, God sent forth his Son, made of a woman, made under the law*." No sooner had the predestinated moment arrived, than the "*Child is born, the Son is given*." "*Lo, I come*," saith he, "*I delight to do thy will, O my God; yea, thy law is within my heart*." He expresses no reluctance to leaving his Father's bosom, for all the tremendous agonies he knew he must undergo; for all the insults, the smitings, and the scorn. Amazing grace! astounding love! Blush we, my fellow-christians, at our rocky adamant hearts, that they melt not all away when we learn, that "*the mighty God*," the second person in the ever glorious Trinity, stooped so low as to unite himself to flesh and blood. He "*brother to our souls becomes*;" he, the glorious mediator of his Church, laid his glory by, and "*took upon him the form of a servant*;" he obeyed the law of God perfectly, in every jot, in every tittle; and his divinity added such value to his obedience and suffering, as to make them abundantly sufficient for the pardon and justification of all his people. Had it not been *well* performed, the voice from heaven would never have proclaimed, "*This is my beloved Son, in whom I am well pleased*." And on the Cross, he told us himself, the work was finished, God's righteous law was all fulfilled, and his wrath against sin was fully spent on our adored Lord, so that

"No drop remains of all the curse,  
For wretches who deserv'd the whole."

"*For he hath by one offering perfected for ever them that are sanctified*," and Justice, that grand, that awful attribute of Deity, now draws her two-edged sword on our behalf: precious truth! and

"God is just; and yet the justifier of him that believes in Jesus." How truly in the great business of our accomplished redemption may we say "*He hath done all things well.*"

If we behold the life he lives now in the heaven of heavens, remembering that "*if any man sin, we have an advocate with the Father, Jesus Christ the righteous,*" (oh! the precious doctrine contained in that text!) how *well* are all his acts performed; sending his Spirit to take possession of our hearts, to sanctify all our powers to himself, to give birth to her heavenly graces, producing that "*precious faith,*" as Peter terms it, that faith that is of "*the operation of God;*" that faith that flies to the midst of the throne, which is (if I may so speak) the tie of our union to him; replenishing our empty vessels again and again with life from his own overflowing fountain; sealing pardon on our hearts for sin, and giving us fresh evidences of his love, giving us all those blessings, (and thousands more) as blessed consequences of his life and death: here too, is extensive, abundant reason to exclaim, "*He hath done all things well.*"

And though believer, in dark and gloomy days, when providences try thee, when Satan tempts thee, or when Jesus hides his face, thou canst not so readily make the declaration, yet, strive to say it and believe it; the struggle will benefit thee, and be assured the time will soon arrive when thou shalt gladly say it; for though the darkest providences should overtake thee, though thy way should seem hedged up with thorns, and thou shouldst be at thy wit's end, yet recollect it is only dark *to thee*; thy tender Father sees every turning and winding of the crooked path, has drawn and appointed every line,

"And every dark and bending line  
Meets in the centre of his love."

He will not fail, while thou art in it to *give thee strength suited to thy day*, and when thou art come to the end, thou shalt acknowledge it was wisely ordered, and perhaps see the end for which it was appointed; however, if thou dost not see that now, thou shalt hereafter, and shalt see that the Lord "*led thee by a RIGHT WAY to the city of habitation.*"

Should Satan tempt and try thee with horrible suggestions, blasphemies against thy God, doubts of thy interest in his love, and fears lest after all thou art a castaway, resist the devil, fly to the footstool of mercy, pray without ceasing, and be not yet discouraged, for "*there hath no temptation taken thee but such as is common to man,*" and though thou mayest "*be sifted as wheat,*" yet recollect thy great Redeemer and interceding Lord "*prays for thee that thy faith fail not;*" he *does well* in permitting thee to be thus tried, it is necessary to humble thy pride, and induce thee to greater watchfulness and prayer.

Lastly, does Jesus hide his face, and art thou troubled? hast thou waited long for the fulfillment of the promise, and is it yet delayed? art thou completely benighted, and have all thine evidences fled? does heaven seem shut to thy petitions, do the discoveries of thy

depravity daily increase, and art thou compelled to detest and abhor thyself more and more? How painful! yet surely this carries its own evidence with it that it is well done; for thy Lord will not bestow his fulness till thou art emptied of thyself; he will not give his presence where it is valued not; he tries us, "*that the trial of our faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ.*" He tears thine idols from thine heart, that thou mayest love him more entirely, and find thine happiness in doing so, and it is thus he takes from thee thy divided heart, that thou mayest not be found faulty before him. "*Light is sown for the righteous, and gladness for the upright in heart,*" and darkness makes the light more welcome when it comes:—

"Tarry his leisure, then,  
Altho' he seem to stay;  
A moment's intercourse with him,  
Thy grief will overpay."

He has promised to "*see you again,*" distrust him not, but seek anxiously to be "*strong in faith, giving glory to God.*"

Thus, in this feeble retrospection of the God-like ways of our adored Immanuel, we have seen abundant reason to exclaim with the disciples, "*He hath done all things well,*" and oh! how joyfully my brethren and sisters in Jesus, how exultingly, shall we say it when arrives the resurrection morn; when our (*now*) "*vile bodies shall be fashioned like unto his glorious body,*" when the wondrous plan of salvation by grace shall be fully accomplished, and we shall enter into the joy of our Lord. Then we shall see, and through eternity shall find our bliss in seeing, that Jehovah Father, Son, and Spirit, the Covenant God and Father of his people, hath indeed "*done all things well!*"

RACHEL.



To the Editor of the Spiritual Magazine.

Sir,

If the following Copy of a Correspondence which took place between a Roman Catholic Gentleman, resident in my parish of G—, and myself, during the last year, should appear worthy of a place in your Magazine, it is much at your service.

I am Sir, yours, &c.

ELAH.

S— OF G—, TO ELAH OF H—.

Dear E—,

I must return you my acknowledgments, for the Scripture quotations to which you direct my attention in your note

received yesterday, and the freedom with which you write them; and I shall reply to them with the same unconstrained ease.

Your first quotation from John xv. 18, 19. you will allow may be fairly considered by the Roman Catholics in this country, quite as applicable to themselves, as to those in favor of whom you quote it: and when the evil things and calumnies, which Christ has forewarned us should be spoken against his followers, are heaped on us Papists, you will permit us to look for consolation in the text, "Be glad and rejoice." Of these calumnies, one not the least odious to our Protestant Brethren at this period of *Bibliomania*, is that supposed practice of the Roman Catholic Church of withholding the Bible from the Laity. But in proof that the Roman Catholics do not refuse the use of the Bible to their Laity, my own experience furnishes two facts. When a boy, the Greek Testament was the first book that was put into my hands, to construe in that language; and when a servant of mine some years ago, chose from being a Protestant to become a Catholic, the book I made him a present of was the Bible: and as far as I am acquainted with the doctrine and practice of the Roman Catholic Church, I will answer that both these facts in no way militate against them. "Why then, you will say, not unite in our Bible Societies?" I answer, because though we consider the Bible as a valuable relic of divine inspiration, yet its sacred text tells us, that "Scripture is not of any private interpretation," and "that in it are some things hard to be understood, which they that are unlearned and unstable, wrest unto their own destruction," 2 Peter i. 12.—iii. 16.

We cannot therefore suppose that the Spirit of all Truth, which dictated the book, ever meant that its unexplained text should be put into the hands of the ignorant, for every ranting, field-preacher, to quote in favor of the mad creations of his enthusiastic brain.

Roman Catholics, however belied, value, I can assure you, as highly as yourself, the word of God, and the sacred promises attached to its operation. But our reason points out to us, that this word of God consists not in the letter of Scripture, but in the meaning of it.

You quote me from Rom. x. 17. that faith comes by the word; but I read in a Protestant copy of the Bible, that "faith cometh by hearing." Again, when you refer me to John xvii. 17. I certainly read, "Sanctify them through thy truth, thy word is truth:" but in the 21st verse I also read, "That they all may be one, as thou Father art in me, and I in thee." Whether this unity of truth is most promoted by the Protestant practice of the indiscriminate circulation of the Bible, and allowing every individual to be a judge for himself of the sense of it; or by that of the Roman Catholic Church, which does not refuse the perusal of the written word of God to her children, provided they receive with it the unwritten word and doctrines which St. Paul commended to faithful men, who should be fit to teach others also, 2 Tim. ii. 2. I leave to your



knowledge of the present state of Protestantism in this country to judge. To preach and to teach, was the commission given to the Apostles and their successors; but no where can I find they were directed to *write*: and hearing is the medium pointed out for receiving the word. Allow me therefore to think with your Bishop Walton, "That the word of God does not consist in mere letters, but in the sense of it, which no one can better interpret than the true Church to which Christ committed this sacred deposit." Whether this Church is your English Protestant Church (which I am inclined to believe you will not deny is "divided against itself") or the Roman Catholic Church, which by a direct succession of its Ministers from the time of the Apostles, and a profession of a unity of doctrine, may claim an application of the repeated promise of Christ, that "The gates of Hell should not prevail against his Church," and that "He would abide with his Ministers for ever," Matt. xvi. 18.—xxviii. 20. I leave to your candid judgment to decide; and to that earnest wish which I believe you to possess, of being able at the last day when we shall all meet in judgment, to account for the use of that light which is given us. That it may guide you to the true faith which can only be one, Eph. iv. 4, 5. is the warm prayer of

Yours very truly,

G—, Dec. 27, 1823.

S—.

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ELAH TO S—.

Dear S—,

I sincerely rejoice that you have received permission from your Bishop or your Priest to put Bibles into the hands of your Servants; for it is more than the Pope has done for the profligate inhabitants of the great city where he resides; and I believe I communicated to you some time since, the unwelcome news, of a friend of mine long resident in Rome, having in vain sought for an Italian Bible in the Booksellers' shops there. But if you are doing this good work *without permission*, you are acting against a rule of your own Church; and which some even call *infallible*: and in proof of this, I subjoin a translation of one of her laws passed at the Council of Trent, though the original Latin is now before me. This memorable law runs thus: "Since it appears from experience that through the rashness of man, more harm than good arises from the indiscriminate use of the Scriptures in the vulgar tongue; let it depend on the discretion of the Bishop or Inquisitor, with the advice of the Parish Priest or Confessor, to *permit* the reading of the Scriptures in the vulgar tongue, *translated by Catholic Authors*, to such persons as in their judgment are *likely* to derive thence, *not a loss*, but an increase of faith and piety. This permission let them obtain in writing,—but if any one presumes to read or to possess the Scriptures without such permission, let him not, unless he surrender

them to the Ordinary, receive the absolution of his sins : And Booksellers who may sell or otherwise dispose of Bibles written in the vulgar tongue, to any who have not this permission, shall forfeit the price of the Bibles, to be applied by the Bishop to pious uses, and shall likewise submit to such other punishment as the Bishop may deem proportionate to the offence. The Regulars also must neither purchase nor read those Bibles, without the permission of their Prelates." (See Labb's Canons and Decrees of the Council of Trent, Paris Edition, 1667.)

After reading the foregoing document, I hope I shall hear no more of what you term only *the supposed practice* of the Church of Rome in withholding the Bible from the Laity. Your own Church, you see, in this document, speaks plain enough ; perhaps more so than you were aware of. You bring forward two passages from the 2d Epistle of Peter, as an excuse for the Roman Catholics not joining in our Bible Societies—The first passage from Chapter i. 20. is not I think as you take it, as militating against *private judgment* in reading the Scriptures, but rather that Scripture is given by inspiration of God, and is not the invention of man ; for we find in Jer. xxiii. 16. that some false Prophets " spake a vision out of their own heart, and not out of the mouth of the Lord : " whereas St. Paul says, " All Scripture is given by inspiration of God," 2 Tim. iii. 16. If the passage can be taken in *your sense*, why are we commanded to " Search the Scriptures ? " John v. 39. And why are the Bereans called *noble*, because they did search them daily ? Acts xvii. 11.

The other passage you quote from, 2 Peter iii. 16. I cannot take in *your sense* as relating to more *unlearned* in the usual acceptation of that word, but as referring to those, who were untaught by God the Holy Ghost : and this sense of it will I think clearly appear by referring to the Socinians, many of whom are men of much learning, who yet awfully pervert the word of God. So far from agreeing with you in the two forementioned passages, I would rather say, that we are bound after the example of St. Paul, 2 Cor. i. 13. " to compare Spiritual things with Spiritual," to gain the true meaning of the word of God.

In my note to you, to which you refer, I certainly did quote Rom. x. 17. to show that faith comes *by the word*, and you seem to think that I have been in an error ; but I beg to refer you to the passage once more ; The command to the Apostles, was to " preach *the word*," and the Spirit of God by the preaching of this word, implants faith in the hearts of his people. So you see, that though faith is *through hearing*, still it is, as I said, by the *word of God*, and not by the *unwritten word* of which you speak.

In my note to you, to which you refer, and of which I have not kept a copy, I believe I quoted John xv. 18. to show that the people of God must expect to be hated and persecuted : upon which you observe, that the words may be applied to you Roman Catholics, because you are evil spoken of and persecuted.—Do, my dear Sir,

read the passage again, and you will see that Christ is speaking of *his people*—those who were not of the world, but chosen out of it, and for whom alone he prayed,—Those whom the Father had given him, and who were not of the world *even as he was not of the world*, John xvii. 9. 11. 16. I think I know many Roman Catholics, and some of their Priests too, who are just as worldly, and as fond of the pleasures, the riches and the honors of the world, as their Protestant neighbors, and therefore cannot be called *Christ's people*; for they are not of the world, but chosen out of it, and do live separate from the men of it, and will not conform to its fashions or be guided by its corrupt maxims. You may be a persecuted people as a *body*, and hitherto may have been debarred enjoying many privileges in common with your Protestant fellow subjects, and I am sorry for it; though by the by, when you had power in your hands, you dealt rather roughly with the Protestants, for during the reign of Queen Mary, according to Russel's History, 370 of them were burnt as Heretics, and among them our good Bishops Cranmer, Latimer and Ridley: to say nothing of a massacre of 40,000 of them in Ireland afterwards. But pray do not say you are a persecuted people because you are *not of the world*, for generally speaking, I know of none more of it. Such of you as belong to Christ's spiritual Church, the *invisible Church*, and are chosen out of the world, and who show that they are so, by their indifference about it, will no doubt be hated and persecuted by the world, as all the rest of God's children are.

You speak of the Established Church of England as being *divided*, and contrast it with *your own*, which you intimate must be the *true Church*, because it is not divided, and then you quote John xvii. 21. as applicable to it.

I must acknowledge that the visible Church in this country is divided, for thousands profess to belong to him, who, as the Apostle says, "live without God in the world." But the invisible Church of Christ, is *not divided*. They who are of it may be divided about Church discipline; true believers in Scotland may think Bishops needless, and true believers in England may think it better to have them; but they are not divided as to their faith and hope: They are all partakers of one faith, which is "God's gift," and "of his operation:" and of one hope of which God is the author, and Christ the object.

If you will for a moment suffer me to speak of myself, I will say that I have often held sweet communion with saints of the Scotch, Baptist and Independant Churches, and at these seasons, all the partition walls of Church discipline have been so forgotten, that not one jarring or discordant note could be heard. But alas! thousands of our Clergy come into our Church for lucre's sake, and continue as carnal and as worldly as they were before they entered it: and of course with such men, it is impossible for those who belong to the invisible Church of Christ to have any fellowship: and then

it is proclaimed as on the house tops, and the Roman Catholics are as loud as any in the cry, "The Church of England is divided!"

But have there been no divisions in the visible Church of Rome? was there no schism in that Church from 1378 to 1417, where there were *two* and at one time *three* rival Popes, cursing and excommunicating each other? where there no disputes between the Franciscans and the Dominicans? was there no controversy in the 17th Century between the Jesuits and the Jansenets on Predestination and grace? (See the history of the Pragmatic Sanction.)

You say the Roman Catholics value as highly as myself, the word of God; I suppose you mean the English Roman Catholics, for I have already told you that a Bible could not be found in Rome. Now such is my love for it, that it is to be found in every Cottage in this wide parish of H—, where I reside, and which contains 2,300 souls. But putting the case of Rome out of the question, let us hear what one of your own English Bishops says of this book of God, to shew his love of it: Bishop Aay in 'his work,' entitled "The pious Christian," Vol. I. page 146 to 149, says, "The written word of God alone as interpreted by every man's private judgment, is not plain and easy, fitted for all capacities; not universal, as containing all truth, necessary to be known in order to salvation; not certain, so that we can securely depend upon it, and therefore it has *not one* of the qualities necessary to constitute the rule of faith." Now as a comment on this part of the Roman Catholic Bishop's work, let us turn to Psalm xix. 8, 9. "The law of the Lord is perfect, converting the soul; The testimony of the Lord is sure, making wise the simple; The statutes of the Lord are right, rejoicing the heart; The commandment of the Lord is pure, enlightening the eyes." Turn again to Psalm cxix. 105. 130. "Thy word is a lamp unto my feet, and a light unto my path;—The entrance of thy word giveth light, it giveth understanding unto the simple."

You are a little ambiguous when you say that the Church of Rome *don't refuse* the Bible to her children, provided they receive with it, the *unwritten word*; and that though the Apostles were directed to preach and teach, they were not directed to *write*. If your meaning is that the inspiration of the Scriptures rests upon no better foundation than the traditions held by your Church, the fallacy of this will I think appear, by considering the external evidences of the Scriptures exclusive of historical testimony—passing by the sublimity of its doctrines, the purity of its precepts, and the manifest union that exists between every part; I would mention its divine power in enlightening the understanding, sanctifying the affections, and relieving the disconsolate.

I hardly know what you mean by "*The light which is given us*," guiding us to the true faith. Don't you think the Holy Spirit a better guide? and you know our Lord has said, "The Spirit will guide you into all truth," John xvi. 13.

.. Certainly I believe the gates, (or powers) of Hell shall never pre-

vail against the Church, and the meaning I take to be, that Christ will always have a succession of converts to his cause, "a seed to serve him." And now farewell.—As you are resident in my parish of G——, I thought your letter required a full answer, but here our little controversy must cease; I have too much to do in this large parish of H——, where I reside, to allow much time for letter-writing. If I take up my pen again, it must I think be to address my Protestant parishioners at G——, to exhort them, notwithstanding the Council of Trent, to hold fast their Bibles with a tenacious grasp, even though unaccompanied by the *unwritten* word, and though a Roman Catholic Bishop has declared that the Bible has not *one* of the qualities necessary to constitute the rule of faith.

With every good wish for the temporal and spiritual prosperity of yourself, and your wife,

Believe me, yours truly,

Vicarage House, at H——,  
Jan. 7, 1824.

ELAH.

## A FRAGMENT,

### ON THE OPERATIONS OF PREVENTING, AND RESTRAINING GRACE.

WE lose many a sweet, and soul-refreshing enjoyment, from the vacancy of our inattentive minds, to the numberless divine things which are continually passing, and repassing before us. The spiritual Church of Christ, (for it is of such only, I now speak,) who by regeneration, and the new life, are brought into communion, and fellowship, with the Father, and with his Son Jesus Christ; are supposed to be always on the watch-tower, like the Prophet, for those love-tokens of the Lord, by which he manifesteth himself to his people, *otherwise than he doeth unto the world*. In the first ages of mankind, the Patriarchs were alive unto these employments. Holy men of old, among the *Enochs*, and *Abrahams*, of their day and generation, thus *walked with God*. They had communion with God, in his providences. They realized, and substantiated, things which were remote, as if present. By faith they endured things as *seeing him that is invisible*: and through the lively exercise of this sovereign gift of God, they did *then*, as we do by glasses *now*, bring home objects which were distant, to immediate view, and in the well-grounded confidence of trust, and hope, in God, took up present possession, of a reversionary right. They gave God, the credit of God; and believed that what God *had promised*, he was able to perform: and therefore it was imputed to them for righteousness!

And it is a sad impeachment of the spiritual Church of Christ, when the faith of those primitive saints of God, was so brilliant; if

ours is dim and obscure, *upon whom the ends of the world are come*. For they possessed not half our advantages. They looked at the promise, and embraced it, at a time, when many an hundred years were to run out, before He, to whom it referred, and in whom it was to be completed; was to come. Whereas we have seen his glorious Advent, and beheld his own arm *which brought salvation*. And having returned to the right hand of the Majesty on high; *angels, principalities, and powers, being made subject unto him*: he hath left behind him, all those exceeding great, and precious promises, which assure us of his unceasing, and everlasting presence; guiding us in all the circumstances of life; making all things minister to our good: *watering us every moment; and lest any hurt us, keeping us night and day*. So that there is not, there cannot be, a single event in all the providences of our God, but what, had we the grace to watch his footsteps, in them, we might discover, his divine leadings, from the greatest to the least, in deliverance from the apparently most alarming dispensations, to the most minute, in numbering of the hairs of our head.

I take shame, while I say these things, in the recollection, that with this conviction on my mind, what a multitude of occurrences, laden, as I am sure they are, with blissful contents, and suffer to pass by, like the stream which glideth away, no more to return, unheeded, unregarded and unimproved! I hope better things of others, while constrained to this confession of myself. Nevertheless in those instances, where through grace I have been led to watch the Lord in his ways, and works, to myself, or others; who is unceasingly watching his people through all; I have found at times, such blessedness, as hath verified the seeming paradox of the man of old; when, *out of the eater came forth meat; and out of the strong came forth sweetness*, Judges xiv. 14. I shall not offend the Reader I assure myself, if I give in before him a short statement how these watchings of the Lord in his divine government both in relation to ourselves, and others; may not unfrequently be rendered profitable. If the Lord's blessing accompany it; improvement will follow. It will be but a *Fragment*; though volumes might be gathered, more, or less, from every *spiritual* man's life, in the discovery, of the divine operations, in *preventing*, and *restraining* grace.

I begin with observing, how very much may be gathered on this subject; for the soul's spiritual improvement, in the solemn contemplation of those events which take place, in the circumstances of *others*; and with which, in the first blush of things, it might be supposed, that we had no concern; but which sometimes interest above every other, and, under divine teaching, produce a full-heaped measure of the richest consolation. These are indeed observed, and enjoyed, within the sacred inclosure of a man's own portion, by the spiritual mind; and are among those inexpressible feelings, which *Solomon* speaks of; when he saith; *the heart knoweth his own bitterness: and a stranger doth not intermeddle with his joy*, Prov. xiv. 10. Under

these impressions; it may be, that I shall be thought singular; but be it so; I do not blush to say, that there is scarcely an awful transaction of the death of the malefactors at *Newgate*, frequent as they are, but what I am in *spirit* present at. Remote as I am in *body* from this awful scene of action, having from the public prints, received the sad tidings of the day; with the first of the morning when arisen, my contemplation takes wing, and I alight in imagination, at the well-known spot; behold in idea the painful process; mark the distracted features of the condemned, as they approach the place of execution; behold the assembled multitude; witness the close of the death; view their bodies removed; the drop removed also: and the concourse of spectators gone.—The mind can hardly figure to itself the wonderful change of scene that instantly takes place, from sometimes, incalculable numbers, during the trembling administration of justice; and the few that are seen in the same spot, when it is over. Is this the place (I say to myself) where in sad succession, so many who have forfeited their lives to the laws of their country, make their entrance into the eternal world? Do the looking on seriously lay it at heart? Do any pause, as they pass this *Golgotha*; and ponder the event, which hath followed the delinquents, when passing from one judgment to another? Is it possible that they, who are now going by, and walking over the ground, where a short hour since, those fellow creatures were beheld, in agonies inexpressible; and seem as insensible as though nothing had happened?

But I would hope, (nay I am confident,) that the contemplation must be beheld through a different medium, by every regenerate, and spiritually taught child of God: Very blessedly the Lord speaks by his servant the Prophet; on subjects of so solemn a nature, when he saith; *The Lord's voice crieth unto the city, and the man of wisdom, shall see thy Name: hear ye the rod, and who hath appointed it, Micah vi. 9.* From this statement it appears, that *the Lord's voice*, crieth unto the city. And can it be supposed at a time when events so tremendously awful are transacting, that the cry is not then made? Moreover the *rod* of God, is not only to be *felt* but *heard*! By whom? *The man of wisdom*: namely, the spiritually taught of God. The insensible croud, who hurried to the sight; and when over, hastened back again; neither hear the Lord's voice, or the rod, or who hath appointed it. Not so the regenerate. Perhaps, (I have said to myself as I ruminated the horrid spectacle) some of these unhappy beings, had not attained to an age like mine, in any proportion? Possibly, though suffering, the sentence of the law for the particular crime, of which they were convicted; in the aggregate of sin, my more lengthened life, may have exceeded theirs, in many things of moral turpitude. And if we are not all brought to the same level, by *actual* transgression; sure I am, there can be no difference in *original* sin! I feel at this moment, as I have often felt them, when in imagination before the platform, at the execution, the idea entered my mind: Humbling as it becomes; yet is it highly profitable. And

to what cause then is ascribable, my deliverance; both from the perpetration of the crime, and the consequent punishment? Are not both, the sole result, of discriminating mercy? Convinced as I most unalterably am; that the hand which now writes, hath the same capability to evil, as any other of the same nature: to what, or to whom, must be justly referred, that upholding power by which I am preserved, while others fall? How striking is the language of Christ on subjects of this solemn nature! *Suppose ye, that these were sinners above all men that dwelt at Jerusalem, because they suffered such things? I tell you, Nay: but except ye repent, ye shall all likewise perish!* Luke xiii. 1—4. Doth the Reader enter into a spiritual apprehension of the subject? Then will he learn, from the same divine teaching, the blessedness of watching, the divine operations, of *preventing, and restraining grace!*

But it may be profitable to take another view, of the doctrine, of preventing and restraining grace, which are made blessed to ourselves. And as in the former instance we found, that somewhat, and that not inconsiderable, in a way of spiritual improvement, is capable of being gathered, from the sin, and suffering of others; perhaps on enquiry we shall find a wide door thrown open to our meditation, in tracing some of the numberless sin-preventing providences of our God, by which, our lives have been marked. We might indeed as soon attempt the investigation of the human frame, in all its component parts; and dissect the ramifications of the blood vessels; as suppose a discovery can be attainable, of the various ways, and works, of the Lord, in his going before; surrounding; and following; his mystical members, in keeping them from falling. But though from our short-sighted faculties of vision, and especially on divine things, we can know nothing, or behold objects, but as through a glass darkly: yet the smallest glimpse of Him, and the divine operations of his grace over his people, is enough to cheer the gloomiest path of our walk in life, and bring consolation in every hour.

The sin-preventing providences of our God, though enveloped with mystery, yet in some cases, are as luminous as if shined on, by a sun beam. How many by sickness, by the seemingly thwarting dispensations of the Lord; unravelling all our own plans, and defeating all our own ways, have at length discovered, that it was only thus by shutting up our path that, as the Lord saith by the Prophet, we should not find our lovers; the heart is constrained to say as the Church then did; *I will go and return to my first husband: for then was it better with me than now!* Hosea ii. 7. It is storied of Basil, that though a rich partaker of grace; yet in his unrenewed nature, he was the subject of many corrupt affections. But when at any time, those incitements to lust, seemed to be rising in rebellion; a violent head-ach took place, which totally disqualified him for the pursuit. Perhaps, somewhat similar may be traced in many of the Lord's people now. Nay, who shall say, what restraints the Lord puts upon his people, in numberless ways to keep them from their



purpose. That sickness in ourselves; that unkindness we meet with from others; that loss of temporal wealth; or that persecution from the strife of tongues: all, are like Angels in disguise, which come with a frowning aspect, and smite smartly, as one smote *Peter* in the prison; but ultimately as he did, bring life and liberty. The Reader will do well, to consider this personally. Perhaps his own history, (and if he be a child of the regeneration, he will find his own history the sweetest book, next to the Bible read,) will furnish many a page, to exemplify the same things in providences, of a like nature.

And it is not the least, nor most inconsiderable part of the subject, when we can, and do, trace divine interpositions for the deliverance of his people, when every other cause appears to have been totally shut up for their escape. When the Patriarch *Abraham*, at the command of God, travelled toward the south, and came within the city of *Abimelech*; *Sarah* was seized upon for the King, and brought into his *Haram*. Here apparently was no way to escape. But God interposed. By inflicting the King, with a *Remora*, all power of gratifying his lust was at once taken away, Gen. xx. When *Jeroboam* put forth his hand to seize God's messenger, he felt it sinew shrank, and dried up: so that he could not pull it in again to him, 1 Kings xiii. 4. Multitudes, multitudes, in the valley of decision of the same nature are every day going on. So that it is only to square the past history of the godly gone before, with the lives of the faithful now, to discover, that the same unerring watchfulness of our gracious God, is as much wakeful now, as then. It is blessed indeed, when the spiritual child of God sees it, and acknowledgeth the mercy. A most illustrious example we have of this, in the case of the Patriarch *David*. It appears from his history, that *Nabal*, a man of great wealth held a feast, while *David* and his little army was little short of famishing. *David* sent a request to the wealthy man for a little supply for himself and soldiers. But *Nabal* was a churl and refused. And *David* in the warmth of the moment determined to destroy him and his house. But *Abigail* the wife of *Nabal* hastened with relief to *David* and his army to prevent it. And when *David*, by the expostulation of the woman came to himself, aided by sovereign grace; he cried out; *Blessed be the Lord God of Israel, which sent thee this day to meet me! And blessed be thy advice! And blessed be thou, which hast kept me this day from coming to shed blood, and in avenging myself with mine own hand!* 1 Sam. xxv. 32, 33. Here we see the blessed effect of sin-preventing providences! Here is the child of God blessing God the Author; blessing, the means advised; and blessing the instrument: so that one blessing is upon another: and all to the divine glory! We may well adopt the words of the Psalmist at the close of a beautiful illustration of divine mercies, and say: *Whoso is wise and will observe these things: even they shall understand the loving kindness of the Lord,* Psm. cvii. 43.

Plymouth.

*A Refutation of the sentiments of the Rev. ISAIAH BIRT, "On the System of Theology taught by the Rev. DR. HAWKER;" with copious Observations on his misconceptions of Dr. Hawker's Ministerial Character and Qualifications, and on the tendencies of a faithful discharge of the Ministerial Office.*

(In a Series of LETTERS to a Brother in the Faith.)

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No. II.  
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My Dear Brother,

FROM the circumstances in which you are placed, I am not surprized that my first Letter should have furnished information which you were before unacquainted with, relative to the present state of 'evangelical' Churches; but desiring you should not rely on my *ipse dixit*, I will proceed with Mr. Birt's publication, and taking Mr. B. as the organ (I presume voluntarily so,) of his brethren's sentiments, we shall not fail in acquiring an explication of the whole. For your caution, that I should be careful not to travel beyond the ground Mr. B. has marked out, am thankful; but be assured of this,—he has traced, in the compass of a small volume, such a very extensive outline, that I need have your advice continually in remembrance, or even his own sketch will demand more lengthened notice than I am capable of furnishing.

His *second Section* is headed, "*Doctor Hawker's general system of Theology defective.*"

As it is my purpose to prove *Dr. Hawker's ministry* to be in perfect harmony with that of Christ and his Apostles, wholly from the specimen his opponent has given; it will also be my endeavor, so far as the questionable shape in which they appear will allow, to prove from his own statements, that *Mr. Birt's ministry* is in direct opposition to the standard by which he desires to be judged.

Taking to himself the credit of being possessed of the same holy concern and caution with which the Apostle penned the 15th to the 18th verses, 1st chapter Phil. (which he quotes,) our Author affirms, "that Doctor Hawker's general scheme of Theology is very defective, and that he adopts and maintains a part only of the system revealed to us in the oracles of God." And to establish the charge, he extracts the following from one of the Doctor's publications:—

"The sovereignty of Jehovah, in his trinity of persons, manifesting his grace to his Church in Christ before all worlds; and conducting her through the whole of this time-state to glory, to be holy and without blame before him in love for ever; this is the one grand bottom on which I build all my discourses, whether from the pulpit, or the press. The everlasting, electing, unchanging love of God the Father; the person, glory, grace, blood-shedding, righteousness, and finished salvation of our Lord Jesus Christ; and the equal love, grace, and favor of God the Holy Ghost, manifested to the Church before

all time, and in his quickening operations on every individual member of Christ's mystical body here below, leading them from grace to glory;—these are the glorious doctrines I preach. These I make the ground-work of all practical godliness; and without which nothing of true godliness can arise in the soul. Neither should I conceive that sermon or that writing on divine things finished, but miserably incomplete and undeserving attention, where these grand truths of God were thrown in the back ground of the subject, and not brought forward as the first and last of all points to be insisted on."

In this extract I find, not only a summary of the whole of Dr. Hawker's ministry, but the total sum of the glorious Gospel of the blessed God. Here, in one sentence is delivered, an epitome of all the Lord Jehovah hath declared in the divine volume for the instruction of the Church. The distinct personalities in the triune Jehovah are expressed; and the mysterious undertaking of each inconceivably glorious Person exhibited. The one eternal design of the THREE IN ONE is set forth.

The sovereignty of grace in *The Father*, is stated, as the sole cause of the election and adoption of the family of God. The eternal will is declared by the display of his illustrious purpose; and in such a manner as proclaims the true harmony of Jehovah's attributes, and demands the highest ascriptions of praise from the tenants of all his vast dominions. The sovereignty of grace in *The Son*, in his complex character, the God-man; his immaculate person, his precious blood-shedding, his perfect righteousness, and his complete salvation;—in whom, and by which, the sons and daughters of the Lord God Almighty are individually accepted, and their progress to the heavenly inheritance divinely secured. The sovereignty of grace in *The Holy Ghost*, as, in full equality with The Father and with The Son, his personal agency and administration are revealed: by guaranteeing to quicken into spiritual life from spiritual death: by unfolding the blessedness of electing, adopting, pardoning, justifying and sanctifying grace: by discovering the person and personal glories of Christ,—directing to true and spiritual apprehensions of him, and thus,—“leading from grace to glory.”

But Mr. Birt appears so enchained in Academical fetters,—his mind enslaved by prescribed rules, and his understanding contracted by opinions formed and determined for him,—that I dare not hope he will follow me, in this enlarged estimate of Dr. Hawker's ‘Theology.’ TEKEL: *thou art weighed in the balance and found wanting*, may be recorded against him, for every argument he has advanced, and every inference he has deduced.

He observes, “without raising a single question on the truth or accuracy of the doctrine, or doctrines, contained in this ‘specimen,’—“it is to me in several particulars exceedingly defective.” And, first: he objects to the *phrasology* and *manner* in which the system is given. I am at issue with him on every point he has endeavored to establish, as opposed to the Doctor, therefore shall not stay to compare the numerous Scripture quotations, with the ‘specimen’ already copied; for it will be better to advert thereto, as the truths

involved in them are severally brought forward and cavilled at,—which I shall notice as they are presented before me. But it must not be forgotten, that the *phraseology* 'is exceedingly defective.' Having in vain re-read the *Section*, to discover some distinct proof of incorrectness; though the assertion is repeated five or six times, in as many pages of rather contracted measure; I am obliged to seek the charge by way of inference from the following remark.—“In our Lord's ministry there is no pomp of words, no effort, no appearance of display:” implying, the affirmative of each idea to be applicable to the Doctor's mode of expression.

Already our Author has plunged himself into an unenviable dilemma; for it will be proved against him, either that he contemns the scriptural statement the Doctor advances, or that he makes mere verbal objections:—the folly of which will be seen, and the charge must lie with treble aggravation against himself. It cannot be supposed that “defective phraseology” applies to the perspicuous manner in which the ‘specimen’ is commenced;—and its conclusion is so clear an expression of the Doctor's undeviating faithfulness, in pointing out the importance of the truths recited, that the signification cannot be questionable. I am therefore compelled to believe the charge rests on the intervening sentence,—the inimitable testimony, to the grace of the three co-existent Persons in the One, Living, and True God.

Hastening on, until Mr. Birt in his own words impugns (which he does) the doctrine of grace, I shall here only apply his bold inference, to the several distinct and divine truths given in the ‘specimen.’ And, in his own terms, I ask him,—Is it a mere ‘*pomp of words*,’ to tell of “the everlasting, electing, unchanging love of God the Father?” Is it nothing more than pedantic ‘*effort*,’ to speak of “the person, glory, grace, blood-shedding, righteousness, and finished salvation of our Lord Jesus Christ?” And, is it an ‘*appearance of display*,’ to record “the equal love, grace, and favor of God the Holy Ghost?”

I will concede a point or two, in favor of Mr. Birt. It is certainly true, that Dr. Hawker makes free use of terms, which are not to be found in the whole canon of Scripture; such as, the *persons* in Jehovah,—the *trinity* of persons,—Christ's *mystical* body, &c.—but, surely he will not assert their impropriety, because they may not be found in the inspired volume! And does he reject them, because Dr. Hawker adopts their use? If Mr. Birt were indeed the strenuous advocate, he would seem to be, for literally-scriptural language; on what ground does he justify a positive neglect of the practice, on his own part? And yet, he has embraced a ‘phraseology and manner,’ diametrically opposed to scripture language. Mark the first stroke of his pen,—when, in attempting to invalidate the ministry and writings of Dr. Hawker, he undertook a task which has foiled a host of opponents. The title-page of his book, is emblazoned with the following ‘pomp of words,’—*The MORAL government of God, in the dispensation of the Gospel, VINDICATED.* But here, doubtless,

it would be a difficult matter to persuade our Author that there is (according to *his own* construction of the terms) either, 'effort,' or 'appearance of display.'

After copying nearly three pages of the sacred text, to prove from the ministry of our Lord, and his Apostles, the defectiveness of Dr. Hawker's Theology, in its *phraseology*, Mr. B. has this passage:—

"The manner in which our Lord and his Apostles express themselves in these statements, compared with that in which the Doctor gives the specimen of all his preaching and writings, so far from being confirmatory of his high claims to perfect harmony, *obliges us strongly to suspect* that there is, *somewhere or other*, a very considerable discordancy between the ministry of Dr. Hawker and the ministry of Christ and his Apostles."

So that after the parade with which the *section* is introduced, and the voluminous quotations of Scripture for the detection of some grievous error, in the Theology of Dr. Hawker, the result is,—*a strong suspicion*, that a *very considerable discordancy*, exists *somewhere or other*. I pass on, to notice other reasons which '*oblige*' Mr. B. and his brethren, '*strongly to suspect*.'

An instance is given by contrasting the triumphant exclamation of the Apostle, *O the depth of the riches both of the wisdom and knowledge of God!* &c.—with the following—'For my own part,' says Dr. H. 'I am free to confess, (and I care not who knows it, though it expose me to the contempt of both professor and profane,) that these things are as familiar to me by faith, as the objects of sight to sense, with which I am daily occupied.' By determining to justify these extracts, from such other portions only, as Mr. B. has been pleased to torture into his own service, I lose advantages which he has with the utmost precaution neglected,—namely, discovering their tendency from the connection in which they stand. The purpose to which he perverts the statement here, is, that the Doctor assumes the possession of more extended views and deeper knowledge of spiritual matters, than the Apostle Paul! The spiritual mind, that is conversant either with his ministry or writings, will form a *correct estimate* of the assertion; and if indulged with habitual communion with Christ, may rather be disposed to blame the Doctor on one point in the extract, (wherein Mr. Birt proves grievously deficient,)—that he did not say:—"These things are *infinitely more* familiar to me by faith, than are the objects of sight to sense, with which I am daily occupied."

When St. Paul again bursts forth, *How unsearchable are his judgments, and his ways past finding out!* Did Mr. Birt, placing this 'specimen' in contrast, conceive the absurdity, that the man of God presumed to have searched that which is 'unsearchable?' or, to have found out that which is past all finite discovery? And when the astonished saint continued, *For who hath known the mind of the Lord, or who hath been his Counsellor?*.. did Mr. Birt believe, our venerable Brother professed to know more than is revealed? But this is so

important an objection, coming as it does from an organ of the 'evangelical' body, that I must pursue the enquiry still further.

It is the 'frame of mind' of the Apostle, 'placed in contrast with that evinced by Dr. Hawker,' is the cause, of exception being taken at the above passage from one of his Tracts; but, for the reason before assigned, I refer not to the original, nor enquire what things they were so familiar 'by faith' to his spiritual understanding. A subject of the utmost moment involuntarily presents itself, while reflecting on Mr. Birt's comment; which is, the inveterate hostility universally exercised against the servants of God, when in the enjoyment of their high privileges they are enabled to assert with confidence, the knowledge they possess of their spiritual attainments. Our Lord's reply to the persecuting Jews is an awful lesson on record, for the despisers of his saints in the present day. *Why do ye not understand my speech?—even because ye cannot hear my word. And because I tell you the truth, ye believe me not.* Soon after which, the Jews rejoined, *Say we not well that thou art a Samaritan, and hast a Devil?* And though in this instance, Mr. Birt has not adopted a similar mode of expression against Dr. Hawker; yet, has he not aimed a premeditated reproach, which is more than equivalent to the use of those terms? He has unblushingly perverted the sense of the Doctor's assertion, and thereby taken occasion to alledge against him, a charge founded in falsehood!

A further elucidation of his calumny, is given in the daily ministerial practice of the 'brethren' with whom he is associated; who are perpetually endeavoring to inculcate the belief, that the follower of Jesus is not justified in exercising more than a *hope* in Christ;—and that if hope advance to any degree of strength, it is presumption, —if to confidence, it is profanity. They pretend an exclusive regard for the exhortations of the Gospel, but when, encouraged by such precepts as these, *My brethren, be strong in the Lord, and in the power of his might*, Eph. vi. 10. and 2 Tim. ii. 1. the believer advances in the exercise of his privileges, he is then instructed, that he is regardless of humility,—and that it would be better even *to fear*, than *to trust*. The truth is, they dare not wish the knowledge of their hearers to extend beyond their own; and either being in entire ignorance, or refusing to acknowledge, that present attainments in spiritual things may be increased, they agree in raising this insuperable bar to the feeble believer's progress, and succeed, in a multitude of instances, in keeping them from realizing the free enjoyment of their privileges.

What an anomaly in such ministrations is the blending with the system of instruction, a pretended regard for the writings of the great, the holy *Romaine*. These Ministers constantly put forth their unscriptural arguments in behalf of 'the *Life of faith*;' which they require the whole of their hearers to enter on,—notwithstanding the assumed approval of that *Divine's* admirable treatise; but where—where will you find them, from a scriptural knowledge and a spiri-

tual understanding, expatiating with joy on 'the *Walk of faith*,' and on 'the *Triumph of faith*?'

But I must proceed. Mr. Birt remarks in a following paragraph, "In the specimen which the Doctor has given us of all he preaches or writes, the salvation of the Church, is the great and only end designed by the Divine Being in the economy of grace." And, "The Doctor in his fond solicitude for the privileges of the Church, appears to have forgotten the glory due to his God."

I need not stop to prove these assertions untenable; for the gracious engagements of the persons in Jehovah, as expressed by Dr. Hawker, undoubtedly shew the glory brought to each; but I will, in as few words as possible, copy from the 'specimen' the Doctor's design in what he has stated, and leave it to be contrasted with Mr. Birt's design in misinterpreting it. "The Sovereignty of Jehovah, in his trinity of persons, manifesting his grace to his Church," &c. &c.—"*this is the one grand bottom on which I build all my discourses, whether from the pulpit, or the press.*" Is this expressive of 'the great and only end' Mr. Birt charges the Doctor with having solely, in view? Again: "The everlasting, electing, unchanging love of God the Father," &c. &c.—"*these are the glorious doctrines I preach; these I make the ground-work of ALL PRACTICAL GODLINESS; and without which nothing of true godliness can arise in the soul.*" And, is this, in any sense whatever, neglecting 'the glory due to God?' or, (if Mr. Birt please) does it, in the least, prove a forgetfulness of the glory of God? It is very evident, and truly lamentable; that 'a fond solicitude for the privileges of the Church' does not exist in the bosom of Mr. Birt; or, he could not have triflingly used the expression and cast it at the Doctor, who was describing the only source whence the glory of Jehovah is derived in the salvation of sinners. But I challenge our Author to prove, there is an expression in the 'specimen' which conveys such an idea as that attributed by him, namely, that 'the salvation of the Church is the great and only end designed in the economy of grace;'—or, that 'the Doctor, in his fond solicitude, forgot the glory due to his God.' Let him answer to his own conscience whether he perceives or not, in the whole extract, one *sota* tending to justify such conclusion. Then is it not astonishing, while all the world is declaiming against the Theology of Dr. Hawker, that it is a system so 'contracted,' it will not embrace the 'evangelical' fraternity,—so loose, it will not guard the morals of its advocates;—that when its calumniated leader, by invincible argument, defines its vast extent, and proves it the only basis of moral government, another 'opponent' should join the encroaching host, to assert absurdities—which are already too often repeated?

The next charge is propounded in these terms: "In the specimen which the Doctor himself has given us, as containing the first and the last of all points to be insisted upon in the Gospel ministry, there is an evident defect in the exhibition of the character of God.

The only attributes with which he has clothed the Divine Majesty, are those of sovereignty and grace."

Though I have repeatedly perused this passage with its connexion in the paragraph whence it is taken, and have now copied and examined it, to prove it faithfully transcribed, I can scarcely believe it was originally penned by Mr. Birt. Dr. Hawker had sweetly dilated on the grand cause of the manifestation of divine mercy, and drawn with singular fidelity, in sacred lines, the personal engagements of the Father, the Son, and the Holy Ghost;—and our Author discovers 'an evident defect,'—and that defect, in clothing the Divine Majesty with the attributes of sovereignty and grace *only*! What a wilful perversion of terms is here! No composition of human language could possibly express with greater clearness, that the design of the venerable writer is to direct the view of the believer to the attribute of sovereignty, as the glorious source of the salvation of the Church: and this Mr. Birt styles, 'an evident defect in the exhibition of the character of God.'

What then?—doth Jehovah the Father belie his own veracity when he saith: *My Counsel shall stand, and I will do all my pleasure?* Doth Jehovah the Son (in his Mediator-office, the Shepherd of Israel,) deny himself, when he saith: *I lay down my life for the Sheep?* Doth Jehovah the Spirit despise the honor, in the dispensement of his gifts, of *dividing to every man as He will?* No,—No. Mr. Birt would wish you to believe, he scorns such thoughts; but, alas! he fears not the implication, so that he be allowed to shew, at any rate, the character of an 'Opponent' of the Lord's servant. And can any conduct be more execrable, than that he should run the dubious risk, in the face of the most convincing evidence to the contrary of what he affirms? The candid mind, however perverted from the truth, cannot fail plainly to perceive that Dr. Hawker is accused of a sin, abhorrent to every principle of his enlightened understanding,—of an inconsistency, obvious to every man—excepting Mr. Birt.

It is well for me, that I have confined myself to the use of those portions from the Doctor's writings, which his opponent has chosen to copy; for though they do not exceed more than *two* or *three*, they contain all I need in behalf of their Author, and they are all that Mr. Birt thought proper to notice, in his first and second *Sections*. Had Dr. Hawker, directed attention, on the important subject he undertook, *only* to 'the attributes of sovereignty and grace,' he would have involved himself in a labyrinth, whence no human wisdom could have released him:—but it will be seen he has done precisely the contrary. He writes concerning, the *Person*, the *Glory*, the *Grace*, the *Blood-shedding*, the *Righteousness*, and the *finished Salvation* of our Lord Jesus Christ.

But in the sovereign grace of the Son, the "equal with the Father touching his Godhead," is beheld the display and harmony of each and every attribute of Jehovah. In the union of the divine and



human natures of the God-man, is discovered THE PERSON of Him, by whom, in behalf of the Church, *mercy and truth have met together, righteousness and peace have embraced each other.* The Scriptures our Author quotes against the Doctor, clearly testify the glorious truth. Mr. Birt, indeed, speaks of 'the character of God' abstractedly considered; and thus loses sight of their application to Him whose PERSON is, than all his works and ways, more glorious. It is THE GLORY of Christ and of his Church that, *He* (as quoted against the Doctor) *is the Rock, his work is perfect; for all his ways are judgment: a God of truth and without iniquity, just and right is he.* It is sovereign GRACE, *reigning through righteousness unto eternal life by Jesus Christ our Lord,* (as quoted, but not distinctly applied by his opponent,) the Doctor establishes the truth of, in the use of terms which are objected to. It is the atoning and cleansing virtues of the BLOOD-SHEDDING of the Man-Mediator, sovereignly applied, which induce and ensure the display of "all practical godliness:" and in this view, the Doctor is again justified and his Libeller condemned. In the perfect robe of Christ's RIGHTEOUSNESS, the security and perfection of the privileged wearer is the proof of sovereignty and grace,—and the evidence of the union of Jehovah's attributes. In a word,—in the FINISHED SALVATION of our Lord, the infinite holiness, righteousness, and justice of Jehovah, (which attributes, Mr. Birt chiefly appeals to in support of his own theory,) are concentrated;—these with the rest mysteriously blending and sweetly harmonizing in the adorable Redeemer, prove the sovereignty of the equal love of God the Father, God the Son, and God the Holy Ghost.

In bringing my remarks on this second Section to a close, it were needless to extend them on the observation, that Dr. Hawker gives "the greatest, if not the only prominency in his ministry, to that which is in some degree common to all religions," namely, 'Sovereignty and Grace.' It is most evident from what has been already stated, that the Doctor's ambition, both in his ministry and writings; copying his Lord's example in ministering, and that of the Apostles' in his writings; is to be found at all times, *according to the grace of God given unto him,—laying the foundation,* on which the temple of divine truth is erected: and in no one instance has he done so, with more faithfulness, than in that his opponent has brought forward. This only Gospel-mode of instruction, being decidedly contrary to the practice of those with whom *the offence of the Cross hath ceased,* they think it meet to dispute its correctness. But, for Mr. Birt to infer from his 'specimen,' (if he really mean what is written,) that Dr. Hawker proclaims the attributes of 'Sovereignty and Grace only,' is so preposterous, that even his 'brethren' *might*—and I am persuaded the feeblest believer *will*—detect the imposition.

I am, my dear Brother,

Yours, for the Lord's and his Truth's sake,

ELAM.

## ORIGINAL ESSAYS.

## VII.

## ON HOPE.

To the believer whose heart is fixed, and whose spiritual affections are drawn forth to and resting on Jesus, the situation of that man is truly pitiable who in his incessant pursuit of the things of time and sense, is so blinded by the God of this world, that notwithstanding he sees not the bursting of the bubbles at which he grasps, still proceeds in the same gloomy path, and appears hastening with eager steps to the land of darkness, lamentation and woe. But is the state of him who despises the grosser attractions of the world and a corrupt nature, and who is speeding his way in a delusive religious profession,—less deplorable? Ah! No. The one, but pursues the same fruitless toil, or a similar giddy round with his fellows; and though deceived, not necessarily deceiving others. The other, under false appearances is himself deluded, and unremittingly employed in deluding those with whom he is associated; and if he have extensive influence, the extent of his delusion is circumscribed by an immense boundary.

The acting principle of these characters is the same; only the manner of its display differs. The former, are described by the Psalmist *Asaph*, "They are not in trouble, neither are they plagued like other men: their pride compasseth them about as a chain; violence covereth them as a garment: there are no bands in their death, but their strength is firm." Of the latter it is said, by *Bildad*, in his reply to the afflicted *Job*, "The hypocrite's hope shall perish: whose hope shall be cut off, and whose trust shall be a spider's web: he shall lean upon his house, but it shall not stand; he shall hold it fast, but it shall not endure."

But we have a better principle than this, on which to treat: one that binds not in the shackles of slavery, nor clothes the possessor with shame;—that may not be removed, being steadfast;—that will not be destroyed, being imperishable. Spiritual hope is one of the graces of the Lord the Spirit, and ranks among the first that are implanted and shed abroad in the soul which he hath quickened into spiritual life. The Lord's family, under the guardian care of their heavenly Father, are borne through their unregenerate state, till brought by quickening grace to a knowledge of nature's ruin, and their consequent total incapacity to approach truly intellectual subjects; when the Holy Teacher infuses, with his quickening power, the various motives of action which are hereafter put forth into exercise, and carried on to perfection.

On discovering the suitableness of Jesus as a Saviour, and not till then, hope, though feeble in effort, aspires after him. The utterance of the heart in such circumstances as these is: "O could I know that so divine, so precious a Saviour, is my own, I would lay hold of him, cleave to him, hang on him, and never let him go!"

"Other refuge have I none,  
Hangs my helpless soul on Thee;  
Leave, O leave me not alone,  
Still support and comfort me."

Thus the poor believer, unconsciously, has his hope raised to a dependence on his Lord, when at the same time he is deploring his distance from him. Oh! how he pants for intercourse and communion with Jesus; though his every desire proves the hope that is in him, and that he is leaning on the arm of his beloved. Just similar is the experience of the saint in his after-correspondence with his Lord; as witness the desire of the Apostle:—"Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him,—that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death."

Do you suppose, believer, this established saint had not heretofore known Christ?.. that he had not previously won Christ? Was he now first seeking to be found in Christ? Go thou, feeble follower, and pursue the same course at the Mercy-seat:.. and go thou, who art strong in Christ, and adopt the language of St. Paul as thine own: and if the Almighty Teacher guide thee in the use of the sweet lesson, thou shalt greatly rejoice in the Lord, and be made joyful in thy God.

The Lord's people are denominated by the Prophet Zechariah, *Prisoners of Hope*, ix. 12. The body of sin and death is to them, a Prison; whose walls are so corrupt, and whose fetters so binding, that while they long for deliverance, they know no way of escape. They have also, during the whole of their confinement, a companion, rebellious, defiled and treacherous; with whom by daily intimacy they become increasingly disgusted, and from whom they cannot disunite themselves. He, also, who once held the government of the Prison, though deprived of uncontrolled sway, still has access within the walls; and disappointed of his hold of the inhabitant, pursues him with the unabating fury of inveterate revenge.

Yet they are *Prisoners of Hope*. He who is *the Hope of Israel, and the Saviour thereof*, hath redeemed them from the hand of all their enemies, and delivered them from bondage, though they are still immured. He hath conquered Satan, atoned for Sin, and made them meet to be partakers of the glories of his kingdom. And when Jesus reveals himself to them in the filthy dungeon they inhabit;

How are they astonished at his loving-kindness! His transcendently glorious Person ravishes their whole soul; and the beamings of his grace, cheer and attract their whole affections. The sound of his voice, speaks into action every spiritual faculty. The glance of his eye, penetrates them with love. His arms, are outstretched to embrace them. His heart, yearns in pity over them.

But are you, O sorrowing Prisoners, cast down because your Lord is withdrawn, or that you have not a full enjoyment of his presence? Remember the words of the Prophet: *it is good that a man should both hope and quietly wait for the salvation of the Lord.* Mark, he does not say, it shall be most agreeable to your spiritual senses; but he does imply, that it is better for your growth in grace and knowledge,—and most conducive to your Lord's glory. And, no more than the joys of Heaven, can a stranger describe the raptures of soul you shall experience, when you obtain a return of that bliss which flows from the presence of Him whom your soul loveth.

*Prisoner of hope!* wait then the times of refreshing from his presence; and know that hereafter, when he who hath delivered thy soul from death, thine eyes from tears, and thy feet from falling, shalt have performed the last act of love toward thee in thy present state,—it shall be said of thee, and sung triumphantly by thee: *Not one thing hath failed of all the good things which the Lord hath spoken; all are come to pass, and not one thing hath failed thereof.*

It is the unspeakable privilege of the believer to be hastening on to the full assurance of hope: and though his joy is, a satisfaction with such measure of grace as the Lord is pleased to supply; yet he would not be justified to desist from pursuing, still further attainments in the divine life. But the grace of God is such, that he cannot linger by the way: he is possess of a living principle, and he must act. The animal frame may be possess of life and health, without motion, sooner than the renewed soul in the exercise of its faculties shall decline advancement in spiritual knowledge. It is under a cheerful constraint to be still pursuing,—fainting not. With what lowliness of mind,—with what fervency of zeal, the holy Apostle urges this consideration on the Philippian believers!.. *Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.*

Let it not be thought, that to hope in God, and to patiently wait for his salvation, is incompatible with the earnestness of pursuit evinced by St. Paul, and every privileged believer. The opinion of those who charge us with the neglect of good works, counts for nothing, in the judgment of him whose soul is drawn out in concern for his Lord's glory. The believer's prize is in view; and that, not at the end of his race only; but it is immediately before him: and while he quietly waits his arrival at the goal, he often reaches forth the hand

of faith to lay hold of the treasure, and is never so joyful as when enabled to realize somewhat of its value.

This good hope attains to full assurance, because it is '*through grace*,' and not as the consequence of the manner of its display. Sovereign grace is its author,—Sovereign grace is its revealer,—Sovereign grace maintains and expands its exercise,—and blessed effects necessarily follow from the whole.

*Every man that hath this hope in him, purifieth himself even as he is pure.* Does he by faith know, that his person and works are washed in the fountain of Jesus?—accepted for his righteousness' sake, and purified by his blood? Then will a pure language be given him. He will talk of the Almighty Person, and of the mighty acts, of his adorable Lord. He will speak of the glory of his Person, of the sovereignty of his grace, of the perfection of his work, of the completeness of his salvation, of the beauty of his righteousness, of the faithfulness of his word, of the extent of his kingdom, of the love of his heart, of the bowels of his mercies; and of the ten thousand times ten thousand excellencies; treasures and delights, which are found *in* him and received *from* him. Not the telling of these things, —but the spiritual knowledge of them dictating his language, will prove it to be pure. In a greater or less degree, according to the measure of the gift bestowed, he will know for himself that Christ is *to him*, all that the word records he is,—and that he has *in* Christ, an interest in all that is declared *of* Christ.

With his brethren, he will hold sweet converse on these matters. Frequently shall it be the source of grateful remembrance, when communing together, as it was with the disciples journeying to *Emmaus*, who were occupied on these subjects: *Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?* And the addition of literal familiarity, in their instance, made not spiritual communion with the Lord, more real, than that enjoyed by his dear people who are *now* 'talking with him by the way.' They only, who have been favored by the light of their Lord's countenance, while communicating of his gracious dealings with them, know what glowing love, and what burning zeal, has excited their better affections, and launched them into sacred communion and fellowship: and they have experienced the sweetest anticipations of the period, when they shall no more hold converse from behind 'the wall;' but having burst from their imprisonment, they shall in open vision behold Him whom they love, and know even as they are known.

The possessor of this hope will exemplify before the ungodly, the purity of conduct necessarily resulting from the influence of divine grace. It is not enough that his brethren joy with him in the Lord, and can testify that he has been with Jesus, and is walking blamelessly before the Church; but there is other evidence, that cannot fail of being given,—even to the conviction of the unregenerate,—of the pure influence and effects of this 'better hope.' It is indispensable in the character of a believer, that he be justified before men:

and his conduct and conversation will be such as to testify for him, in shewing forth the praises of his Lord. *Every man that hath this hope in him*, will, by the sacred tendency of the grace he possesses,—"denying ungodliness and worldly lusts, live soberly, righteously, and godly, in this present world."

For a deliverance, by faith, from the fleshly dungeon;—for the manifestation of this grace of the Holy Ghost,—for its further developement in full assurance,—for the bright evidence of its operation, before the Church and the world: *May the God of Hope fill his saints with all joy and peace in believing, that they may abound in hope, through the power of the Holy Ghost.*

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**DR. HAWKER'S ADDRESS TO THE CHAIRMAN  
AND COMMITTEE OF THE AUXILIARY GOSPEL  
TRACT SOCIETY, ESTABLISHED AT HULL.**

*For the Spiritual Magazine,*

Mr. Editor,—Dear Sir,

I am requested by the Committee of the Auxiliary GOSPEL TRACT Society, (meeting at Ebenezer Chapel, Dagger-lane, Hull, unto whom I have the honor to be the Chairman) to solicit the favor of a corner of your valuable publication, for the insertion of the following encouraging epistle, addressed unto them from Rev. ROBT. HAWKER, D. D. Vicar of Charles, Plymouth. *The blessed God* seem wonderfully to prosper the cause of truth so gloriously displayed in the Tracts already delivered, while the enemies to all righteousness but their *own*, (especially in and about Hull,) vehemently cry out against them; but *Maga est veritas et prævalebit.*

Yours in the sweet Lord Jesus,

Hull, Feb. 14, 1825.

S. LANE.

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*Plymouth, Jan. 25, 1825.*

To the CHAIRMAN, and COMMITTEE of the Auxiliary GOSPEL TRACT SOCIETY, established at HULL; Robert Hawker sends his affectionate greetings in the Lord!

After bending the knees of thanksgivings before the God of all grace, for the tidings brought me, of the Lord's prospering your labor of love, and work of faith, in the promotion of those means adopted in your Society for the circulation among His people, of the Tracts concerning the glorious Gospel of the blessed God: I arise to send the breathings of my warmest affections to you my brethren in our Lord Jesus Christ which are at Hull. Grace, mercy and peace, are with you; and may the rich aboundings of divine

love from the Holy Three in One be with you all, in our most glorious Lord. Amen.

That the Lord of all lords, should have so signally marked with His favor your infant Institution, and to such an extent; is one among the incalculable mercies of our wonder-working God! And when I take into a more collected point of view, the Lord's blessing, both over the Parent Society in London: and now, more than *thirty* Auxiliaries in different parts of the kingdom: when I read (as in your statement) that through your instrumentality, a Branch hath crossed the Atlantic, and taken root in America: when I add to these, what hath fallen also within my own knowledge, that the Gospel Tract Society hath, under the divine blessing, found its way both to the East, and West Indies, to St. Helena, Van Diemen's Land, and other British settlements; on the Continent, and gradually extending far and near: when I read the statement of the Parent Society in their Treasurer's account, that in little more than *sixteen months* three hundred thousand Tracts have been issued from their Press; I feel constrained to behold the fulfilment of the glorious truth the divine influence extorted even from the mouth of an enemy when he said: Surely there is no enchantment against Jacob: neither is there any divination against Israel: according to this time it shall be said, of Jacob and of Israel: what hath God wrought?

My brethren! bear with me I beseech you, for in the contemplation of those many love-tokens of the Lord's blessing, upon the Gospel Tract Society; I feel, what *Elihu* felt, when as new wine which hath no vent, and ready to burst like new bottles, he was full of matter, and the Spirit within constrained him! For think only of the slender beginnings from which the Institution sprung, the weakness of the Instruments, the powerful party which on every side opposed, and threatened at once to crush it: the contempt of the lookers on, among the vast host of the free-willers of the present day, who mocked at our humble exertions, and in language similar to what was said to the few Nehemiahs of old, cried out, what do these feeble Jews? When these, and the like views, arise to my mind; I can, and do, run back to the old Testament days of the Lord's appearing for his people. I figure to myself the Prophets of the Lord of hosts raised up for his people in a time (not unlike the present) when the Enemy mightily oppressed the true Israel of God: and I can, and do, join in her triumphant song for the Lord's deliverance; when she said, my heart is towards the governors of Israel that offered themselves willingly among the people: bless ye the Lord!

And I would pray you to mark as you go, the very peculiar, and distinguishing manifestations of our glorious God on this occasion. We are they upon whom the ends of the world are come. All the signs of the times, are in exact correspondence, with the Prophecies concerning the latter days. Not to see them, is not to be spiritually taught of God in the Scriptures. And to see them, is to be on the watch-tower for their accomplishment. In the mean season, we

know the safety of our cause. We have no doubtful issue to the warfare. The battle hath been already fought and won, by the Almighty Captain of our salvation; and we have no more to do, in a way of doing, than to enter upon the spoils of victory over all principalities and powers which would oppose our following our glorious triumphant Leader: yea, we are more than conquerors through him that loveth us. So that as a weapon in the Lord's hand, the Gospel Tract Society must wield destruction to the foe, With it we go forth to tell His people. Jesus leads the way. Jesus directs to his scattered ones. Jesus finds them out for us, and brings them to us, or our love-calls to them wheresoever they have been, and now are, scattered in the cloudy and dark day, would be in vain. So that as the Prophet said, and we know; The Breaker is come up before them: they have broken up and have passed through the gate, and are gone out by it: and their King shall pass before them, and their Lord on the head of them!

Finally, my brethren, be strong in the Lord, and in the power of his might. The cause you are engaged in is the Lord's, and must succeed. The Lord's word is sure, and cannot fail. It shall come to pass in that day that the Lord shall beat off from the channel of the river unto the stream of Egypt; and ye shall be gathered one by one, O ye children of Israel. The flocks shall all pass again under the hand of Him that telleth them, saith the Lord. For if one, even one of the Lord's Jewels were wanting, when he cometh to make them up; how would his coronation crown of redemption be complete? We must say therefore as Moses did to the Pharaoh of his day, so to all the Pharaohs of ours: we will go with our young, and with our old; with our sons and with our daughters will we go; our little ones also shall go; yea, not an hoof of the true Israel of God shall be left behind!

The Lord bless you that are the Lord's; and the Society in the Lord's interest among you, for which you are formed in the Lord's name; with abundant success. And while stretching forth the hand to raise up the depressed of the Lord; invite them into the same fellowship and communion which you yourselves enjoy, through the gracious influences of the Holy Ghost with the Father and with his Son Jesus Christ. As an old man going out of life; and according to the common course of nature not likely to continue long below; I send you the vivid affections which in the midst of age kindle in my soul in the prospect of the latter-day glory. Your intimacy at the throne, and the sweet communications you daily receive there, from the Holy Trinity as shewn you in Christ; will give a savour to your own souls, and diffuse a grateful perfume to others as the truest testimony that you have been and continually are with Jesus. And your intercourse with man will also carry with it what Paul calls, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure; lovely and of good report. Hence the spiritual enjoyment of that



divine promise, which in the present day is peculiarly striking, will be yours: *Hear the word of the Lord, ye that tremble at his word. Your brethren that hated you, that cast you out for my Name's sake, said; let the Lord be glorified: but He shall appear to your joy; and they shall be ashamed.*

Brethren, farewell. The Lord have you into His especial keeping, So prays yours in the Lord,

ROBERT HAWKER.

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*To be Editor of the Spiritual Magazine.*

Sir,

As a constant Reader of your Miscellany, and having derived much comfort and consolation from the many valuable pieces therein contained; and as its pages are open for the reception and discussion of the truths of the everlasting Gospel; I have taken the liberty to solicit the attention of some one of your Contributors, to the following passage of Scripture;—"Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. iii. 21.

The insertion of this, in your valuable publication, will oblige,

Your's, in Covenant love,

T. W.

Peckham, Feb. 17th, 1825.

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## REVIEW.

*The Plenary Inspiration of the Scriptures asserted, and the principles of their composition investigated, with a view to the refutation of all objections to their Divinity. In Six Lectures, delivered at Albion Hall, London Wall. By the Rev. S. Noble.*

Mr. Noble on the above occasion read a great deal, and in this volume has written much more, to prove the plenary inspiration of the declared will of God; most of which, however clear to himself and his brethren of "The New Jerusalem Church," containing philosophical reasonings far beyond the comprehension of the uneducated Christian: and when his Lectures treat on subjects within the verge of common observation, he has in point of their spiritual application, darkened counsel by words without knowledge. To understand his doctrine of Analogies will defy the ingenuity of all who have not laved of the waters of mysticism, and thereby rendered themselves impervious to the dictates of a well-organized judgment.

It is the opinion of Mr. Noble, that the ablest works of the Christian advocates, who have gone before him, are more adapted to silence infidel objections, than to satisfy even an ingenuous enquirer; and seems to imply, he has adopted an expedient which cannot fail to satisfy the latter,—as his is the only legitimate construction the word of God will bear. It was our design to describe the various senses given of Scripture language, but we shall study our own, and the taste of our Readers, by declining the task.

Every one made acquainted with their true state by nature will admit, that to the unregenerate the book of God is a sealed book;—its indescribable treasures being hidden from the spiritually blind;—its mysteries being beyond the apprehension of the spiritually ignorant; its life-sustaining qualities being undiscoverable by the spiritually dead. The vain philosophy of the man of the world, will stand him in no stead who is *dead in trespasses and sins*. The false glosses and falser interpretations of the artful and cunning, will be unavailing to him who is *ignorant and out of the way*. The mysticisms of a playful and bewildered imagination, are not calculated for the profit of those who are *fools and blind*.

Enough cannot be said in praise of the inestimable labors of the eminent men who have proved the authenticity and harmony of the divine writings, in their “External sense:” and to such as will not believe Moses and the Prophets,—and these,—we would say, *neither would they believe though one rose from the dead!* Of the “Internal sense,” on which this Writer is more voluminous, we prefer the testimony of the Holy Inditer of his own word, who hath inscribed, as with a sun-beam on our heart, an assurance of its veracity,—“not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.”

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*A Winter’s Puzzle; or, a New Jerusalemite entangled in his own Maze.* By S. Lane, Hull.

It is a great pity Mr. Lane should have devoted so much time and attention to his *Reverend* antagonist, as it is evident he has done; for, with such an enemy of God’s truth, it were almost impossible to multiply arguments without running into extremes, which give scope for an adversary to renew his attack with redoubled force and inveteracy. Enemies of divine truth of another stamp, especially demand calmer and more dispassionate treatment, at the hand of those who oppose themselves to their dogmas. Had Mr. Lane limited his former observations, and extended them on the subject which we shall take the liberty to quote, his spirited reply would have been much more valuable, and of lasting benefit to the “New Jerusalem” which is from above. From the manner of his defence we apprehend he lays himself open to a rejoinder from Mr. Hodson:

whereas, had he throughout kept the higher ground which he builds on at the close of the Pamphlet, he might proudly have defied the whole host of the Lord's enemies to oppose,—or opposing, to make even the appearance of a breach in the bulwarks of the City of God.

"These professors of Swedenborg's doctrine, absolutely deny Jehovah in his Trinity of Persons! as also the doctrines of the Gospel; such as electing love, atonement by blood, the imputed righteousness of Christ, and the final perseverance of the saints. They also affirm that a great part of the sacred scriptures are not of divine authority or revelation! (viz.) "The books of Ruth, Chronicles, Ezra, Nehemiah, Esther, Job, Proverbs, Ecclesiastes, Song of Solomon;—the Acts of the Apostles, together with all the Epistles! &c." "These not having" (as they say) "the internal sense, are not the word or divine revelation." Consequently, they after all, are but open enemies to God, and painted infidels. They also deny the resurrection of the dead to be literally intended (see 1 Cor. xv. 20, to the end,) as did also Hymeneus and Philetus before them, "Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his." See 2 Tim. ii. 18, 19. They likewise foolishly contend that the last judgment is already past, and that it took place in 1737. That Christ's second coming is to depend on, or be effected by Emmanuel Swedenborg!—They also espouse and maintain the wretched heresy of man's free agency in divine things, notwithstanding the word of God positively declares, "It is not of him that willeth, (which is an internal act of the mind) nor of him that runneth, (which is an external performance) but of God that sheweth mercy!" So that man's salvation, justification, and eternal glorification depends neither in whole, nor in part on creature-performance, but wholly and solely on grace alone, not of works lest any man should boast. Rom. ix. 16.—Eph. ii. 4, 5, 8, 9. But why such enemies to truth should be permitted to exist and go forth to deceive the nations must be left with the blessed God to determine." pages 20, 21.

Here Mr. Lane ably attacks his opponent on firm ground. Fixed here, he may triumphantly charge the whole array of his Swedenborgian enemies,—calmly contemplate their accumulating rage,—and safely smile at the storm.



## POETRY.

### TO THE TRINITY.

Now let the love of God supreme  
Our thankful tongues employ;  
Hosannah's sing to Jesu's name  
In songs of sacred joy.

'Twas God the Father fix'd his love  
On us in Christ our Head;  
And God the Son, with pity mov'd,  
For us engag'd to bleed;

And God the Holy Ghost applies  
Our Jesus' precious blood,  
And to our spirits testifies  
That we are born of God.

Oct. 1834.

S. N. S.

THE  
**Spiritual Magazine;**  
OR,  
**SAINT'S TREASURY.**

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*"There are Three that bear record in heaven; the FATHER, the WORD, and the HOLY GHOST."* John v. 7.

*"Contend earnestly for the faith once delivered to the saints."* Jude 3.

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TO THE EDITOR OF THE SPIRITUAL MAGAZINE.

*Mr. Editor,*

I FEEL disposed to render you from time to time what small service is in my power, as the Lord shall spare and enable me. I have in my possession the Annual Circular Letters of the SUFFOLK and NORFOLK ASSOCIATION OF BAPTIST CHURCHES; these Churches are *professedly* sound in the faith, abhorring Antinomianism, and denying Baxterianism and Arminianism.

They are generally favoured with faithful ministers, men of truth, and of character: and, perhaps, there is no part of the kingdom where *vital godliness* is more, if so much, experienced among the churches and congregations.

Five of those letters, without meaning to depreciate the others, are of *intrinsic* value, and on the following subjects: viz. The Plan of Salvation—Justification—Sanctification—the everlasting rest and glory of the Saints—the Holy Trinity and the Person of Christ.

These five letters were written by an esteemed elder and brother, Mr. JOB HUPTON, Pastor of the Claxton Church, in Norfolk. They are indeed most precious, and will enrich the pages of your Magazine.

I am, Mr. Editor,

Your's, in the bonds of the gospel,

ANDREW.

Brentford, Dec. 6, 1824.

VOL. I.—No. 12.

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## LETTER I.

## ON THE PLAN OF SALVATION.

*Dear Brethren in Christ,*

THOUGH the life of man upon this earth is only as a dream, a shadow, a vapour, or, at most, as a tale that is told, yet we are born for eternal duration. This life is but the dawn of our existence—the bud of our being. We are compound creatures, and must be dissolved; but our existence cannot know a period. Our component parts are matter and spirit. The material is mortal, the spiritual is immortal. Our bodies will soon be wrecked on the shoals of death, and sunk into the deep grave; but our souls will survive their ruin, and live for ever—live, *if redeemed*, in immortal bloom.

When we seriously consider, and inwardly feel, that we are fallen creatures, rebellious and apostate—that we have sinned, and come short of the glory of God, and are totally without help in ourselves; when we think of the number and magnitude of our crimes, and see that they exceed all finite calculation and conception; when we call to mind the baneful malignity of sin, and see that a single transgression, and that the least, is ruinous—is sufficient, if imputed to the sinner, to cut him off for ever from all communion with Jehovah, to deprive him of all enjoyment of the supreme good, to subject his guilty soul to the awful curse and everlasting wrath of the Almighty, and to render him completely and eternally miserable; when we think of them that are lost, of their banishment from God, their endless confinement in utter darkness, in the bottomless pit, where their worm dieth not, and the fire is not quenched—of the lashes of divine justice inflicted upon them, without intermission and without end—of their anguish, their groans, their self-tormenting rage, their blasphemy, their keen despair, their unremitting progress in sin, and the ceaseless augmentation of their torments; and then turning our affrighted eyes from these appalling scenes, take a view of the blissful state of them that are saved, as it is faithfully described by the Holy Ghost in the scriptures of truth; there is nothing which appears to us to be half so important as SALVATION; indeed, brethren, compared with this invaluable blessing, all the universe of things are, in our esteem, as they doubtless are in reality,—*lighter than vanity and less than nothing.*

This pre-eminent privilege, dear brethren, is the interesting subject of our present address; and had the Association of the last year, been as happy in the appointment of a writer as it was in the choice of a subject, you would have had a sumptuous banquet prepared and set before you in order, and with taste; instead of which, though the viands are good, you are put off with a scanty meal, prepared and served up in a manner, strongly marked with great weakness, and want of skill in your caterer. But we hope, that you will not despise the day of small things; and that the humble effort which is now made, with the kindest intention, to serve your best interests, will not be altogether unacceptable.

The term Salvation occurs very frequently in the book of God; and is variously applied by the sacred writers.

The word which is rendered salvation in the Old Testament, is derived from one which signifies to preserve, or deliver. Salvation then is preservation or deliverance. *Preservation*—from evils natural, moral, or spiritual, which are only impending. To adduce the scriptures which might be adduced to prove and illustrate this sense of the term, would be to deviate from our main design; we therefore proceed to consider its other acceptation—*deliverance*. It is used in this sense to denote deliverance from all kinds of evils to which the souls and bodies of men are subject, either in the present or future state. It signifies deliverance from temporal calamities;—sickness, want, famine, pestilence, war, temptations, persecutions, &c. But its most important import is that of complete and eternal deliverance from sin and all its tremendous effects, succeeded by the exaltation of the souls and bodies of the saved, to everlasting glory and felicity. When used in this sense, it is one of the most rich, comprehensive, and interesting words in all the sacred volume; or that ever the Most High condescended to speak to mankind. It is like a tree laden with fruit the most beautiful, delicious, and wholesome, which, when shaken by the wind, it sheds freely and abundantly into our hands; or a cloud descending from above in genial showers, to cool, refresh and fertilize the earth; or we may compare it to a ship returning from some distant shore, fraught with the most valuable and precious treasure to enrich the poor, or supply the needy; or to the sun coming forth from his chamber, to bless the nations with light and heat, and health and joy.

Let us, agreeable to this meaning of the word, contemplate salvation in its rise, in its progress, and in its consummation. Whence is it? What is the source of this most invaluable of all blessings? Who is its father, or who gave it birth? Did it spring from the wisdom of man, or from his power, or his will? The apostle Paul hath fully determined this point. He has assured us that man's best wisdom is foolishness with God; that his power is weakness in the divine estimation; and that his will is enmity itself against God. When Jehovah had revealed salvation, as in the clearest lights of day, the wisdom of man could not even see it. The world by wisdom knew not God the Saviour. How then could it know his salvation? The preaching of salvation by the cross was, and still is, to the wisdom of this world foolishness. "We" saith St. Paul, "preach Christ crucified, to the Jews a stumbling-block, and to the Greeks foolishness." The natural man, however wise he may be in his own eyes, or in those of others, "receiveth not the things of the Spirit of God; they are foolishness unto him; neither can he know them, because they are spiritually discerned." It is evident, brethren, that the gospel method of salvation has always been offensive to the wisdom of this world; has in every age, and in every nation, been regarded by the wise and prudent of the world as the greatest of all absurdities, as being totally

incompatible with the natures, the characters, and the prerogatives of both God and man: to them it has ever been a stone of stumbling, and a rock of offence; and they have either employed their wisdom in the fruitless attempt to destroy it, till they have ruined themselves; or else they have turned away from it with disgust, and concealed their enmity against it in silent and secret murmurs. So far is the most exalted human wisdom from producing salvation, or even contributing, in the least, to its production, that when it is produced, they who are the most highly celebrated for their superior wisdom, can neither receive it nor approve it, until they see their wisdom to be foolishness, and become fools in their own eyes. If any man will be wise, saith an apostle, let him become a fool that he may be wise.

And, after all that has been proudly and presumptuously said of man's ability, no man can come to the Saviour without being drawn by the power of God. Nor are any willing to come to him, until they are made willing by the same power. Salvation therefore is not of him that willeth, nor of him that runneth, nor of him that worketh; it did not, in any sense, originate in man. The wisdom, the power, and the will of man, have ruined and are still ruining their thousands and tens of thousands; but they never contributed, nor will contribute, to the salvation of one soul.

Does salvation arise from the law given on mount Sinai? The divine oracles have positively answered this question. "From his hand went a fiery law;" or as it is rendered by some, a fire of law. Not to produce salvation; nor even to reveal it to guilty man; but to detect, and to condemn sin—to reveal the wrath of Jehovah against all ungodliness; and to pursue the guilty with swift destruction. "The law was added because of transgression;" not to cover or diminish it; "but that the offence might abound. By the law is the knowledge of sin;" not of salvation. "Had there been a law given which could have given life, verily righteousness would have been by the law;" but righteousness is not by the law; therefore the law cannot give life. St. Paul found, to the great mortification of his self-righteous pride, that the commandment, which, in the day of man's innocence was ordained unto life, was become, through his guilt, the instrument of death. He therefore calls it the ministration of condemnation and death; and most solemnly and affectionately dissuades us from trusting in it for life.

Salvation, dear brethren, is not, neither wholly nor in part, nor in any sense whatever, of any creature. It is wholly and in every sense of Jehovah. The eternal self-existent Three, Father, Son, and Holy Ghost, in covenant, are the only spring of salvation. It flows entirely and freely from their eternal, independent, and sovereign will. Before the existence of men or angels, or any other creatures, when Jehovah dwelt alone, completely blessed in himself, and infinitely blissful in the enjoyment of his own uncreated and immutable sufficiency, he freely and immutably determined to create an innumerable multitude of human creatures, and to raise from among them many unto everlasting life and

glory, to enjoy his peculiar favour, and to praise him for ever. The divine Father, by an act of his free and sovereign love, chose in the Son whomsoever he would:—millions of millions! He wrote their names in the book of life, of the Lamb slain from the foundation of the world; gave them all grace, and blessed them with all spiritual blessings in Christ Jesus; and said, “This people have I formed for myself, they shall shew forth my praise.” Ephes. i. 3. 4.—Rev. xiii. 8—xvii. 8.—Isai. xliii. 21. In these acts of divine sovereignty and love the Son and the Spirit freely concurred. And upon a foresight of the awful fall of the elect, in Adam, and of their consequent pollution and depravity, guilt, and misery, the Aelium, the ever adorable Three in Jehovah, joined with an oath, in a solemn league or covenant, not with any creature, but with each other, to deliver, by their own wisdom, power, and grace, all the objects of their sovereign choice, from all their sinfulness and misery, and to raise them to the perfection, glory, and happiness, to which they were predestinated. This was to be done upon a plan, and by means the most honourable and glorious, and by which the divine covenanters would most clearly display before angels and men, to all eternity, the brightest glory of their sovereignty, and of all their transcendent perfections. Here, brethren, is the origin of salvation. The uncreated and infinite Aleim in covenant, are the living and ample spring, from which, without obstruction, it flows incessantly, with absolute freeness and rich abundance. Here souls thirsting for salvation may drink their fill.

Eternal wisdom formed the glorious plan, and devised all the amazing means of salvation. And to execute this plan, and render these means effectual, the sacred Three assumed distinct offices, to the exact and full performance of which they bound themselves by a solemn and irrevocable oath. This transcendently glorious covenant of the Holy Trinity is ordered in all things relating to our salvation, and sure; and their offices are infinitely grand and glorious in all things worthy the divine name, and replete with mercy and love, and all things relating to life and godliness for miserable and helpless man.

Nothing in this grand affair, is left for the capricious will of man to determine; nothing for his proud vaunting reason to devise, nor for his boasted power to effect; nothing is suspended upon the dispositions or behaviours of creatures; all is divine, all is absolute, having no dependance but on the uncreated and immutable will of Jehovah, and all is admirably designed and calculated both to stain all the glory, and destroy the crown of self-righteous pride, and to overthrow the presumptuous pretensions of what is called free-will, with a total overthrow.

The reality, the nature, the utility, the grandeur, and the effects of the eternal compact, and the offices of the co-equal Three are seen in a very strong light through the whole process of salvation. Jehovah the Father ordained Jehovah the Son to assume human nature, and to be God-man: chose him to be his servant to raise up the



tribes of his elect from amongst Jews and Gentiles, and invested him with the office of Mediator, in all its branches, and in all its magnificence and importance. See Heb. x. 5, 6, 7.—Isaiah xliii. 1, 6, 7, 8.—Prov. viii. 23.

The Father appointed the Son to be the Head of the church, her Prophet, Priest, and King, her Redeemer and Saviour; laid all her help upon him, and ordained him to do and to suffer on her account all that it was necessary he should do and suffer to fulfil the divine law, to magnify it and make it honourable, and to satisfy divine justice for all her sins. Thus God was in Christ reconciling the world of his chosen unto himself, not imputing their trespasses unto them. The counsel of peace was between the Father and the Son; mercy and truth met together, righteousness and peace embraced each other, in our all-gracious and ever-adorable Aleim. In those ancient, divine councils, Jehovah the Son had all the persons of the elect, and their cause committed to his gracious care by Jehovah the Father; who there constituted him their perpetual representative, their substitute and surety, to stand in their place, and answer for them to divine law and justice; and who verily fore-ordained him to be the Lamb slain: to be the Lord their glorious righteousness, and the complete and everlasting covering for all their sins.

The Father with the Holy Spirit sent the Son into this world, with full commission, to redeem and save the church from her captivity under the power of sin and the broken law, satan, and the customs of the world, that lies in wickedness. The account which the inspired writers have given of this momentous transaction, upon which so much glory and happiness depends, is so peculiarly interesting, that it must not be passed over without particular notice. Read with attention the following scriptures. Isa. xlviii. 16. "Come near unto me, hear ye this, I have not spoken in secret from the beginning, from that time that it was, there am I; and now the Lord God and his Spirit hath *sent me*."—Isa. lxi. 1. "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings to the meek, and he hath *sent me* to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."—John vii. 28, 29. "Then cried Jesus in the temple as he taught, saying, ye both know me, and ye know whence I am: and I am not come of myself, but he that *sent me* is true, whom ye know not. But I know him, for I am from him, and *he hath sent me*." See also John iii. 17.—Acts iii. 26.—Gal. iv. 4.—1 John iv. 9; with many other scriptures which affirm the same glorious and important truth.

The divine Father, by the immediate and miraculous agency of the Holy Ghost, without the instrumentality of man, prepared a body for the Son to assume, and take into personal union with himself. Heb. x. 5. The Holy Ghost came upon the virgin mother, and she conceived and brought forth the holy child Jesus. Luke i. 28, 31, 35. Jesus is Jehovah in human flesh: the all-glorious and infinitely

precious Immanuel. Thus the word, who was in the beginning with God, and who was and is God; by whom all things were made, and without whom nothing was made which is made, was himself made flesh. The children of God, whom he had chosen and adopted, being the partakers of flesh and blood, the Father sent the Son to take part of the same, that he who sanctifieth and they who are sanctified, might be all of one:—one flesh, one blood, one bone, one soul. And this most wonderful and transcendently glorious dispensation of infinite wisdom, power, and goodness, was eternally designed, that our nature might be raised above the nature of angels:—that the grandest effects of divine wisdom, power, and love might appear in the constitution of the person of Christ, and shine in their brightest lustre, before angels and men through all eternity;—that the Mediator between God and man might, through his possession of the nature both of God and man, be completely furnished with every quality requisite to his stupendous work,—and that we poor destitute creatures, might have a kinsman to shew kindness unto us, and spread his skirt over us in our poverty and distress: a faithful and merciful High Priest in all things pertaining unto God; one whose heart can sympathize with us in all our temptations and sorrows; who is touched with all the feeling of our infirmities: and who, having suffered himself by temptation, and having completely vanquished the tempter, knows how to succour and deliver us whenever we are tempted.

This, brethren, is the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world, unto our glory: the grand and sublime mystery of godliness, which, while it dazzles and torments the eyes of the haughty, and overwhelms and confounds the understandings of the wise and prudent of this world, is the object of angelic admiration, and of the faith and hope, love and admiration of the humble penitent, unto whom is given on the behalf of Christ to believe in his name, and to receive with the heart the testimony which God has given of his Son. The glory of this mystery strikes the eyes of his enlightened mind, and, while it fills him with awe, inspires him with delight and with joy unspeakable and full of glory. But to proceed with our account of the great salvation.

*(To be concluded in our next.)*



#### LETTER FROM A MINISTER.

*(For the Spiritual Magazine.)*

DEAL, June 2, 1824.

*My Dear Friend,*

My infirmities quite imprison me, and my labours oppress me: but every murmur from me is black rebellion. The Lord never fails me

in my labours, nor leaves me short of any necessary help; but I cannot do the things that I would, nor any thing as I would: this, however, is an old and universal complaint in the church, and soul-health is indicated by it. Paul was nothing, when the greatest apostle, and did nothing, when he laboured more abundantly than all his brethren,—and possessed all things, when he had nothing in hand. Faith is the tenor of the wife and the babe, whereby they inherit all things, without the labour of getting, or the care of keeping:—and with an eye to a husband immutable in love, and unsearchable in riches, it allows not the fear of losing. “Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget; yet will I not forget thee. Behold, I have graven thee upon the palms of my hands, thy walls are continually before me.”

Nothing is offended in this mode of blessedness, but pride; and that must be mortified,—for no flesh shall glory, no, not at any time, nor in any measure, nor on any ground. The spirit of the believer makes its boast only in the Lord, in Father, Son, and Spirit. Therefore not in our faith as great, for we are often filled with fears;—nor in our love, for we are ashamed of our want of it;—nor in our wisdom, for we are ever being deceived;—nor in our power, for we cannot think a good thought;—nor in our obedience, for we “are begging pardon for every hour.” In none of these must we glory: on none of them rest, no not for a moment: but on the absolute perfection of the Lord’s salvation in Christ alone, and on his unfailing word of grace, to make us know it, at any time, or in any measure.

Your’s, in truth,

T. H.



## ON UNION TO THE LORD JESUS CHRIST.

*(For the Spiritual Magazine.)*

THE real, proper, and indissoluble union of the church to Christ her glorious head, is a subject involving matters of the highest importance: and consequently no regenerate soul can be too familiar therewith. The conscious enjoyment of personal oneness with Jesus, constitutes the essence of a life of faith upon the Son of God. The display of infinite wisdom in the developement of this union, with its attendant blessings, ensures the eventual accomplishment of all its majestic designs, respecting the glory of Jehovah as revealed in, and to, and by, and through that elect body of which Christ is the elect head. Every truth, revealing the goodwill of God to his church, brilliant as it may appear in its own peculiar beauty, doth but revolve round this; and from every part of its orbit, discovers its alliance to this as its attractive centre. Doth it afford matter of inconceivable delight to the grace-taught soul, to trace his spiritual mercies to

their fountain-head, in the covenant *love* of his God? How can he express himself in language more suitable than did Moses, when he would adduce evidence of God's love to his people? *Yea! he loved the people; all his saints are in thy hand.* Glorious proof indeed, of Jehovah's love to his church; in that he hath in all his vast purposes accounted her one with Him, by whom are all things, and for whom are all things! When our great prophet would have this love declared, known, and confessed, he expresses his desire that his union to his people might be fully unfolded, and all his transcendent glories enjoyed. *I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.*

If we proceed to consider the effects of Jehovah's love to the church, this glorious truth meets us at every step: as an act of love Jehovah hath *chosen* to himself, a certain number of the human race; these he designates *his portion, his family, his flock, his inheritance*; and to ensure their eternal happiness and holiness, and his own eternal glory, he hath chosen them **IN CHRIST**. This eternal relation to the Son of God, this election-union, is the source of all blessedness, the foundation of security, the unfailing spring of abundant consolation. It as really involves the glory of Christ as God-man Mediator, as it doth the comfort and salvation of his elect body. *He is the head of the body, the church, that in all things he might have the pre-eminence.* In this election-union we contemplate this great and glorious person, (of whom Jehovah saith, "Behold my servant whom I uphold, mine elect in whom my soul delighteth,") as our *representative, and federal head*; in both which respects, he stood up in the eternal council, and received the endowment of all spiritual blessings on behalf of those virtually one with Him. Compare Prov. viii. and xxiii. with Ephea. i. iii. and iv. As the federal head we behold him making covenant engagement on their behalf; as the whole of the human race being represented by Adam in the covenant of works, were considered as possessing a real existence in him, and consequently became amenable to law and justice through his transgression: so the second Adam, the Lord from heaven, represented the whole elect church in the covenant of grace. They were the subjects of a real existence in him, and consequently they became interested in that *eternal life, which God that cannot lie gave to us in Christ before the world began.* Being sanctified, separated, and set apart *in Christ*, they are preserved *in Christ*, which preservation arises from union: and thus, even *while* in trespasses and sins, we be dead, *our life is hid with Christ in God.* Eternal life was an eternal gift; and what was bestowed in eternity, cannot be withdrawn in consequence of the mutations of time; for the gifts of God partake of his immutability.

By virtue of this union, the church was considered in the eye of the law, in the person of her surety, when he endured the penalties she had incurred; and thus as her kinsman Redeemer cancelled her

debts, made atonement for her iniquities, and on her behalf *abolished death, and him who had the power of death*. In his glorious resurrection and ascension, his church were raised up together with him, and made to sit together in heavenly places in him. In Him they were justified, when, to conclude the incarnate acts of him whom angels devoutly attended in his humiliation, *HE was justified in the Spirit, and received up into glory*. In virtue of this union, in the set time to favour Zion, each individual is brought to partake of the blessedness of VITAL-UNION; being created anew in Christ Jesus, *Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba Father!* By this union, the well-spring of life eternal is caused to flow up in the soul, giving the individual to realize the precious truth, *because I live, ye shall live also*.

Having proceeded thus far, in order to maintain and set forth the real distinction between election, or eternal-union, and vital-union; as well as to prove the strict and inseparable connection subsisting between them, the former as *the cause*, the latter as *the effect*; the writer would now confine his remarks, as closely as possible, to that view of the subject which is more immediately connected with the experience of this blessing, as enjoyed by those taught of the Lord. As our security and safety depend upon our *virtual* union with Jesus; so our comfort, if genuine, as well as our *fruitfulness*, arises solely from those communications which are the result of life-union with him the true vine.

This union is mystical, in opposition to any thing of a carnal nature, different in its essential properties to all other unions whatever. Is it not indeed a mystery never to be fathomed, that the sinful and degraded creature should be brought into such a state of indescribable nearness, as to be caused to *grow up into him in all things, which is the head, even Christ?* Such a vast honour and privilege was never granted to angelic powers. *Behold, what manner of love the Father hath bestowed upon us, that we should be called sons of God!*

Further, we may justly call it a mystical union, upon the remembrance that by it we are caused to participate in blessings so divinely magnificent, so purely spiritual, and unmixed with the least atom of that which is gross, as neither to be apprehended or received but by the revelation of him the divine Paraclete, *who searches all things, yea, the deep things of God*. After all that can be received of this grand theme in our present imperfect state, much must remain too high for our attainment; hence, saith Paul, *It is a great mystery, I speak concerning Christ and the church*. Although this subject partakes deeply of the grandeur of mystery, yet it doth not merge into that which is visionary; but on the contrary, is real, actual, and substantial; inasmuch, as the individual becomes as truly possessed of all the saving benefits of Christ, as the fruitful branch does of all the richness and life of the vine: *I am the vine, ye are the branches*.

Should any enquire, how can these things be? we reply, this is the display of Jehovah's Almighty power; the same principle which discovers itself in producing that union between distinct portions of creation, by which those several parts are bound together, and in a strict union of operation perform their various and distinct offices; by this power the several minute atoms in the smallest stone are concentered, the same immutable law marks the orbit and maintains the distance of every planet. Psalm cxix. 90 and 91. In the spiritual creation in an infinitely more sublime sense, doth this divine power, impelled by immutable love, bind together and fashion all the members of the mystical body of Christ. May the eyes of our understanding be enlightened, *to know, what is the exceeding greatness of his power to us-ward who believe; according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand, far above all principality and power, &c. &c. And hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all.*

ABDA.

(To be continued.)



## LETTER TO A CHRISTIAN FRIEND UNDER AFFLICTION.

(For the Spiritual Magazine.)

*Dear Mrs. H.*

WE have heard of your affliction, and feel it incumbent upon us, by many obligations, to mourn with you; but knowing the tenderness of your own feelings, we would not tear open your wounds, by at all adverting to the weight of your loss, but would willingly suggest any consideration that might alleviate your sorrow. We wonder how you are supported. We know the supplies of that precious promise, "I will uphold thee," are infinite; and it is in the extremes of our trouble that the all-sufficiency of the grace of Christ appears. But, dear madam, what a crowd of comforting considerations have you to balm your grief. Think not he is lost to you. The many blessed conclusions which faith can make concerning him, may make him still live to your profit in blessed recollection. Think of that kindness of your heavenly Father in bestowing him upon you as a source of so much comfort, and for so many years. Oh! what an infinite and indisputable right had he who made him, and who "blessed him with all spiritual blessings in heavenly places," to take him to his eternal home! He was the created and dearly purchased property of the Lord Jesus Christ, who loved him with an everlasting love, who bought him with his own blood, and took a sanctifying possession of him by his own Spirit, and joined him and lent him to you as an unspeakable mercy, for your sweet support

and comfort in the wilderness pilgrimage of this life, but with an unalterable purpose of taking him to himself again whensoever his services to you, the church, and the world, should be accomplished. He is gone—but to be completely blessed, filled with all the fullness of him whom his soul loved, to sorrow no more for ever—no not even for his beloved Sarah. He is so completely swallowed up in the contemplation of the kindness and love, the wisdom and faithfulness of his best beloved, that he could not entertain a single desire to return to earth again, no nor a moment's wish for your company in heaven, till the will of his adorable Lord be done in you on earth. Neither is your comfort on earth abridged in the loss as to the fountain whence it comes. The Sovereign Lord hath cut off one great stream, but himself is the God of all comfort, infinitely sweeter than all the satisfaction of conjugal love—himself he gives you still—Jesus still says, “let not your heart be troubled, neither let it be afraid—I will not leave you comfortless, I will come to you;” and that is strong consolation. But doubtless he hath also reserved to you the best affection and kind attentions of many earthly friends.

Finally, what encouragement may it afford to your drooping heart, that the church of Christ as far as it knew him, called him “blessed.” The poor, the orphan, and the widow entomb him in their gratitude; and his enemies must be silent at the grace of God in him.

My wife's best affection and heartfelt pity, and should you have strength and inclination for a journey here, we would eagerly afford you every attention in our power for any length of time. J. and P. bid me express their love to you. We should like to hear from yourself, or some other friend, how you are. We heard of M<sup>r</sup>. H——'s illness by M<sup>r</sup>. H——y; of his death by M<sup>r</sup>. H——n. I intend being in London the 27th or 28th instant.

Your's in all truth, affection, and pity,

T. H.

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## LETTER FROM A MINISTER TO A CHRISTIAN FRIEND.

(*For the Spiritual Magazine.*)

CHARD, October 3, 1823.

*My very kind Friend,*

I LIVE to wonder at that manner of love that saves sinners, and to find my most unworthy and unprofitable self, still embraced on every side with loving kindness and tender mercies. Carried about so far and so often, fed, strengthened, and above all—after all that passes without ceasing in my most wicked heart, and breaks out in my unprofitable life,—sweetly refreshed, comforted, and always made to triumph in Christ. When a man has come to the end of self-help, the life of faith will seem a monstrous thing, horrid presumption, absurdity and

impossibility. It is a wrestling match indeed, in which we often seem infinitely overmatched. For what are we, half devil ourselves, to combat with principalities and powers, and rulers of the darkness of this world,—we ourselves half married to the world? So the battle goes, when viewed at hand, or more remote—by sense and reason's bleared eyes. But faith, the telescope of God, shews us things in quite a different and contrary order, for it plainly points us to a set of everlastings and infinites, as our sworn allies and never-failing friends; in whose power, wisdom and unsearchable riches, our wondrous warfare is to be carried on without peace, or truce, or intermission, till more than the victory be our's.

Thus are my sins infinite\* and inconceivable, unceasing, and in some sense, ever prevailing. It is true at this sight, merit and self-help, must more than die; they must be buried in shame that we ever thought of them. Yet faith, the substance of things hoped for, the evidence (of God, and therefore can neither be false nor mistaken,) concerning things not seen, shows me an infinite good to set against this boundless evil; and sin, great as it is, being but the cursed and unlawful creature of men and devils, must needs give way to the Eternal Sovereign God and Saviour Jesus Christ, for whom and by whom are all things. All his works and qualities are eternal, infinite and all-prevailing, like himself, from whom they can never be separated.

What are my sins to his blood, his death, his righteousness? When thus viewed, all life, and inseparable from himself, and that self with all its boundless contributions to my salvation, wholly mine! I see here nothing but condemned, purged, abolished, death and sin. And what are they as objects of terror? I find all the righteousness of God mine—why should I fear the judgment? Why fear the boldest attacks of the worst and mightiest foes? Omnipotence is mine—that cannot suffer defeat. Why dread their stratagems? infinite wisdom is mine to defeat them all. Why fear want, and fainting, and dying? eternal life is mine, and the most High God, the possessor of heaven and earth is mine. Thus provided for, who can perish? And when it is considered that truth and immutability, equally eternal and divine, are sworn, by self-directed and everlasting love, to make the best

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\* Some persons may object to this word. The writer does not pay much attention to little niceties of expression, nor had he the least idea that this letter would appear in print. In some points of view there is an infinite evil in sin. It is infinite as to our capacity to conceive of it, or set its malignity forth in proper colours. As committed against infinite holiness and righteousness, infinite grace and love, it is infinitely heinous; though, strictly speaking, the acts of a finite being cannot be infinite. This serves to set forth the efficacy of the blood of Jesus, and the perfection of his righteousness; because he that shed the one, and finished the other, is truly God over all blessed for ever.



application of all these unsearchable riches, who can faint? The Holy Ghost apply his holy, precious truth. Be sure of my unaltered love to you, and all with you in Christ. I intend seeing you on Wednesday night from Salisbury.

Farewell!

Your much obliged unworthy Brother,

T. H.



*A Refutation of the Sentiments of the Rev. ISAIAH BIRT, "On the System of Theology, taught by the Rev. DR. HAWKER," &c.*

(In a Series of LETTERS to a Brother in the Faith.)

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No. III.

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*My Dear Brother,*

I AGAIN sit down to address you, on Mr. Birt's vindication of the moral government of God; not without fear that your patience will be exhausted, if I do not go over his sections more speedily; but bear with me a little; and attribute slowness of progress rather to a desire to do justice to the venerated Doctor, than to expose the fallacies of his opponent more than they deserve. The *third Section*, "Doctor Hawker's statement of Justification defective," will require very close attention. The ground our author takes for the establishment of this charge, is the following quotation from another of Dr. Hawker's facts:—

"The word, Antinomian, is well known to be formed from a greek compound, Anti-nomos; the nearest literal translation of which is, against law. And the meaning, when applied to any person in relation to religion, is, that he who is an Antinomian, is looking for justification before God, solely on the footing of Christ's person, blood, and righteousness, without an eye to the deeds of the law; yea, even against them."

Now while the term, Antinomian, continues in general use for conveying an invidious and reproachful distinction, I am not disposed to join the Doctor in approving its application to those to whom in its grosser sense it does not belong. Taken as an epithet of odium, I rejoice to rank among those who bear the name: but there can be no need of approving it, if it predicate that which is abhorrent to the judgment and feelings of him to whom it is applied. Among the Lord's chosen there are very many with beclouded understandings, and bewildered judgments, who keep themselves disunited from their brethren, because of the stigma which is attached to the name given

them: yet while it may be found difficult to remove their prejudice, it behoves those who are thus scandalized, constantly to prove, though denominated Antinomians, that they are so only in the sense the Doctor has given. The Apostle's advice on another subject may be usefully observed here: *take heed, lest by any means this become a stumbling-block to them that are weak!*

That which Mr. Birt is more anxious to dispute in the Doctor's statement of the believer's view of the law is, that he is without an eye to its deeds; *yea, even against them*. What saith St. Paul concerning the deeds of the law? "Now we know that what things soever the law saith, it saith to them who are under the law; therefore *by the deeds of the law* there shall no flesh be justified. But now the righteousness of God *without the law* is manifested; even the righteousness of God, by faith of Jesus Christ. Being justified freely by his grace, through the redemption that is in Christ Jesus. Therefore we conclude that a man is justified by faith, *without the deeds of the law*. Do we then make void the law through faith? God forbid: yea, we establish the law!" But in this view of the question, our author would fain appear fully to agree. Let then the distinction be sought which separates his *nominal* and the Doctor's *virtual* apprehension of the subject. If the latter hold—and every believer will do the same, as sanctioned by the holy apostle—that there is a sense in which he is *against* the law, distinct from it as a ground of justification; how essential that the line of separation be correctly drawn! It is in vain that contenders for either view of the subject, continue beating the air, by perverting the use of synonymous scripture terms: the question, after every vain jangling, must come at last to this,—Do we, or do we not submit to the instruction of the inspired servants of the Most High?

But it must not be forgotten, the Doctor is stated to be "exceedingly incorrect, not to say absurd," for representing the believer as looking to Christ for justification, without having an eye to the deeds of the law; *yea, even against them*. There is a sense, in which I agree with Mr. Birt and the ministers to whom (as he calumniously affirms) 'the Doctor points the finger of scorn,'—that they rely on the righteousness of Christ for acceptance and justification: but be it known, there is not an avowed Arminian in Britain, who does not assert the same. One prevailing cause of the general departure from truth, originates, in professors of religion holding the scripture doctrine of justification by faith, while they disavow the vital principle of which they assume an approval. There are few (comparatively) of the heresiarchs of the day, who verbally deny the record of the vicarious Sacrifice: but is the number small, of those who vituperate the Lord's ambassadors, whose commission requires them to insist on the personal engagements of the Holy Ghost to reveal its efficacy?

*Unto the pure, all things are pure:* and truly to depend on Christ for acceptance and justification, is to exercise a pure act of faith; which act is so far removed from natural sense or feeling, that though

this be figurative of an act of faith, it falls infinitely short of what is prefigured,—being, indeed, less than the shadow of that which is represented. They who spiritually apprehend him who is *the end of the law for righteousness*, take a direct, an unobstructed view, of the great lawfullfiller. Though in his having *magnified the law and made it honourable*, they attain to exalted views of Christ; it is not indispensable that they eye the law, to acquire such apprehension. The law is not necessarily the medium through which they discover Christ's all-sufficiency. The simple act of faith on Christ, is propelled, irrespective of what he hath done or suffered; it goes forth to and fixes on Christ, for Christ's sake: it rests on Christ alone,—alone on Christ. The Lord the Spirit takes of the things of Christ and shews them to the soul, and so wins the soul's affections to him: but the divine principle with out-stretched pinions wings its way far above the soenes of his terrestrial achievements; nor ceases its flight till it lights on the celestial mount, where the mighty Conqueror, seated on the throne of his own personal glory, proclaimeth himself to all, and is known by all them that believe. In this view of the subject, the believer may be said to be opposed to the law; herein the heirs of faith are against the law: but, *thanks be to God! who hath given us the victory through our Lord Jesus Christ*;—they are neither opposed thereto, nor against it, in any other sense than this.

Mr. Birt, against the conviction of his own conscience, having willingly followed in the train of Dr. Hawker's opponents, to argue that he is against the law in its holiness and goodness; has proved himself neither such a minister as he desires to be considered, nor the man of candour he would seem to appear. I will now put him to the test of his own personal knowledge. As I am a perfect stranger to the Doctor, and have no other acquaintance with his ministry than such as I have gained by means of his published labours; it will be my design now to adopt a mode of reasoning, whose force even Mr. Birt himself will fear to impugn. It is known and read of all men, that no professed servant of Christ, of late years, has been persecuted both by the pen and tongue as Dr. Hawker; and it will be conceded to me, that men of talent and erudition have done honour to their genius and their acquirements,—though they have therein recorded their own shame;—and that others, have degraded the meaner supply of natural gifts they were endowed with, by reproach and ribaldry;—when venturing to oppose themselves to the various unparalleled services he has rendered the Church.

But shall it be hid in a corner?—rather let it be proclaimed on the house-tops,—that of all the combined brotherhood, not one has so much as moved his tongue, or guided his pen, to PROVE Dr. Hawker is *against the law* in the sense Mr. Birt desires to be understood!! And why? is his moral turpitude so extreme, that they fear to lay on holy hands? Is his vitiosity of character so great, that in the contact they apprehend defilement? To come to the point,—this conclusion may with safety be drawn, that nothing less than the shield of moral

excellency, during so long a conflict, could resist the thrusts of the thousand spears of malevolence:—nothing short of the complete mail of stern integrity, could render the shafts from the full quiver of slander pointless. And *this* conclusion may be drawn as safely,—it is not that the aggravated sins of those who have held the truth in unrighteousness, should be exposed to universal abhorrence:—it is not that the palpable vices of similar characters, now, should be held up to the execration of the professing church at large; or, that the reputed transgressor, who insidiously by head knowledge hides the vile machinations of a corrupt heart, be brought to the light, and his deeds condemned. It is not to effect these laudable and ever commendable purposes, that Mr. Birt charges the Doctor with being against the law.

If Dr. Hawker were the man he is insinuated to be,\* long 'ere this would he have been (and deservedly too) dragged before the tribunal of public opinion; and with those characters who have justly received the reward of their horrible hypocrisy, would have sunk into his grave, or into concealment, in sorrow and disgrace. I repeat, that under the guardian care of his heavenly Father, nought but the invincible barrier of the strictest moral rectitude, could have preserved him from the force of his assailants, or proved impervious to their malicious designs. Mr. Birt affords me the following proofs, in this *third* section, that his object partakes of the same character as that of others, whose writings are opposed both to common honesty and sound doctrine.

“ Doctor Hawker is truly systematic. The “divine sovereignty manifesting grace to the church, appears in almost every page of his writings; but the moral government of God, *if not totally is greatly neglected.*” “The moral government of God, and the moral agency of man, are scarcely noticed by him, *except as subjects of disputation.*” “When he speaks of a person who is renewed by the Holy Spirit, and who is looking to the blood and righteousness of Christ for justification before the righteous and just God, *with his heart so set against his holy, just, and good law, as to have no eye to its deeds, any farther than as he is disaffected towards it; he states that which is not only incorrect and unscriptural, but also that which is extravagantly impossible.*” “These (all that are born of God and believe in our Lord Jesus Christ) are the persons whom Dr. Hawker ventures to exhibit, *in opposition to every thing that is reasonable, just, and scriptural, as ‘against the law!’ Transubstantiation itself does not present either a more palpable or revolting absurdity, than does Dr. Hawker’s doctrine, than those who are renewed by the Holy Spirit, who are believers in our Lord and Saviour, and who are brought into fellowship with the Father and his Son Jesus Christ, are necessarily ‘against the law’ of the Lord their God.*”

It were vain to reason with such a writer as this, on the commanding and never-failing effects of true apprehensions of Christ, and a

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\* See also the Review of the Evangelical, Baptist, New Baptist, and Missionary Magazines. EDITOR.

sanctified judgment in spiritual things, on the heart, and in the life. Vain—for he decisively proves himself unacquainted with the exalted views the Doctor and others are privileged in having realized. Vain—for he will not allow, even so far as he coincides in doctrine, that the Doctor is *zealous of good works*. His arguments go to assert the glaring inconsistency, that in the same proportion Dr. Hawker is elevated in spiritual knowledge *above* Mr. Birt,—in the same proportion is the Doctor sunk *below* his opponent, in a regard for the glory of God and the holy influences of divine grace.

As a humble advocate of the Doctor, I shall esteem the attempt to prove him *NOT opposed* to 'the moral government of God,' not only an act of supererogation, but an impeachment of the power of divine grace. Were I to depart from the design stated at the commencement, of determining to adhere to the extracts Mr. Birt has made, I might fill an hundred sheets from the Doctor's writings to prove the holy tendency of his principles, and the gracious effects wrought in his own mind, and inculcated on those to whom he ministers. But—than with the man who treats the venerable HAWKER as a mere speculator in mysterious subjects,—and discerns not the superiority of his attainments in the divine life,—it were better to reason with "an heathen man, or a publican!" If Mr. Birt and his 'brethren' were suffered with impunity to affirm, that the moral government of God, *if not totally is greatly neglected*; that the moral agency of man is scarcely noticed, *except as a subject of disputation*;—that the believer is so set against the holy, just, and good law, as to have no eye to its deeds, *any farther than as he is disaffected towards it*;—that he is 'against the law,' *in opposition to every thing that is reasonable, just, and scriptural*;—and that Dr. Hawker's doctrine is as palpably and revoltingly absurd, as *transubstantiation itself*:—if the whole of these aspersions were permitted to attach to the 'theology' of Dr. Hawker,—the all-inspiring influences of divine grace might also with impunity be exploded,—the life of faith on the Lord's Christ condemned,—the privileges of the church a non-entity,—yea, the charter-roll of the covenant a fable.

Further to argue,—against the reproachful and unjustifiable conclusions of Mr. Birt,—on the necessity of a godly life, in those *who walk not after the flesh, but after the Spirit*, would rather tend to becloud the matchless, the irresistible results, of the sanctifying grace of the Lord the Spirit. I should consider *myself* liable to the charge of impugning the invincible operations of God the Holy Ghost, were I to pen a thought more on the subject, in this place.

While the believer beholds in the law, with its terrific curses annexed, a rule of condemnation to them who are under it; he sees in the glorious law-fulfiller so complete an accomplishment of all its acquirements,—every jot or tittle fulfilled to perfection, in his behalf; he delights in the law of God after the inward man; and were he able as willing, it would be his glory to follow in the steps of his Lord, nor in thought, nor in word, nor in deed, deviate from

its holy precepts. May it be our daily prayer, my dear brother, to him who hath wrought all our works *for us*, that he will continue to work all our works *in us*, for his rich mercy's sake. Amen.

I am, my dear Brother,  
Your's, for the Lord's and his truth's sake,

ELAM.

## THOUGHTS ON PERSONAL AND EXPERIMENTAL RELIGION.

*(To the Editor of the Spiritual Magazine.)*

*My Dear Sir,*

God's elect people are called his Jacobs, his special treasure, Mal. iii. 17. his hidden ones. Ps. lxxxiii. 3. his dove, his undefiled, his sister, his spouse, Solom. Song; against whom all the powers of darkness, in conjunction with the world, have for nearly six thousand years levelled their mighty artillery; but have not, cannot, make the least breach, gap, or entrance in Zion's impregnable rock, walls or bulwarks. And why so? because Jehovah in his covenant love, in his most blessed trinity of persons, and in his power, faithfulness, and eternal goodness, is and ever will be a wall of defence unto her; so that nothing shall hurt or destroy in all God's holy mountain, the elect church. Saith the Lord Jehovah, "I will be unto her a wall of fire round about, and the glory in the midst of her." Zech. ii. 5. The sweet song of these hidden poor and needy ones, notwithstanding their weakness, timidity and sinful unbelief, together with ten thousand snares, and a body of sin and death, which daily beset and plague them, is,—“we have a strong city; salvation will God appoint for walls and bulwarks;” therefore, “open ye the gates that the righteous nation which keepeth the truth may enter in: for the name of the city from that day shall be, JEHOVAH SHAMMAH, the Lord is there.” Ezek. xlvi. 35. And all her inhabitants shall enjoy everlasting, uninterrupted health, wealth, rest and peace; and in her exaltation of oneness with Zion's holy King shall be presented as stones of his most glorious crown, and lifted up as an ensign upon his land. Zech. ix. 16. “Their life is hid with Christ in God; and when Christ who is their life shall appear (the second time without sin unto salvation) then shall they also appear with him in glory.” Col. iii. 3, 4.

If the following fragments should be thought worthy a place in your valuable Magazine, as tending in the least to exalt or display the infinite riches of God's free grace to poor sinners, I submit them to your judgment in much humility and christian affection.

And remain to serve, for the dear Redeemer's sake, the poor and needy

M. W.

## THE REAL CHRISTIAN DWELLING ALONE IN THE BEST OF COMPANY.

1. In the scriptural sense, to dwell alone, our dear Lord tells us, John xv. 16, 21. is not to be of this world. 2. It is not to be of the false church, see John xvi. 1, 4. and Acts i. 13, 14. 3. It is when under a feeling sense of our vileness, sin and depravity, God's mercy, goodness, and favour meet us and are experienced in the heart; and we dwell as David did, Psal. cii. 17. in the exercise of watching unto prayer. 4. When indulged with the sweet manifestations of our personal interest in the Almighty's love, compassion and eternal goodness. Dan. x. 7, 12. 5. The believer is in a sweet sense alone, yet at times in the most delightful company, when agonising and earnestly pouring out his soul in prayer to God. "Jacob was left alone, and there wrestled a man (Christ) with him, until the break of day." Dear reader! do you experimentally know this? Oh! it is very blessed indeed thus to have strength given to us to prevail as the honoured patriarch, and to get an assured answer, as holy Daniel did: *go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days.* This brings me to notice and mark down the blessed portion of God's word, *Lo the people shall dwell alone; they shall not be reckoned among the nations.* Numb. xxiii. 9.

The christian reader will see, that unknown to the man of God Moses, the children of Israel and faithful servants of the Most High, the powers of wickedness unite their force to overthrow the church of the living God—but in vain. See Psalm cxlvi. 9, 10. As it was then, it is now, and ever shall be, world without end. For though wicked and mighty Balak and Balaam, or proud and haughty Haman, unite to strive and fight against the family of heaven; yet the Lord their Almighty keeper saith, "they shall perish for their sakes." Read Isa. xli. 10 and 11. They shall be compelled to say, as in the 8th verse of this chapter, and *that in utter despair, how shall we curse, whom God hath not cursed? and, how shall we defy, whom the Lord hath not defied? Yea, they may wish, as in the 10th verse, to die the death of the righteous seed of Jacob, and like them to have peace in their latter end; but if they do not live the life of the godly, their end cannot be peace. It is written, "Mark the perfect man, and behold the upright! for the end of that man is peace."* Blessed for ever be our good and gracious God, that he hath so united in the glorious chain of eternal salvation, his own everlasting honours with his elect people's immortal safety, that no one link can be broken without sullyng his glory.

But does the godly reader ask, Where, when, and how may it be said that God's people dwell alone? I answer, first, in the immutable, everlasting love of the Almighty Father, Son, and Holy Ghost. Jer. *The Lord hath appeared of old (or, from afar) unto me, (in his covenant love from eternity) saying, yea, I have loved thee (the whole*

elect church) *with an everlasting love ; therefore with loving kindness have I drawn thee*, and extended my loving kindness unto thee ; and in calling thee by my grace in time to the happy enjoyment of my pardoning mercy and love. Yes, "and whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he (Christ) might be the first born of many brethren." Rom. viii. 29.

This gave them a dwelling, secondly, in eternal oneness with the Son of God. See John xvii. 6, 7. And, thirdly, a safe dwelling, and *that* alone, with Christ, the covenant head, in the sweet covenant of Jehovah's grace, ordered in all things and sure. "The eternal God is thy refuge, and underneath are the everlasting arms ; and he shall thrust out the enemy from before thee, and shall say, destroy them : Israel then shall dwell in safety alone." Deut. xxxiii. 27. The man of God, Moses, says, "Lord, thou hast been our dwelling-place in all generations,"—in all the unknown generations of eternity, through the generations of our time-state, to a blissful eternity when time is no more. Psalm xc. 1. To this sweetly agrees the blessed testimony of the royal Psalmist ; "He that dwelleth in the secret place of the Most High, shall abide (or lodge) under the shadow of the Almighty." Psalm xci. 1. "The secret of the Lord is with them that fear him ; and he will shew them his covenant."

Fourthly. As the effect of Jehovah's everlasting love to his chosen, they thus dwell ; though before grace reaches the heart they know it not. But God in carrying on his own good and eternal purpose, opens up and lengthens out the golden chain of salvation, to us poor sinners, link after link, till it is placed so sweetly, graciously, and powerfully in the heart of the elect vessel of mercy, that he is kept safe, sure and steadfast, by a threefold energy in our dear Lord, the Almighty Rock of Ages ; so that he may abide in a comfortable confidence of weathering all the storms of time, and at last sail in peace into his desired haven of rest. "In the fear of the Lord is strong confidence ; and his children shall have a place of refuge." They shall know of the Lord, that they are preserved in Christ Jesus and called : for whom he did predestinate, them he also called out of this world, by the sovereign operations, irresistible power, and quickening, life-giving influence of God the Holy Ghost. "You hath he quickened who were dead in trespasses and sins."

This brings us, poor, dead sinners, to dwell, fifthly, in a blessed state of grace. "Blessed (saith our Lord, in the character of Wisdom) is every one that heareth me, watching at my gates, waiting at the posts of my doors : for whoso findeth me, findeth life, and shall obtain favour of the Lord."

M. W.

(To be continued.)

#### A FRAGMENT.

The Romans lost many a battle, and yet were conquerors in all their wars : so it is with God's church—she hath and may lose many a battle, but in the end the church shall conquer.



## ORIGINAL ESSAYS.

## VIII.

## ON JUSTIFICATION.

A SAINT of old, in the midst of his mourning and murmuring, proposes the important question, *how should man be just with God?* to which the church of God is furnished in the divine volume, with a blessedly comprehensive answer. The two testaments contain, from the commencement to the close, an unbroken series of irrefragable evidence on God's part, and abounds with the most conclusive testimony in behalf of the church. Had the question been proposed to a council of archangels, their united spiritual capacities and wisdom would have failed in solving the mysterious proposition. It has in numberless instances extracted from the wisdom of the wise, among the sons of Adam, such replies as sufficiently prove the incapability of man untaught of God to render a solution, or even comprehend the nature of the inquiry.

Eternal praises to the covenant God of Israel! that it is not left to those who have wisdom from above, to prove the mighty deed is accomplished, or to explain how it has been effected. Faith of the operation of the Holy Ghost embraces the divine testimony, and the lion of the tribe of Judah, the Lamb slain, hath opened the book and loosed the seals; and it is the privilege of the believer in marking down its contents, to behold a reply given in full to the infinitely important question. It will be profitable to revert to a statement or two of such evidence as more prominently bears the character ascribed.

It is recorded by the prophet Isaiah, xlv. 25. *In the Lord shall all the seed of Israel be justified, and shall glory.* And liii. 11. *By his knowledge shall my righteous servant justify many; for he shall bear their iniquities.* In the former portion we are informed, that in the LORD Jehovah, the seed of Israel are justified. They are justified in the Father, in the Son, and in the Holy Ghost, Israel's one, living and true God. In the latter portion we read, that the justification of the church was accomplished by the God-man, Jehovah's righteous servant. In the council of peace, before the foundation of the world, the Son of God purposed to take upon himself our nature, and therein to perform the conditions of the covenant of the Holy Trinity. The only begotten Son, the equal with the Father, condescended to become man that he might fulfil all righteousness; to do which, in behalf of the church, it was necessary he should become the servant of Jehovah.

The God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in Christ, *according as he hath chosen us in him*; hath included in those spiritual blessings, and blessed the church, with justification unto eternal life. He who is of one mind, *and who can turn him?* hath from eternity beheld his chosen in a justified state: they have ever been in the divine estimation, accounted righteous: the objects of eternal love have never failed of interest in covenant blessings.

By the fall, both the elect and the non-elect, involved themselves in the same woeful condition. Man created in the likeness of God, by the first transgression was placed in direct contrast with him who formed him—who formed him after his own image. The Lord God is glorious in holiness: man became perfectly unrighteous. But the participators in free justification by grace, must apprehend that for which they are apprehended of God: and the first discovery made by the guilty and condemned sinner, when the Holy Spirit commences his gracious operations, is the knowledge of his true state by nature. He is at once taught, by the heavenly instructor, a lesson which the brightest intellect of the unregenerate never conceived—which natural wisdom attempts in vain to explore. By a variety of means—each adopted and made use of by the holy agent—he is in due time stript of the cobweb-covering of assumed, inherent righteousness; expelled from every refuge of lies, in which he would fain have secreted himself; torn from the anchor-hold of false hope and vain imaginations; and finally brought to a firm reliance, a full dependence, on him who is gloriously revealed to the church, and *now* to the soul—**THE LORD OUR RIGHTEOUSNESS!**

The Lord's method of imparting the knowledge of this spiritual blessing, is divinely described in the parable of the pharisee and publican; the simple narration of the conduct of the latter in the temple, goes to prove, that he was bowed down under the deepest sense of his unworthiness to appear before God, even in the character of a suppliant — and of his utter unfitness, even to approach the place, where, Jehovah saith, "*mine honour dwelleth.*" With what perturbation of soul, yea, with what broken, yet eloquent accents, did he utter the prayer—which obtained the ear of the Lord of Sabaoth, — *God be merciful to me a sinner!* Our Lord's gracious comment thereon, is, **I TELL YOU, this man went down to his house justified.** The objection, that justification in Christ's righteousness is not expressed here, avails not, so as to weaken the force of the divine lesson inculcated: the instructive portion, being all-sufficient to prove the dear child of God *manifestatively* justified, when *by weeping and supplication* he is brought into communion with his Lord at the mercy-seat, enabled to pour forth his complaints, and kept waiting at mercy's door for the fulfilment of the faithful promises which are dispensed there.

The believer, who is strong in faith, having arrived to an assurance of interest in justifying righteousness, is not more surely justified than he who is weak in faith. The questionable nature of the assertion of

some, that 'strong faith gives most glory to God!' is not worthy of lengthened notice. It is the faith of God's elect, *in its principle*, from whence redounds to Jehovah all praise: but, *in its exercise*, the honour which belongs to its author, finisher, and revealer—are openly displayed.

There is another view of justification, which is ever worthy being regarded; one that is especially alluded to Matthew v. 16. by our Lord; and on which depends the adornment of a gospel profession, and the exemplification of character in those who are *the children of light and of the day*. It behoves the justified family of God to shew themselves, as such, both before the church and before the world.

*The church*, expects and demands at the hand of her individual members, that they exhibit, to the praise of the glory of the grace which hath saved them, such fruits of righteousness, as proceed from the heavenly principle implanted within them. The apostle, divinely arguing on this subject, concludes, "therefore being justified by faith, we have peace with God through our Lord Jesus Christ: *by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.*" And he describes the believer's various sources of glorying with and among his brethren. *In tribulation*—that each may prove the other's helpmeet in the life of faith: *in patience*—that they may excite one another to a calm reliance on their Lord's faithfulness: *in experience*—that they may tell the great things the Lord hath done for them, and so bear each other's burdens: *in hope*—that they may be comforted together, by trusting in, and living on, the rich supplies from his fulness: and, *in love*—the love of God being shed abroad in their hearts by the power of the Holy Ghost.

*The world*, has a powerful and loud claim on the believer to exemplify *by his deportment*, the proof of being possessed of this spiritual blessing;—and besides external conduct, they have no other test. *By works a man is justified, and not by faith only*—in the estimation of the world. It should therefore ever be the ambition of the believer, in the official, social, or other relations which he may hold with the family of man, so to approve himself *just*, in others esteem, as to put to silence *the ignorance of the foolish*, and effectually *to convince the gainsayers*. The high responsibility which attaches to the sacred character, a believer in the Lord Jesus, requires of him, under all circumstances and on all occasions, to be found watchful, prayerful, and diligent; *that his light may so shine before men, that they may see his good works, and glorify his Father which is in heaven.*

#### SAYING OF BISHOP LATIMER.

There are many persons, who, when they are sick, say, O! that I might live but one year longer to make amends for my sins! which saying is very nought and ungodly, for we are not able to make amends for our sins, only Christ, he is the Lamb of God which taketh away our sins. As for satisfaction, we cannot do the least piece of it.

## REVIEW.

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*Hephzibah; or, Jehovah's infinite Delight in his Church, plainly stated and clearly demonstrated from the lively Oracles and infallible Standard of Truth. Part I. By Henry Heap, Minister of Bury Street Chapel, St. Mary Axe. Palmer, Paternoster Row.*

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth!" Thus saith the Lord, concerning all whom he hath sent forth to minister in holy things; and thus say all who have learned truly to estimate the worth of a faithful gospel ministry. It is a considerable part of the blessedness of the Lord's church, that many of her ministers are not only commissioned to *spe*ak for their Lord's glory, and her profit; but in the licence they have received from the court of glory, they are commanded also to *w*rite of the things which make for her eternal peace. We never had the pleasure of hearing Mr. Heap preach in his Lord's name; but if he undeviatingly pursue the same course of instruction, to the people of his charge, which he has adopted in this volume,—we are bold to assert, that HE has received the royal command of the King of kings, both to speak and to write for his holy name's sake.

Mr. H. has divided the treatise into chapters—the leading subjects of which are—the nature and properties of Jehovah's delight in his church—in the persons of his elect—in their graces—in their prayers (this occupies three chapters)—in their praises—and lastly, in their prosperity and exaltation.

In evidence of the truth of our remarks, we lay before the reader the following extracts; and with great pleasure recommend the publication to our friends.

"It should be well remembered that it is not salvation, viewed merely in the decrees of Jehovah, nor as procured by the mediation of Christ, that will bring rest to the weary soul, health to the broken heart, and peace to the troubled conscience, but the blood and righteousness of the Son of God, applied to the believer by the resistless energy and efficacious grace of the Comforter, which is the never-failing source of special knowledge, spiritual joy, and a good hope; yea, a "hope that maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." Rom. v. 5. So indispensably requisite is the operation of the Spirit to a saving acquaintance with the things of God, that a man may as easily walk without feet, see without eyes, and speak without a tongue, as natural man can either know or love the hidden mysteries of the gospel. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can

he know them, because they are spiritually discerned." 1 Cor. ii. 14. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. viii. 7. A man may possess strong and clear intellectual powers, a comprehensive mind, and a deep penetrating spirit in secular affairs; his acquired abilities may be as singularly great, as his natural endowments are vast and astonishing; yet being destitute of the illuminating and quickening influences of the Spirit of Christ, he is both blind and dead in the sight of God. Such a character leaving this world, is for ever precluded from entering the kingdom of God. If any of the children of Adam would see God with comfort in the world to come, and enjoy his covenant presence there, they must be born again. No man on earth has the smallest claim to true christianity, though very high in pretensions to virtue and morality, who is a stranger to the new birth. "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature." Gal. vi. 15. Neither is it possible to ascertain with truth and decided satisfaction that we belong to Christ, only as we possess the Spirit of our Lord. "Now if any man have not the Spirit of Christ he is none of his." Rom. viii. 9.

"He has promised that his gracious presence shall attend them through this inhospitable world. "Lo, I am with you always, even unto the end of the world. Amen." Matt. xxviii. 20. This is our only relief against tormenting fears and disquietude of heart, "Fear not, for I am with thee; be not dismayed, for I am thy God," Isaiah iv. Do not I hear some weak believer ask with painful anxiety, though he may not forsake me in life, how will it be with me when I pass through the chilling streams of Jordan? Will he not forsake me then, unless my faith be strong and vigorous? No, poor tempted soul, "He will never leave nor forsake thee." Another cries out, but, alas! instead of growing stronger, I feel weaker every day. Oh, be not discouraged, this is a token for good, and the direct way to uncreated strength. "I will strengthen thee," says Jehovah, but I possess no might against the power and multitude of my enemies? "Fear not, says he, I will help thee." "Blessed is the man who hath the God of Jacob for his help, whose hope is in the Lord his God." Psalm cxlvi. 5. A third exclaims, I am grievously tempted to fear that I shall one day fall, and come to ruin! That is impossible, for, says the Lord, "I will uphold thee with the right hand of my righteousness. When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee; when thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour." What has the most feeble believer to fear, when he has God for his refuge, and underneath are the everlasting arms. Although we have thus, line upon line, and precept upon precept, to allay the anxiety of our minds, and establish our fainting faith, yet in seasons of gloom, and spiritual desertion, we frequently inquire, in language of distressing suspense, "Will the Lord cast off for ever? and will he be favourable no more? Is his mercy clean gone for ever? Doth his promise fail for evermore? Hath God forgotten to be gracious, hath he in anger shut up his tender mercies?" Psalm lxxvii. 7, 8, 9. I venture to affirm, that it will be difficult to select from any part of holy writ, words which more affectingly describe the alarming doubts to which true believers are liable, as they travel through this vale of tears, towards the peaceful regions of a blessed immortality. After all, be it observed, this agony and consternation of mind were groundless, the psalmist afterwards calling it his infirmity. And that he might repel the prevalency of unbelief, saith, "I will remember the years of the right hand of the Most High, surely I will remember thy wonders of old, and talk of thy doings."

*The Kingly Authority of Christ; or, Glad Tidings for the Poor in Spirit.* "He must reign till he hath put all enemies under his feet." 1 Cor. xv. 25. By Thomas Upcraft. Palmer, Paternoster Row.

In this sermon, we are presented with an admirable view of the office of Christ, as King in Zion; in which the writer enters largely on the contemplation of his person, his glories, his kingdom, and his achievements. On another occasion we observed, (p. 157) and now with pleasure repeat, that Mr. U. appears to possess a rich experience in divine things. His mind enters deeply into the contemplation of subjects of infinite moment, and in such a way, as proves a realizing enjoyment of what he recommends to the view of others. We cannot doubt that where such an exhibition of those divine realities is constantly made, the blessed effects in the souls of the Lord's people are truly conspicuous. The Lord hath determined to prosper the faithful proclamation of his truth; and we trust this servant of his is the honoured witness of the fruit of the Redeemer's travail, in knowing that the ministry committed to his trust is blest of his Lord, being productive of profit to those to whom he ministers. In the fifth division of his subject, Mr. U. has the following observations on the heart of Christ:—

"The mind is the monarch of action, and all the mysterious dealings of the King of Glory with his subjects in providence are regulated by a heart of compassion and love, however chequered the scene, each line is drawn by the finger of goodness. The heart of Christ may be compared to a sea from whence issue all those precious streams of comfort that the church of God is made the partaker of in this polluted world. The wonders the Saviour has wrought in her favour fully delineate his goodness and grace. Though seated in the heavens amongst the celestial throng, yet his church is his peculiar care. His love is immeasurable in its nature, and free in its communication. No obstacle was sufficient to quench its flame, for he not only loved his church, but as an effect thereof he gave himself for it. If a mortal who is related to an earthly sovereign thinks himself honourable, of what royalty have the blood-bought to boast, who are "heirs of God, and joint heirs with Jesus Christ," and who are "made priests and kings unto God!" The grace of our King is free, unmerited and divine, but the donations conferred always fall in the line of relationship. Electing love is a ring which encloses all the family of heaven, and mercy is a central orb, whose munificent rays are reflected only within the boundaries of the royal circle. To this Omnipotent King all the family of heaven may carry their burthens, for compassion is the atmosphere in which he breathes, and mercy is the throne upon which he reigns. He is worthy of all worship, honour, might and glory. His heart is unchanging, for notwithstanding the fall and guilt of his family, they are still his own. The heights of merit are seen to rise above hills and mountains of guilt in the work of the cross, and there the vileness of the sinner is buried in the atoning blood of the Saviour. Jesus is a constant lover, and being wedded to his chosen by immutable ties, he still says, "I hate putting away." The sun and the moon are the king and queen of the natural world; and Christ and his church are the king and queen of the heavenly world; in both instances the latter are dark and empty bodies, deriving all light and glory from the former. This royal King who is compared to a sun, was eclipsed at Calvary, in order that his

people might shine for ever and ever in the kingdom of their Father. His heart is an unchanging one. How much unlike the heart of man! He is said to be a "friend which sticketh closer than a brother," if it were not so the righteous would be for ever banished from his presence. The thread of affection among good men is often proved to be slender, but the cord of love which holds head and members together is everlasting. The King's subjects are left to suspect the love of their Sovereign, when darkness and conflicts are their portion; but darkness and light are both alike to him, and "he is of one mind and none can turn him." Poor sensible sinners are sometimes rejoicing upon Pisgah's top, and at other times they are tossed upon the sea of desertion, and depressed by concern and anxiety, and then they cry out with Job, "Oh that I knew where I could find him!" and "Oh that I were as in months past!" But of all situations in the christian's travel, none is so much to be lamented as a lukewarm state, when he is left in the dreary plains of indifference, to a spirit of slumber and coldness in divine things; this made David say, "Quicken me, O Lord, for my soul cleaveth to the dust." But what a mercy that the Lord is the same, and that his love is not regulated by the feelings of his family."

We could have wished the writer had not indulged so freely as he has elsewhere, in the use of emblematical terms: for in many paragraphs they are adopted in such rapid succession, that their significance is neutralized.

*Christ, the true Zion; or, the Perfection of Beauty brought forth, and Crowned with the Crown of Glory. By Harriet. Palmer, Paternoster Row.*

The title we have copied, sufficiently attests the novelty of the subject Harriet has undertaken to elucidate. Beyond the fervour of a warm imagination, strongly excited by the circumstance of having ventured an original speculation, we discover nothing in the writer's labour, which she informs the reader was protracted "four or five years," worthy either of our notice or strictures. We may add, the want of ability to express clearly what is intended to be conveyed, also raises an insuperable bar against the free expression of our opinion. First, the title page, and lastly, the rhymes at the close, are of themselves a sufficient recommendation of the whole! Of argument, in favour of the position attempted to be established, it may in truth be affirmed, "there is neither the countenance, nor the colour."

*The Believer's Treasury; or, the Union, Consanguinity, and Affinity, of Christ and his Church, illustrated in the light of Scripture. By the late James Relly. A new Edition. Also, an Essay on the Apostolic manner of Preaching the Gospel. By the same Author. Jones, Paternoster Row.*

In the highly responsible character we sustain, as Reviewers of the multifarious productions of a theological character, which are laid before us, we hope ever to be found offering the meed of praise to such as bear the impress of divine truth; though they may not

be recommended by elegance of diction, or any of the refinements of taste. And it ought never to be said, with truth, that the false glosses of scholastic cunning, in the arrangement of an approved *composition*, have beclouded our view of erroneous principles; so that we have been induced to stamp with unqualified approbation, that which was calculated to deceive, and whose tendencies were decidedly pernicious.

The publication, now to be noticed, bears the image and superscription, but it has few of the perspicuous lineaments of truth. It is ornamented with the glittering tinsel of words; but it displays little of the sterling gold of the gospel. It insidiously conveys, under an attractive title, the baleful poison of error; and, with unparalleled artifice, attempts to palliate the appearance of moral delinquency.

The author of this book, Mr. James Relly, was contemporary with the Rev. George Whitefield, under whose ministry, it is stated by his biographer, he 'became serious;' and the acquaintance between them which followed, issued in his becoming one of Mr. W.'s firmest supporters, and eventually a preacher in connection with him for several years. An alteration in sentiment is the cause attributed to a separation having taken place between them; after which, Mr. Relly joined himself with the Universalists in London, where he wrote several of his books, and was for a time exceedingly popular. The sect to which he was united, were thence denominated RELLYANISTS, or RELLYAN UNIVERSALISTS. He preached at various places in the metropolis, but finally removed to the Old Meeting-house, in Crosby Square, where his labours were continued till his death, which took place April 25, 1778.

The principles he maintained are fully developed in the volume before us, to which we now turn.

(*To be continued.*)

## LITERARY INTELLIGENCE.

*Just published, dedicated, by permission, to the King,*

**SCIENTIA BIBLICA:** containing the New Testament in the Original Tongue, with the Authorized English Version, and a Copious and Original Collection of Parallel Passages, printed in words at length. The whole so arranged as to illustrate and confirm the several clauses of each Verse; with the various Readings and the Chronology. 3 vols. 8vo.

**VISITS** to and from JESUS, on the most hallowed occasions, and on the most interesting moments of Life. By the Rev. Robert Hawker, D. D. Vicar of Charles, Plymouth. A new Edition, with the final corrections of the Author.

**VIRGEDIMIARUM**—Satires by Joseph Hall, Bishop of Norwich, in 6 books.



*The First Annual Report of the Plymouth Auxiliary Gospel Tract Society, delivered at the Anniversary held at "The Household of Faith," on Tuesday, March 15, 1825.*—The Rev. SEPTIMUS COURTNEY, A. M. formerly Fellow of St. John's College, Cambridge, in the Chair.

THE committee in the government of this society, desire to preface the statement of their trust, from the commencement of the institution, with humble thanks to the God of all grace, for his fostering care over it. Time hath scarce finished the circle of its revolutions, in one short year, without giving occasion to record many, and very distinguishing love-tokens from the Lord in his blessings upon it. The Lord hath indeed watched over it for good. He hath kept it night and day. He hath watered it every moment. And by the most unequivocal marks, the Lord hath shewn, that the Gospel Tract Society hath been brought, under the covering of those wings which shadow the mercy-seat. Hopes indeed, from the first idea of the forming this institution, were cherished, that the disseminating tracts among the Lord's scattered ones, of a pure gospel complexion, unmingled with human wisdom, and policy of the day, as the direction must have originated from the Lord, would be owned and blessed by the Lord: and that the Lord would countenance a measure, formed on scripture authority, of everlasting record; *to contend for the faith once delivered unto the saints.* The committee have the unspeakable satisfaction to find, that their expectations were well founded. The several publications which have been issued from their depository, have all of them this signature as designated by the Lord himself, *the poor have the gospel preached to them!*

It will be highly gratifying to all that love our Lord Jesus Christ, in sincerity, to be informed, that the means afforded by the liberality of the subscribers to this institution for the prosecution of their work, have been no less ample than the opportunities which the Lord hath opened for the dispersion of their tracts.—It is true indeed, and ought not to be concealed that the local situation of Plymouth, occupying as it doth, the great Western district, possesseth an almost unrivalled excellency in this particular. A seaport of such magnitude, added by the extensiveness for circulation, both by the public arsenal of his Majesty's Dock Yard, and the private exports of commerce to all parts abroad, affords a superiority of situation to every inland province in the kingdom. The committee have availed themselves of the privilege, and many thousands of the tracts of their society have been sent to the several quarters of the globe. To use, in humble application to this feeble instrument in the Lord's hand, what hath been most justly said of the sacred scriptures themselves; it may be said, *that their line is gone out through all the earth, and their words to the end of the world!*

In relation to the final issue of their labours, the eventual consequence, in waiting the Lord's blessing, must be left, like all other instruments, to the Lord's pleasure. Nevertheless, it must even now

be said, that there have not been wanting already, tokens of good. Many an individual hath found cause to bless God for the institution. And looking unto him, *with whom is the residuum of the Spirit*, the committee cheerfully commit their charge, waiting the Lord's time, for the more open manifestation of the Lord's mercy. They feel confident that their labours of love, will not be *in vain in the Lord*. According to Jesus's own beautiful statement, they consider, *so is the kingdom of God, as if a man should cast seed into his ground: and should sleep, and rise, night and day; and the seed should spring, and grow up, he knoweth not how*. Such are all their dispersions of the truths of God: *In the morning they sow the seed, and in the evening they withhold not the hand; not knowing whether shall prosper either this, or that, or whether they both shall be alike good*. And during the process of the divine cultivation, *they sleep, and rise night and day*, and the seed *springeth up and groweth, they know not how*. But it becomes a subject of the truest encouragement and consolation to them, and to all like them, which wait in daily watchfulness over their husbandry, for the Lord's blessing; that the issue is not doubtful. The harvest will come, and the Lord will gather his wheat into his garner. The labourers in the mean time go forth with humble confidence in the Lord: that *as it is written, he that ploweth, should plow in hope: and he that thresheth in hope, should be partaker of his hope*. True indeed, numbers of the Lord's faithful ones, will not live to see the fruits of their labours. But the promise standeth sure. And many a seed steeped in prayer, and sown in faith, hath sprung up, and brought forth fruit, when the hand and heart from whence both issued hath long mouldered in the dust.

The committee do not think it needful to go over the ground already trodden, either in stating the principles on which this institution was first formed, in the parent society in the metropolis; or in counting the many auxiliaries which it hath brought forth in the kingdom. They hail the auspicious prospect. *Manchester*, and *Hull*, have sent forth their thousands in the glorious cause: and through the latter, the committee find cause to bless God, that an auxiliary Gospel Tract Society hath been formed, in *St. John's, New Brunswick, North America*. While the committee find daily cause for new thanksgivings to the author of every good, and every perfect gift, from whom cometh the blessings; they desire to remind the poor of the people of this land, that every individual that buys a single tract of the Gospel Tract Society, will have his penny worth for his penny. The subscriber of a penny, or of a pound, will have the full ratio of his money at the wholesale price. For as there are no debts contracted, and all the expences are for the simple printing and publishing the tracts: so no hoard nor banks, will be wanted: neither salaries, nor pensions, given to drain the little pocket of the institution. The daily income by sale will supply all need, like the daily growth of grass, which feeds the lambs, and requires no hay stack for winter. Depending upon him whose is the cause, and who providentially caters for all that is necessary, the Plymouth Gospel Tract Society finds

certain assurance of faith. God *will supply all need according to his riches in glory by Christ Jesus.*

Finally, the committee have only to close this statement in prayer, as they began in praise. In which they would call upon all the faithful in Christ Jesus to join them in humble supplication before the throne that his blessing may continue over the parent society; and every auxiliary of the Gospel Tract Society, *who is wonderful in counsel and excellent in working.* The Lord give grace to all to be on the look out with holy joy and expectation for that great æra in the consummation of all things which is promised, when *in the dispensation of the fulness of times, the Lord will gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him.*

The number of tracts received into the depot of this society during the first year have amounted, to TWENTY-SIX THOUSAND TWO HUNDRED AND FIFTY!

The amount of subscriptions and benefactions for the year, (being £88 6s.) after covering all expences hath left a balance in the treasurer's hand for the commencement of the second year of £20 4s.

## POETRY.

"And he said unto me, these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."—Rev. vii. 14.

Look, O my soul, within the veil,  
View that unnumber'd throng:  
Whose joys can never, never fail,  
While Jesus is their song.

O happy souls! for ever freed  
From sin and every snare,  
They reign with their exalted head,  
And palms of victory bear.

They glory in their conquering God,  
And see Him as he is;  
Their robes are spotless through his blood,  
Their happiness like his.

But I am in a world of woe,  
Acquainted still with grief;  
Affliction I'm ordain'd to know—  
When shall I get relief?

They once were sore distress'd, like me,  
Till Heaven subdued their fear;  
They sail'd o'er tribulation's sea,  
Before they landed there.

Then may I live by faith on God,  
On every promise given;  
And still confide in Jesu's blood,  
And wait, resign'd for heaven.

Jesus will surely bring me there,  
In his appointed time;  
On Him, my soul, cast all thy care,  
Rely alone on Him.

SARAH.

THE  
**Spiritual Magazine;**  
OR,  
**SAINT'S TREASURY.**

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*"There are Three that bear record in heaven; the FATHER, the WORD, and the HOLY GHOST."* John v. 7.

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*"Contend earnestly for the faith once delivered to the saints."* Jude 3.

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**UNION TO CHRIST.**

(Continued from p. 368.)

*"Because I live, ye shall live also."* John xiv. 19.

THE actual oneness with Christ, by which the believer is put in possession of the privileges of a *new creature*, is justly denominated, *vital union*; forasmuch, as it consists in the communication of the Spirit of life. He who was dead in trespasses and sins, hereby is quickened together with Christ, and in him, raised up from all the dishonours of the grave of sin, and made the partaker of a life, divine, holy, and immortal. The Holy Spirit is the Almighty Agent, by whom this change is effected. He, by his divine power, separates the individual from his original stock, the wild olive-tree, and contrary to nature grafts him into the good olive-tree. This figure in a most sublime way describes the supernatural operation of the Holy Ghost,—the natural method of grafting being to unite a *good* scion to the *wild* root; but in this spiritual process, the case stands *vice versa*: thus, believer, *the root beareth thee, and not thee the root!*

As he who is thus joined to the Lord is one Spirit, the hidden spring of life in Christ, the root, ascends to the branch, which soon discovers the union of nature, by partaking of that living principle which produces vigour and fruitfulness. Through the

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operative power of a living faith, the soul united to Christ receives and participates in the richness of those spiritual blessings provided for it in Christ; and this faith is the effect of that holy unction poured out without measure upon the Head, to be conveyed in measure to every member. Every blessing truly spiritual is the result of this union; as pardon, justification, acceptance, and access to God.

1st.—The free and eternal forgiveness of all sin, could never have been enjoyed by us, but through union with our immaculate Surety; but Jehovah having revealed him as a propitiation, declares concerning all that are found in him, *their sins and their iniquities will I remember no more*. How vain are all the charges Satan, or an ungodly world, can heap up against a believer, when, realizing his union to him who nailed every indictment to his cross, he can exclaim with heartfelt rapture, *In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace*.

2nd.—Justification; this is a law term, a judicial sentence whereby an individual is pronounced perfectly clear from any and every charge exhibited against him. This declaration could never with truth be made respecting any *transgressor*, considered in himself. In this view, the God of *mercy* might *pardon*, but the God of *veracity* could not pronounce him *sinless*; but through union to him who was delivered for our sins, and raised again for our justification, we behold the wisdom of God displayed in that mystery, whereby his love is unfolded, his justice is magnified, and the sinner *just*. *He hath made him to be sin for us, who knew no sin; he hath made us the righteousness of God in him*. The resurrection of our Lord, who thereupon was justified in the Spirit, proved him at once to be, Messiah, God-man, Redeemer; and on the proof of this, rests the claim of his redeemed ones to perfect justification. *Jesus of Nazareth, a man approved of God among you, by miracles, and wonders, and signs, which God did by him, in the midst of you; as ye yourselves also know. Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death, because it was not possible he should be holden of it*. Acts ii. 22—24.

Now such is the relation between Christ and his members, that while he continues unimpeachable, they must remain uncondemned; and on this doth holy Paul ground the believer's challenge, *Who is he that condemneth? it is Christ that died; and thereby cancelled the debt: yea, rather, that is risen again, who is even at the right hand of God; who proves by his cession at the Father's right hand that he hath brought in an everlasting righteousness. It is God that justifieth; and who dares im-*

peach his judgment, or who can invalidate his righteous sentence? In consequence of this union, as described by the conjugal relation, the bride is called by the name of her illustrious Spouse, *She shall be called, Jehovah our Righteousness!* She is also adorned in his ornaments, and made beautiful in his comeliness. Let the reader contemplate the splendid attire described, Ezek. xvi. 10—14. and if he enjoy any consciousness of interest therein, doubtless he will find cause to say, *I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath covered me with the robe of righteousness, and clothed me with the garments of salvation.*

3dly.—*Acceptance*, may truly be ascribed to this union as its sole cause. As personally a new creature in Christ, every believer stands complete before the Father of mercies, in whom the whole family in heaven and earth is named. He regards them as members of Christ's body, and viewing the head as representing the perfection of the body, declares, *I have not beheld iniquity in Jacob, nor perverseness in Israel.* The pre-eminent head, who is not ashamed to call them brethren, is the object of Jehovah's unceasing delight, and therefore his members are *made accepted in the Beloved.* The conscious enjoyment of this *acceptance*, affords the believer *access* to a covenant God; and thus gives him to hold fellowship with the Father, and with his Son Jesus Christ. Where the Lord accepts the person of an individual in the person of his Christ, he also has respect to his offering, through the infinite merits of his glorious Redeemer: hence while he saith to the wicked, *What hast thou to do, to declare my statutes, or take my covenant into thy mouth?* he says concerning his chosen and accepted ones, *Gather my saints together, those who have made a covenant with me by sacrifice; their burnt-offerings and sacrifices shall be accepted upon my altar.*

Blessed ground of confidence, on which to approach the throne of grace, under all our wants, with all our burdens, and when oppressed with enemies. What sure security from the enemy; what sweet support under oppression; what unfailing supply to every real necessity, when enjoying the revelation of the glorious mystery of Christ, the soul can say, *In whom we have access with confidence by the faith of him.* Each of these interesting subjects would afford a distinct topic; but, to intrude as little as possible in the limits of a periodical publication, I would briefly state the following certain, glorious, and invaluable effects, also arising from this union: fruitfulness, perseverance, and glorification. These important results considerably enhance the blessedness of *union to Christ*, in the view of every enlightened mind; such an one being truly convinced, that not one of them can be enjoyed, without actual union to the root of David. By *fruit-*

*fulness*, spiritually considered, we mean, spiritual effects produced by spiritual life; something that will not grow in nature's soil. It is to be lamented that in a description of fruitfulness, according to the fashionable divinity of the present day, nothing more than what men call *moral effects* are described; and this *practical preaching*, as some style it, induces many a poor deluded professor of the gospel, to imagine he is making rapid advances in fruitfulness, when, alas! the poor victim of delusion only twines round the vine, as the ivy clasps the oak, and consequently derives no more advantage from it, spiritually, than the ivy does from the oak literally. The apostle describes fruitful believers when he says, *We are the circumcision, who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh*; or more at large, Gal. v. 22—26. The individual who thus lives, and walks in the Spirit, will not, cannot, dare not, fulfil the lusts of the flesh.

Further, this union assures the believer of *perseverance*, notwithstanding his own felt weakness, and the power of his spiritual opponents. The union itself is indissoluble, as it is formed upon the basis of the unalterable love, good-will, and sovereign purpose, of Jehovah, Father, Word, and Spirit. The communion which results from it, is perpetual, John iv. 13, 14. As one with Christ, the Holy Spirit dwells in them for ever, John xiv. 16. The intercession of Christ never ceaseth, and he says, "because I live, ye shall live also." The exceeding great and precious promises made to the very point; all these glorious arguments conspire to induce the noble feeling, *I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord!*

*Lastly.* This divine union certifies, beyond a doubt, the eternal glorification of all the united ones. This is plainly proved from the interesting fact, that death does not dissolve this union; the body and soul part, but neither body nor soul are separated thereby from Christ, the Head; hence they are said to be *Blessed, who die in the Lord*; and again, *they sleep in Jesus*; and those *who sleep in Jesus will God bring with him*. While we, who have the first-fruits of the Spirit, often groan within ourselves, when longing for this refulgent glory. While waiting for our house from heaven, let us clasp to our bosoms, as part of our inheritance, the precious language of our Fore-runner: *Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me: I in them, and thou in me, that they may be made perfect in one.*

ABDA.

(For the *Spiritual Magazine*.)

## THE DYING EXPERIENCE OF A BELIEVING SERVANT.

(WRITTEN BY HIS EMPLOYER.)

"FOR nearly eighteen years past the deceased has been to me a faithful servant, in whom I could always place implicit confidence; the grace of our Lord Jesus Christ made him shine in this respect bright indeed. In his death I have lost one who has often encouraged my soul, by his steadfastness in the faith; but I shall forbear saying more on this subject, only observing, that he was always led in a peculiar manner to speak of, and insist on, the Spirit's work in the heart, and never appeared happy without the enjoyment thereof. When this was not experienced, it seemed to him as if all was gone; nor could he at any time live quietly when in the dark.

"Particularly of late I have observed (and envied too) his nearness to God: he had no desire to spend his time in the company of worldlings; his Bible was his chief companion, and enforcing the truths it contains, his chief delight. On the 29th of Dec. he felt unable to continue to work, and I vainly hoped that on the Monday following he would have returned. On the Tuesday I called on him and enquired how he was; he replied, "O Sir! the powers of darkness have been let loose indeed; but his blessed Majesty has again appeared, by applying scripture after scripture to my soul; and now my son-ship is as clear to me, as that I exist." He appeared to enjoy sweet liberty of soul, with neither the *ifs* nor *buts* the great enemy had taunted him with, breaking his peace; before which, he had often believed that after all he was but a hypocrite, and was continually tempted to blaspheme the Lord the Holy Ghost.

"When I left him, he pleaded rather in an unusual way that I would again call on him; which I promised to do; but hearing he got much better I did not fulfil the promise, as he was nearly able to come again to work. On the Friday following, the Lord in his kind providence directed one of my men to wait on him, about five o'clock in the afternoon, to ask how he did. This man immediately returned, bringing word that he was in dying circumstances. I hastened to see him, and when I came to the door, my feelings were truly pierced at hearing his groans and mourning, and *that* before entering the house; as soon as entered, I enquired the reason I was not sent for, when his wife told me, he would not see any one. I directly went to his room to ascertain, if possible, the cause of his grief, and to render him any assistance within my power. But, Oh! how was I struck with surprise to see death rapidly approaching him, and he at the same time scarcely able to articulate.



Seating myself by his bed-side I said, "how is it with you?" he hastily replied, "lost! lost! lost! all a delusion! all a cheat of the devil!" I replied, "I do not believe it." His answer was, "yes—yes—lost for ever!" I repeated those lines,

"After so much mercy past,  
Will he let you sink at last?"

"Yes! yes!" was his reply, "he has—he will—I *am* sinking!" I had some farther conversation with him, but to no purpose; his moans were dreadful to hear, and his whole frame quivered with agony of mind. I sent for his medical attendant, and after which, asked him if I should address the throne of Grace; he said it was of no use, but complied. What little I expressed, in the state of mind I was then in, was I believe to beg that the Lord the Holy Ghost would appear and fulfil the gracious word of his promise. "The righteous hath hope in his death." His medical attendant came, and ordered a blister for his stomach, &c. but this he would not suffer to be applied; he said it would be of no use,—he was a dead man. But the most distressing state of mind took place on Thursday night, and early on Friday he fell, as it were, into black despair; which continued with him nearly twelve hours! And this, not induced by any particular sin being charged home on his conscience, but being persuaded by the great enemy of souls that he was deceived."

"I went away, leaving a friend with him, and soon afterwards this tried saint turned towards him, exclaiming, "I am lost—ruined—I am deceived!" The friend asked him, why he concluded so: he replied "he was deceived, he thought he had loved Christ, he thought he could have suffered any thing for Christ;" but added, "alas! I knew no more of Christ than a Hottentot!" And repeating, "that his profession was all a cheat of the devil, —was all a delusion." His friend remarked, that the devil had often assailed his confidence before; and had satan been suffered to deceive him, the Lord would not have opened his eyes to see his sinful state, but would rather have let him die under that delusion: like those mentioned in scripture, who have no bands in their death. To this he made no direct reply, but exclaimed, "The swellings—the swellings of Jordan are come; and I am deceived!" He was asked, whether satan ever sent him to God, to ask pardon for his sins? he answered, "he never did beg truly for pardon; he once thought he did,—but he was deceived!"

"I am constrained to confess that now my confidence in his faith was shaken: I thought he appeared to be one, and I should be just such another, that had built on the sand and not on the Rock, Christ. I felt dismayed and lost in astonishment, but my spouse had the advantage of me; her confidence stood the shock while mine gave way; she had no doubt the Lord would appear for him. And this blessed portion came to my mind attended

with much power: *though we believe not, yet he abideth faithful.* This raised me to hope, and sweet opportunity was afforded me in prayer with my family.

"After this on the same evening, I went with a friend and found him in a deplorable situation, as before; I sat by him and told him I was confident that all his distress was the work of the enemy, and that he was lying against his right: he replied, with all the energy imaginable, "no! no! no! lost for ever! ruined—ruined!" Many sweet promises were brought to my mind, which I repeated, but nothing could move him. I mentioned that gracious declaration, which my soul has for years hung upon, *the righteous hath hope in his death*; his reply was, "no—no—I have no hope—I am sinking deeper and deeper—I am lost, lost!" I repeated another with some emphasis, *our life is hid with Christ in God, and when Christ who is our life shall appear, we also shall appear with him in glory.* Oh! with what force and terror did he reply, "no! no! never! never! never! I shall never see him in glory—it is all a cheat, I thought I had been right, but it is a delusion!" Again I told him I believed the contrary, and that the Lord would yet appear for him; and leaving a strict injunction with his wife to watch every word that came from his lips, we left him and went home.

"Very early next morning his son brought me his request that I would re-visit him; I immediately arose and with a friend went to him. When we entered the room, we found his groanings were ceased, his poor frame no more quivered with anguish of mind, and his countenance was perfectly calm. I enquired, "well how is it with you now?" he immediately broke out in such joyful strains as these: "O the everlasting love of God!" "Satan is rebuked!" The devil told me I was a hypocrite, but he was a liar from the beginning!" "There is no change in God's love!" "O my triune Jehovah!" &c. He went on in the expression of such joyful exclamations, till my soul was filled with astonishment at the condescension of our God and Father in fulfilling his word, *the righteous hath hope in his death.* I remarked, "you are now going to your Father's house; you will soon drop this body of sin and death." With what earnestness did he reply, "that's it! that's it!" and added, "and a tempting devil also!"

"In the morning I called to enquire concerning him, not intending to stay just then, when he heard my voice; and although, before, he could scarcely articulate, he cried out with a voice as strong as when he was in health, "that is my master, my master! my master!" I ran up stairs to him, and oh! what a pleasing sight; with his countenance full of joy, he flung his arm out of bed when he saw me; I took his hand, with wonder and delight at the goodness of God, and he exclaimed, "my loving master! my loving master! you have seen my deliverance!"

He laid down again, I retired, and saw him no more. About two or three hours after he gave two gentle sighs, and his spirit fled unto the bosom of him who hath said, *my sheep shall never perish, neither shall any pluck them out of my hand.*

LETTER I.

ON THE PLAN OF SALVATION.

(Concluded from p. 350.)

AGREEABLY to the eternal will, covenant, and oath of the Aleim, the Father charged upon the incarnate Son all the sins of the chosen. Jesus is the high priest of our profession. He was made a priest for ever after the order of Melchisedec, by the oath of Jehovah, Psalm cx. 4. Heb. vii. 21. As a priest he was ordained by the same sovereign authority to offer one sacrifice for his people; to make atonement for all their sins, and reconciliation for their iniquities. The sacrifice which he was consecrated to offer was himself,—his whole human nature, in perfect union with his divine person. And as under the law, those animals which were devoted to suffer death for the sins of the guilty people, had those sins transferred to them, so Jesus, the devoted or accepted one, had at once, by one solemn act of Jehovah, all the sins of all the elect transferred to him, and laid upon him. All we like sheep have gone astray, and the Lord hath laid on him the iniquities of us all: and he made him, who knew no sin, to be sin for us. As in the type under the law, the slaughter of the substituted animal inevitably followed the transfer of sin to it, so in the antitype, the imputation of sins to Christ, the substitute of sinners, was necessarily followed by his sufferings for them. He was delivered for our offences. He was put to death in the flesh. He suffered the just for the unjust. He was delivered according to the determinate counsel and foreknowledge of God into the hands of wicked men, and was led by them like a lamb to the slaughter. He suffered under the hands of divine law and justice. Awake, O sword, said the divine Father, against my shepherd, against the man that is my fellow; smite the shepherd. It pleased the Lord to bruise him: he put him to grief. He was stricken, smitten of God and afflicted. But he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. See Rom. iv. 25; Acts ii. 23; 1 Pet. iii. 18; Isa. v. 9.

In all his obedience and sufferings, and in all the scenes of his life on earth, the Father, agreeably to his covenant engagement, was with him to guard and preserve him as man and his servant from his many and malicious foes; to hold his hand and to keep him; to counsel him, and to conduct him in perfect

safety to the end of his glorious work. This truth is variously expressed both by the Father and the Son. See the following scriptures. "But thou art he that took me out of the womb: thou didst make me hope from my mother's breasts; I was cast upon thee from the womb; thou art my God from my mother's belly." Psalm xxii. 9, 10. "I have set the Lord always before me; he is at my right hand, I shall not be moved." Psalm vi. 3. "But I am poor and needy, yet the Lord thinketh upon me: thou art my help and my deliverer. Behold, my servant whom I uphold—he shall bring forth judgment to the gentiles. I the Lord have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people." Isa. xlii. 1, 6. "The Lord hath called me from the womb, from the bowels of my mother hath he made mention of my name. And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me; and made me like a polished shaft; in his quiver hath he hid me; and said unto me, Thou art my servant, O Israel, in whom I will be glorified. Then I said, I have laboured in vain, and spent my strength for nought and in vain, yet surely my judgment is with the Lord, and my work with my God. I shall be glorious in the eyes of the Lord, and my God shall be my strength. Thus saith the Lord, in an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant or purifier of the people." Isa. xlix. 2, 3, 5, 8. "I will bless the Lord who hath given me counsel. Psalm xvi. 7. "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning: he wakeneth my ear to hear as the learned. The Lord God hath opened my ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me, therefore shall I not be confounded: therefore I have set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me, who will contend with me? Let us stand together: who is mine adversary? Let him come near to me. Behold, the Lord God will help me, who is he that will condemn me? Lo they shall all wax old as a garment: the moth shall eat them. Isa. i. 4, 5, 6, 7, 8, 9.

When Jesus had completed his work in death the Father raised him from the dead. He would not leave his soul in a suffering state, nor his body in the grave to see corruption. "He shewed him the path of life." Psalm xvi. 10, 11. Acts ii. 31. "He sent from above, he took him, he drew him out of the many waters of his sufferings. He delivered him from his strong enemy, death, and from all them that hated him, and who, after they had slain him, wished and endeavoured to detain him in the grave." Psalm xviii. 16, 17. "He raised him out of the horri-

ble pit and the miry clay of his unequalled sorrows and deep debasement, and set his foot upon a rock, and established his goings." Psalm xl. 2. As a reward of his work, "The Father highly exalted him, and gave him a name which is above every name; that in, or to that name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth: angels, men, and devils: and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Isa. xlv. 23. Phil ii. 9, 10, 11. Atheists and Deists, Arians and Socinians, must all bow,—must all confess: bow before his glorious omnipotence,—confess his rightful supremacy. Brethren look upwards; see your everlasting lover, and unchangeable friend, crowned with glory and honour, sitting at the Father's right hand in the heavenly place, far above all principalities and powers: there he lives, there he reigns, a Prince, a Saviour, with all enemies under his exalted feet, all dominion, authority, and power in his hand, ready to hear, ready to receive, and able to save to the utmost all who come unto God by him. Hallelujah! Hosannah in the highest!

Let us now go back and take a view of those gracious acts of the Son by which our salvation is accomplished. The goings forth of his mind in favour of his people were of old from everlasting. One with the Father, in essence and in will, he was one with him in love. He therefore, entered most fully into the whole and every part of his design to save. He concurred with him in the choice of the persons to be saved. And when the Father presented them unto him to be his spouse, he received them with infinite delight, and betrothed them to himself in loving-kindness, in faithfulness, and for ever. His delights were with them—all his delights; and they rejoiced in those parts of the earth which He and they were to inhabit. He most freely accepted and assumed the office of mediator in all its branches, and all its fulness. At the time appointed, called the fulness of time, he came forth from the Father, and came into the world. The body which the Father ordained and prepared for him, he most cheerfully entered and inhabited. "Lo! I come, he said, to do thy will, O God, a body hast thou fitted me." Heb. x. 5, 6, 7. The church beheld him and heard him from afar, and sang with elevated joy: "The voice of my beloved! behold, he cometh, leaping upon the mountains, skipping upon the hills." With the likeness of sinful flesh he assumed the form of a servant, and took the place of his people under the law to act as their surety, and pay their debts. Gal. iv. 4; Heb. vii. 22. He obeyed on his people's account all the precepts of the law, in their full extent. The law found in him all that it required. He magnified it and made it honourable. His obedience, brethren beloved of the Lord, is our perfect and everlasting righteousness. It justifies us completely from all things. The law itself pronounces us just, because, in our obedient surety, we are

law fulfillers. All believers are styled with peculiar emphasis—the just. Heb. x. 38. This is the name by which Jesus will be known and called for ever by his people—Jehovah our righteousness. While he is Jehovah he will be our righteousness; and we poor creatures, who are all unrighteousness in ourselves, shall be the righteousness of God in him. His personal obedience performed on our account is full of weight in the scale of divine law and justice, and it makes us full weight: we are weighed in the balance, not alone, but with him, and in point of justification before our righteous law-giver and judge, we are not found wanting. This work of righteousness is peace, and the effects of it are quietness and assurance for ever. When it is revealed in the soul by the divine Spirit it is known spiritually, the heart believes in it, the mind receives it and confides in it, and then it produces in the mind, in the heart, in the conscience, in the whole soul, peace and rest, quietness and assurance of everlasting life. Rom. v. 1, 2. Heb. iv. 3.

The glorious Immanuel, full of grace and mercy, most freely took upon himself the sins of his people—all their sins, and made them his own. Psalm xl. 12. This, beloved, was acting like himself. His acts all bespeak the immensity of his benevolence, and the heights and depths of his love; all with one voice proclaim him the helpless sinner's friend, full of compassion, determined and Almighty to save to the uttermost. Of all the countless millions of sins of which his chosen are or will be guilty, he left not one which he did not assume. Clothed with our transgressions as with a garment, and compassed about with them as with a chain, he presented himself before divine justice to receive in our stead the sentence of the law, and all the punishment which we deserved. See him standing in the presence of the righteous law-giver and judge, in all our awful guilt, just ready to be slain. He has taken his stand between us and all danger of destruction, resolved not to quit his ground until he has received upon himself the impending storm of divine indignation due to us; and swallowed up sin, and the curse, and death, and destruction, in complete and everlasting victory. Stern Justice advances and unsheaths its flaming sword. Jesus says, here am I—here is my body for the body of my people, my blood for their blood, my soul for their souls, my life for their lives: I freely give them all; take them, and let my people go. Justice frowns, raises its direful arm, and in the full strength of Almighty vengeance smites the shepherd. See, he falls!—he dies! The purifier is cut off.—The dreadful, but glorious work is done. Hell groans and trembles to its foundation. Heaven rejoices to its utmost height—Hallelujah! Salvation and glory in the highest! By his life and death he restored that which he took not away. He gave to the divine law and justice, in our names and on our account, the honour of which we had robbed them.

His death is our complete ransom; and the ground of our everlasting triumph over all the powers of darkness. I will ransom them, he said, from the power of the grave, I will redeem them from death: O death, I will be thy plagues: O grave, I will be thy destruction: repentance shall be hid from my eyes. Hos. xiii. 14. This promise has been fulfilled. When the old serpent bruised the heel of our Immanuel, he bruised the head of that monster; and laid him in everlasting chains, and ruined his interest in the church. He totally destroyed the sting of death for all the elect; and being made perfect through suffering, he became the author of eternal salvation to all them who obey him.

Now behold him rising from the dead. He could not be held in the bands of death, he broke them asunder by his own almighty power. His resurrection was his own glorious act. He left the tomb in God-like majesty, travelling in the greatness of his strength; and shewed at once the weakness of his enemies, and his own all-sufficiency to save all his people out of their hands. If they could not detain him when he was dead, how can they withstand him now he liveth? Because he lives, brethren, rejoice—because he lives, we shall live also. Having given his commands to his disciples, and settled the affairs of his kingdom on earth, he ascended up to his heavenly throne, where he lives and reigns, to gather to himself and to raise to his own immortal glory his redeemed from all the ends of the earth, and out of the deepest depths of their sins and miseries. When he ascended on high he led captivity itself captive, and received gifts for men, even for the rebellious, that the Lord God might dwell among them. He appears in the presence of his Father for us as our High Priest and righteous advocate to intercede for us, and plead our cause; and having received of the Father the promise of the Holy Ghost, he sheds him down abundantly upon his people.

Let us now for a little while leave the Redeemer in his glory, and contemplate the Holy Ghost in the dignity of his person, and the glory and importance of his office and works. This sacred person is one of the *Aleim*, the uncreated self-existent Three in covenant to save man. He is in person clearly distinct from the Father and the Son; but in essence one with them, possessing equally with them every uncreated and infinite excellency. As a divine person, and a party in the glorious covenant of salvation, he entered fully into the divine design, and assumed an office essential to the completion of the purposes of infinite love, distinct indeed from those of the Father and the Son, but uniting with them, to give the fullest effect to the sublime scheme of sovereign grace, and to raise all the chosen seed to absolute perfection and everlasting bliss. This infinitely glorious and ever-adorable person engaged with an

oath, to perform in every individual of the election of grace, the work of regeneration, by means of which they would all be separated and distinguished from the world—reconciled to God—brought near unto him in spiritual knowledge, faith, love, and free obedience, rendered capable of holding communion with him, and of serving him in the beauties of holiness, and being made perfectly meet for the inheritance of the saints of light.

Sent by the Father and Son the divine Spirit enters the vessels of mercy, who instantly become his temples, and repositories of his precious fruits. He begins his good work, which he never relinquishes until the soul in which it is begun is transferred from earth to heaven. He creates in them a nature truly spiritual and divine; and imparts to them spiritual light and life. These produce spiritual sight and sense. Conviction of sin is the consequence. The enlightened and emancipated sinners see and feel their guilt and pollution, their condemnation and misery; and like the dry bones in Ezekiel's vision, begin to shake. Sensible that they have transgressed the divine law in every point—that they have incurred its dreadful penalty—that they justly deserve the curse and wrath of God—that they are wretched, and helpless, and miserable, and blind, and naked, they are filled with shame and grief: anguish and deep concern for their salvation are seen in their countenances and deportment. But, alas! they are totally at a loss. They know not which way to look for salvation. If they turn to the broken law, that breathes nothing but destruction—if to their own works, they are all polluted, and can only increase their guilt. If they look into their own hearts to see if they can find some token for good there, behold a most frightful hell of wickedness is there, the sight of which confounds them. Despondency invades their minds, and despair stands ready to enter. What shall we do to be saved, is the earnest and reiterated language of their hearts. The divine Spirit, who raised this cry in their souls, answers it. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. Behold the Lamb of God, that taketh away the sin of the world. Believe on the Lord Jesus Christ, and thou shalt be saved." With this merciful instruction, he diffuses additional light into their minds, and reveals Christ and his salvation in them. Thus he gives the knowledge of Christ as the Saviour of sinners, full of grace and truth, of mercy and power. He assures them that Jesus was appointed, and sent, and freely given by the Father to save the chief of sinners; that he came and freely gave himself to be their Saviour; that he has performed the great work of salvation; made peace by the blood of his cross, overcome the sharpness of death, and opened the kingdom of heaven to all believers; and that he is always willing and able to save all, the vilest not excepted, who come to him to be saved. By the application of the word of truth to their hearts, by the revelation of Christ in



them, and by his own transforming operations upon their minds, the Holy Spirit fully reconciles them to God and the gospel method of salvation, and makes them willing to be saved by free and sovereign grace in Christ Jesus. He causes them to renounce self-righteousness, and cast it from them as a filthy rag, with every thing of their own; to embrace Jesus in faith and love; to make a voluntary surrender of themselves to him to be his for ever; and to rely upon him, his obedience and sufferings, his mercy and his power, for all their salvation, and for peace with God. He teaches and enables them to live by faith upon Christ and his fulness, looking for the blessed hope, and the glorious appearing of the great God our Saviour. Thus he delivers them from the powers of darkness and the dominion of sin, and ushers them into that glorious and happy state of eternal communion with the Father, the Son, and himself, to which they were ordained before the foundation of the world. This, brethren, is the beginning of their bliss. In this highly honourable and happy state of communion with the sacred Three, they live on earth, walking with God in faith and love, and in righteousness and holiness before him, till mortality is swallowed up of life. When their souls, thus prepared, leave their houses of clay, they are raised by the Holy Trinity to the heavens to be for ever with the Lord. There perfectly free from sin, they rest undisturbed, in the bosom of eternal love. When the divine persons have gathered to themselves in glory all the souls of the elect, from the four quarters of the world, then will the end come. Jesus will then appear the second time without sin unto salvation. O, the grace which will then be brought, to all them who long for his appearing! He will then save all the bodies of his people, from under the arrests of death, and from all corruption and deformity. He will raise them in immortality and glory. He will fashion them like his own most glorious body, to flourish in immortal youth and beauty, health and vigour. He will then re-unite them to their souls, and present them together to his Father, without spot or blemish, as the Father's chosen, his own redeemed, and the Spirit's sanctified ones. Thus will the salvation of the church be consummated by the divine Trinity: all her members will be fully and eternally delivered by the Father, the Son, and the Holy Ghost, from sin, from satan, from death, from the grave, from all afflictions, infirmities, and sorrows; and raised to endless perfection, glory, and felicity. Then will the Son deliver up the kingdom to the Father, and God will be all in all. Even so, come Lord Jesus, come.

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#### FRAGMENT.

The Holy Ghost must shine upon your graces, or you'll not be able to see them; and your good works must shine upon your faith, or your neighbours will not be able to see it.

*A Refutation of the Sentiments of the Rev. ISAIAH BIRT, "On the System of Theology, taught by the Rev. DR. HAWKER," &c.*

(In a Series of LETTERS to a Brother in the Faith.)

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No. IV.

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*My dear Brother,*

Mr. BIRT entitles his fourth section, "*Dr. Hawker defective in his Statements on the Ministry of the Gospel.*" In introducing it he says, that he and the Doctor, 'on the personality and agency of the Holy Spirit, *are agreed.*' Now it is already proved, that on this subject he is as far removed from the Doctor, as is the northern from the southern pole: and if it be thought sufficient evidence to that effect has not been advanced in former letters; it will be found 'ere long that an abundance may be poured in, from what farther remains to be noticed. The two pages of extracts, from Dr. Hawker's writings, which follow, containing a sufficiently ample justification of that part of his ministry now objected to, it is unnecessary to copy in full; and it will be seen, his opponent's objections are too futile to demand much notice. A striking inconsistency is immediately apparent, in his attempt to repel the argument contended against. While quibbling at what he calls 'unscriptural circumscribed,' in the Doctor's mode of preaching the gospel, and 'very defective in his representations of the gospel ministry;' as proceeding from 'uniform inattention to the moral government of God;' not so much as one thought is expressed on the condition, by nature, of those to whom the Doctor refuses *to offer Christ, or to persuade* to the exercise of living faith.

He goes on, occupying several pages more, with the matter of fact statements, that the work of the Spirit and the word of truth, are rendered conducive to the best interests of man, by the use of means and instruments; that even the inspired records themselves were given by instruments; that means and instruments are wholly inefficient in themselves,—the ministers of the gospel's sufficiency being of God; that it is required of them that they give themselves wholly to their work,—that they are under the highest responsibility; that christianity loosens no previous ties to either God or man; that obligation always keeps pace with privilege,—the greater the privilege, the stronger the obligation, &c.

The truth of these, with much more that is given of the same kind, is granted. But does Dr. Hawker deny their correctness? Yea, do not his daily, his hourly pursuits, correspond

with the highest estimate that can be put on those positions? Let *them* reply who know less of him than his opponent does!

It would be passing strange—were there not a cause!—that our author should observe, “Dr. Hawker seldom alludes to either means or instruments, when treating on the agency and work of the Spirit.” The fact is, it is *the subordinate character he attaches to means and instruments*, that Mr. Birt is displeased with: and unless he is prepared to prove the Doctor renounces or despises their use, his unjust conclusion amounts to just—nothing. Yet, be it observed, though it is worthless in the shape of argument; it contains a most unchristian allusion, which if canvassed closely will, I apprehend, turn with tenfold point, and with truth, on its author. Let it be allowed that Mr. Birt is a diligent observer of *the means* he considers justifiable, and an approver of *the instruments* he alludes to; at the same time, let it be acknowledged, that Dr. Hawker is indefatigable in the adoption and use of these *he* sanctions: and what is the palpable inference? As has been argued on the subject of law, so here, the unsophisticated state of the case is,—that no *undefinable* mark divides the two parties in their views of the question. The light of heaven is not more obvious to the natural sense, than is that dark line which separates the two opinions to the spiritual understanding.

The Doctor quoted on the system of ‘evangelical ministers,’ who endeavour, he says, “to gain upon the hearts of their hearers, by humane persuasion, offers of Christ.” So far from denying this to be the fact, Mr. Birt undertakes to justify the practice, on the principle of *the moral government of God, and those obligations which it necessarily involves.*

Now, it comports with God’s moral government, in the dispensation of the gospel, that innumerable sweet and precious invitations are given to the sons of men; but it is declared of every man, that by nature *he is dead in trespasses and sins*: therefore they are those *he hath quickened* into spiritual life, who are invited to partake of living provisions. Are **THE DEAD** invited to live? It comports with God’s moral government, that his sent servants *knowing the terror of the Lord, persuade men*; but it is written, *cursed is every one that continueth not in all things which are written in the book of the law to do them*: therefore none but those for whom the Lord Jesus became a *curse*, are encouraged to hope in his mercy. Will *moral suasion* extricate **THE CONDEMNED**? It comports with the moral government of God, that his ministers exhort their hearers, *behold the Lamb of God which taketh away the sin of the world*; but through the transgression, the whole human race is involved in the blackness of spiritual darkness: therefore, they whose eyes are opened to see, or whose understanding is enlightened to seek after Christ, are the persons exhorted.

Can the *blind* be *persuaded* to see? It comports with the moral government of God, that his ministers should, as our Lord himself did, charge the hearers of the gospel, *Repent ye, and believe the gospel—Except ye repent, ye shall likewise perish*—clearly indicating the means by which they come to a knowledge of the truth; but repentance and faith are blessings *granted unto God's Israel*: therefore that which is promised by way of voluntary gift, must be conferred previously to an ability being possessed to bring it into exercise. Was man ever *argued* into an interest in Christ? It comports with the moral government of God, that he should command his servants, *Go out into the highways and hedges, and compel them to come in that my house may be filled*; but our Lord saith, No man *can come to me* except the Father which hath sent me draw him; therefore, the servants' directions are, *Bring in hither the poor, and the maimed, and the halt, and the blind!*—these are they from the streets and lanes of the city, from the highways and hedges, whom *the Father hath drawn*. And do all men know that they are *poor, and maimed, and halt, and blind*?

To the ministers of truth who are favoured with such an understanding as this, of 'the sovereign and moral government of God,' it will occasion no surprise that Mr. Birt, uniting them with Dr. Hawker, should say of them,—“Their unchastened minds will not suffer them, with humility and meekness, to believe and respect both the sovereign and moral government of God, by submitting to the obedience of faith.” And that they make “their own conceptions and systems the standard of their decision, rather than surrender themselves with child-like simplicity to the revelation which God has given of himself in his word!”

That the natural powers of the mind are capable of being impressed into a belief of the divine records, and into such 'obedience of faith' as our author contends for, is indisputable. The millions of persons comprised in the term, Christendom, decide the fact. That the carnal understanding of multitudes is brought under the impression of religious feeling, and, as a consequence, the lives and characters of very many are reformed and converted, is abundantly evident. But what have these changes and convictions to do with the work of regeneration? or, with the fruits of the Spirit, which shoot forth from the seed of grace, and spring up unto eternal life?

The voice of God by the *external call* is sufficiently powerful to make all men give credence to the truths of the gospel; and *this* it is *their duty* to do: but it is the voice of God by his *internal call*, which is alone effectual to speak into action the divine principle he hath imparted: and *this* it is *their privilege* freely to receive!

Our author goes on to say very justly—justly, for the scrip-  
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tures have said it before him—that the Holy Spirit is emphatically styled ‘the Comforter;’ but he adds very *unjustly*, and that in a greater degree, inasmuch as it is *he* who says it; (and long after this controversy has ceased, will the name, BIRT, stand before the church as synonymous with unfairness and injustice)—he says, “Who more officiously invades the office of the Holy Spirit than Dr. Hawker?” This interrogatory results from the view the writer takes of the following observation of the Doctor’s:—“To preach the gospel and proclaim salvation in ‘the audience of all sinners, is the province of all faithful ministers—that here are the limits of human powers—that no man can go farther—that to persuade to the acceptance of Christ, would be an invasion of the office of the Holy Spirit. To preach ‘Christ is their province—to persuade to the acceptance of ‘Christ is his.’” And Mr. Birt further thinks he ‘might naturally ask,’ whether the Doctor has a special power delegated to him by the Almighty for these purposes? He addresses Dr. Hawker as ‘the champion of sovereign acts of grace,’ and again asks, ‘whether there is a province assigned to the ministers of the gospel, distinct and separate from the agency and influences of the Holy Spirit?’ And adds, that the ‘evangelical brethren would deprecate their having any separate province of their own.’

Now what does all this amount to? Mr. Birt herein, and in much more that he has written, believing the Doctor’s sentiment tends to under-rate the responsibilities of a minister of the gospel, and forgetting that the Doctor equally includes himself in the statement, (as quoted above) he carries his argument to the most absurd and unwarrantable extreme. Twisting such passages as these into his service—“I have begotten you through the gospel,”—“Workers together with God,” &c. he aims to do that which, were it allowed him, might raise the objects of his adulation to the very pinnacle of pride and vain glory; whence, if not withheld by the same power and grace which withstood the tempter in the wilderness, they would hurl themselves headlong.

In contra-distinction from the Doctor, he strives with all his ingenuity in the compass of several pages, to prove, that the limits of human powers *do not* cease when the gospel is preached, and that ministers *can* and *ought* to go farther than merely to proclaim salvation in the audience of all sinners! That to persuade to the acceptance of Christ *is not* the office of the Holy Spirit exclusively,—and that that sacred office is not invaded, when ministers persuade ‘all sinners’ to the acceptance of Christ! These, the legitimate inferences from Mr. Birt’s extended remarks in his *fourth section*, might be multiplied; but having entered somewhat fully into the subject, in a former part of this letter, I leave them in their present shape.

No part of the book already noticed contains such a display of puerility as page 46 and 47, were our author with the bombast of childhood, in a long string of interrogatories enquires, "Are we to learn from Dr. Hawker, that the knowledge of the gospel is acquired, and its ministry executed merely by human powers? Will he teach us that the ministers of the gospel are sufficient for their work of themselves, and that all their sufficiency is not of God?" Again—"Not one of the evangelical ministers would dare to ascribe so much to human powers, as in *this instance* is attributed to them by the Doctor himself." Now will it be believed that '*this instance*' is no other than the quotation which has been animadverted on? and it stands, according to Mr. Birt's arrangement, precisely as follows:—"That to preach the gospel and proclaim salvation in the audience of all sinners, is the province of all faithful ministers—that here are the limits of human powers—that no man can go farther—that to persuade to the acceptance of Christ, would be an invasion of the office of the Holy Spirit. To preach Christ is their province, to persuade to the acceptance of Christ is his."

After this, it is not surprising our author should consider, that the Doctor views moral agency and sovereign grace as incompatible with each other; but to crown all, he quotes and perverts several precious scriptures in endeavouring to prove, that the Doctor neglects an important branch of his duty, for want of having recourse to *his grand panacea*, "MORAL GOVERNMENT!" A short notice of each of those passages must close the letter.

1st. *The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel.* The divine speaker of these words hath also said elsewhere, *I tell you, except ye repent, ye shall all likewise perish.* Dr. Hawker, and every faithful minister of Christ, assert the same, whenever they preach Christ as the one only ordinance of Heaven for the salvation of man. When told, that there is none other name under heaven given among men whereby we must be saved; *blind reason* is capable of deducing the plain inference,—there is salvation, complete salvation, in Christ. But ministers are not justified in exhorting sinners, *indiscriminately*, to the exercise of a principle which is bestowed by *discriminating* grace. 2nd. *I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only.* Mr. Birt has the credit of referring here to a sweet portion; but that it is in point, by way of reproof to Dr. Hawker, is rather more than doubtful. 3rd. *Doth not wisdom cry; and understanding put forth her voice? Unto you, O men, I call; and my voice is to the sons of men. O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart.* And, who, of the sons of men, need the wisdom which is from above?

but such as the heavenly Teacher hath made *SIMPLE*. "Wisdom hath builded her house—she hath furnished her table—she crieth upon the highest places of the city, *whoso is SIMPLE let him turn in hither!*" And, who, of the sons of men, know that they are *FOOLS*? but such as are taught to seek knowledge and understanding, of the only wise God our Saviour. *These way-faring men, though FOOLS, shall not err.* But there can be neither *wisdom* nor *understanding* displayed, in addressing such cheering invitations to any other characters than these. *4th. God now commandeth all men every where to repent.* When the mighty conqueror dethrones the enemy, who by nature holds the soul in captivity, then will he bring the new man of the heart into willing obedience to his sceptre. But, doth the King of *Israel* demand *brick*, where he hath not provided *straw*?—doth our God expect a corrupt fountain will yield pure streams? *Can the fig tree, bear olive berries? either the vine figs.* When *the hour is come*, in which the commanding voice of Him who is the resurrection and the life is heard, *the dead* shall hear the command of the Son of God: and they that hear shall live! Then, and not till then, will the sinner *take with him words, and turn to the Lord!* Then, and not till then, will he pray in truth and sincerity, *take away all iniquity, and receive me graciously!* Men of all nations, and kindreds, and tongues, *all men every where*, are hereby told it is by repentance, if they come at all that they *turn to the Lord*. The whole book of God is the warrant for all men to believe *the true record*: but God's *special* command, must precede each individual instance of the operation of living faith. *5th. Whosoever will, let him take of the water of life freely.* Blessed invitation, of the Spirit and the Church! *whosoever* is empowered to take of the rich provisions of the gospel—let him take—and take freely. Yea, *whosoever will—whosoever* of the condemned children of Adam, who in their unregenerate state *will not come* that they may have life,—*whosoever* are made *willing* in the day of divine power—*let him take of the water of life freely.*

Does Mr Birt deem it, 'evangelical,' in the plain meaning of the term, to pursue *a system which tantalizes* the world that lieth in wickedness? The passages just noticed, and several others whose gospel sense is obvious, the antagonist of Dr. Hawker brings forward as evidence in support of the popular method by which "wooing and winning words" are adopted, to gain souls to Christ. And what is it but *tantalizing* them, to talk, as he does, of 'compassionate solicitude,' of 'warm affection,' and of 'most tender compassion to his erring fellow creatures?' Is not God's command to his ministers, *Thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious.*

The kindlier feelings of humanity, where nature and duty call

them into full exercise, afford a pleasing display of what man towards man ought ever to be: but the faithful servant of God while he gives place to no one, in an exhibition of moral excellency, will execute the duty required of him towards the unregenerate, irrespectively of the fragile bond which unites man to his fellow. The love of God shed abroad in the heart, as it goes out in love towards them he ministers unto, will fix itself on those whom he loves *in the Lord*.

I am, my dear Brother,  
Your's, for the Lord's and his truth's sake,  
ELAM.

## ORIGINAL ESSAYS.

### IX.

#### ON FAITH.

It is perfectly natural that the unregenerate mind should spurn at the very idea of a principle, whose origin and operations are independent of human power or wisdom: and whether the unenlightened character be found among professors of the gospel, or revilers of the name of Christ, the same heart-enmity is evidenced, though by different means. That the prolific press has teemed with treatises, and the pulpit furnished innumerable discourses, variously opposed to this sentiment will be allowed. Indeed, such opposition, may be considered as incidental to the rapid march, and extension of human knowledge; for as the means are supplied and cultivated for the advancement of worldly wisdom, of consequence, each subject of enquiry will command an attention proportioned to its presumed importance. And of subjects of moment it is indisputably certain, that those are more likely to ensure the enquirers notice, which are opposed to deep-rooted pre-possession, or pre-conceived opinions. Just such a subject is that presented now for notice.

If the enquiry were to relate only to modes and systems of faith, the ensuing observations might be disputed by the advocates and partizans of each succeeding body, whose creed was commented on; and probably it would be found, that but few could acquiesce with the writer in his statements. It will be more profitable to contemplate the faith, to which but one class of persons yield implicit credence; and *they* may be found, in the characters described as, "Strangers scattered abroad,"—who are not confined to the boundaries of human invention; but whose habitation is fixed, and whose lot is cast in the right, the appointed, place and period, throughout the habitable globe.



The like precious faith of the church at large, is expressly called by an apostle, the fruit of the Spirit. It is denominated by some divines, the life of God in the soul. It is one of the attributes of the new nature bestowed at regeneration;—is in itself pure as the source whence it originates,—a principle, holy as the new life within, whence it issues. It is God's work, wrought within the soul, working both to will and to do of his own good pleasure.

From this explicit and scriptural view of the faith of God's elect, it might be considered inexpedient to turn; even though to cast but a *glance* at the worse than heathenish system of duty-faith, which obtains in the churches; and yet by placing them in contrast, the superiority of the former may be more fully illustrated, and the deceptive qualities of the latter, rendered more obvious to an unestablished enquirer. If the pearl of great price\* were given by Him with whom are all the riches of wisdom and understanding, as a reward *for* seeking; what becomes of the sovereign and gracious purpose, that in seeking their is great reward? But, answerable to the condition of all men by nature, the Prophet exclaims, and the Apostle reiterates, concerning rebellious Israel, *I was found of them that sought me not; I was made manifest unto them that asked not after me!* And is the Lord's language, expressed by his servants, less applicable *now*? *Who* hath heard of, and received Christ, but him to whom *the arm of the Lord is revealed*? *Who* are possessed of saving faith, and living on the Author and Finisher of faith, but they to whom *it is given* to believe in Him? *Who* seek after the object of faith, but they that are previously *found* of Him who is sought? *Who* are disposed to *ask*, of Him who giveth liberally to all who approach, but they in whom the grace of faith is first *manifested*?

The operations of the faith of God's elect, have been strikingly exemplified by the acting of the principle of natural life. The power of Jehovah is displayed, in bringing into being *the vital principle*: the power of Jehovah is required, to give existence to *living faith*. As the babe in nature, is brought forth in weakness and sorrow; so the babe in grace, bursts from the womb of sin and corruption, weakly and sorrowful. The spiritual principle gives evidence of its properties, by means in many respects similar to those exercised by the infant literally. The first token of the new birth, is that sincere and earnest expression of the spiritual wants of the soul, spoken of by the

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*Mr. Hart* has admirably expressed the same idea, in the following verse:

This pearl of price no works can claim,  
He that *FINDS* this, is rich indeed;  
This pure, white stone, contains a name,  
Which none but who *RECEIVE* can read.

Lord concerning his *Jacobs*, where he saith, *they shall come with weeping*;—and thence-forward, *with supplications will I lead them*. Their names being before of old *written among*, they are thus ushered into the presence of, *the living in Jerusalem*.

Weeping-faith is the characteristic of a large portion of the Lord's redeemed. And surely if there be one view which Jesus has, of his family in the wilderness, more grateful to the bowels of his tender mercies than another, must it not be in the cognizance he takes of the vast amount of them who are new born in the kingdom of grace? Our adored Lord would not, indeed, continue so many of his beloved ones, so long in their baby-hood, were not his mediatorial delights transcendantly great, in arranging for and managing their *nurture and admonition*. Shall it be said with truth, that the joy in heaven over one that is new-born, is more than over ninety and nine who have passed the second birth? and may it not be conceived, that our Jesus, who is the Crown of heaven's bliss, triumphs more gloriously in these, the multiplied displays of his new creating grace? The feeblest saint will cheerfully subscribe to the truth, that the Lord's arrangements in behalf of his family, are such as secure to himself as much glory as divine wisdom can demand or receive.—And if the Lord will, that *the babes* should ever be more numerous than *the fathers*, Oh! what unceasing cause have they to exult in the thought, that his paternal eye is ever watchful over the persons and interests of his dear little ones: for he hath declared his special regard is towards "The bruised reed,"—lest it be broken! yea, of "The smoking flax" he hath said, it shall not be quenched! And it might form a source of cheering recollection, that if they abound not in *consolation*,—they do abound in *company*.

But it would ill accord with the design of these papers, to rest an argument for instruction and consolation, on circumstances in the divine life so often involved in bitter and distressful feelings. Weak faith should be directed to those rich sources of supply, which are provided for her immediate and pressing necessities. In our glorious Lord's address to his church, by his servant Isaiah, lxi. we have this most gracious apostrophe, (throughout which, the before-named endearing figure is adopted) —*Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut the womb? saith thy God. Rejoice ye with Jerusalem, all ye that love her; that ye may suck, and be satisfied with the breasts of her consolations!* And need the spiritual babe be told where these *full breasts* are to be found? The figure here, as indeed every representation of things spiritual, falls far, far short, of that which is represented. The infant must of necessity be *put to the breast*; for the tenderest accents of persuasion on the part of maternal love will as yet be heard unheeded. But the babe

in grace *may be told* of his consolations ; and he cannot fail to comprehend, in some degree, whence he is furnished with the bounteous supply. Yes, they are *the breasts of her consolations!* All the nutritious provisions set before the church :—the everlasting consolations of the promises,—the gracious display of invitations,—and every sovereign declaration of love. To tell such an one, of the exceeding great and precious stores of mercy provided for him, is truly sweet. And Oh ! how winning to the spiritual affections to hear the lisping tones, and the stammering expression of the wants, of such a babe as this ! Can you say too much,—nay, can you say enough, at such seasons,—either in praise of the wondrous provider, or in behalf of the dear suppliant ?

Our gracious Lord continues the condescending address,—*That ye may milk out, and be delighted with the abundance of her glory!* Condescending indeed ! Here are displayed, not only the acts of divine grace in making the provision, and in bringing the recipient to partake thereof ; but,—all glory to our covenant God !—the very power which is bestowed and called into exercise for that purpose, is denominated the receiver's own ! *That ye may milk out.* Though they have no wisdom to guide them to the means of consolation ; though they have no strength to draw in the spiritual beverage : He giveth power *to the faint*, and to them *that have no might* he increaseth strength. Hence it is, that they *milk out and are delighted* ; and hence it is, that all who love Jerusalem, *rejoice with her in the breasts of her consolations, and in the abundance of her glory.*

Ye babes of Christ ! never forget whence you derive the strength to cry after, and to apply to your Lord. Recollect *who He is* that giveth power to the faint ; and *who they are* that receive strength. Will the sweet words be ever effaced from your memories ? To them *that have no might* he increaseth strength. If weak faith still hang on these breasts of consolations, you cannot err ; and though you may not be enabled to take such full draughts as you desire, remember, that while it is your privilege to recline there, your Lord determines *the times and the portions of refreshing from his presence, when ye shall suck*, (as saith the glorious feeder of his family) and *when ye shall be borne upon the sides*, and *when ye shall be dandled upon the knees*. For again he saith, “as one whom his mother comforteth, so *will I comfort you* ; and *ye shall be comforted in Jerusalem.*” And yet again he saith, both in the *Psalms* and in the *Gospels*, that little faith may know her privileges under the *new dispensation*, are the same as her brethren enjoyed under the *old*,—“out of the mouth of *babes and sucklings* thou (Jehovah) hast perfected praise.” *Blessed be the Lord God, the God of Israel ! and blessed be his glorious name for ever ! Amen and amen.*

(This subject will be resumed shortly.)

## REVIEW.

*The Believer's Treasury; or the Union, Consanguinity, and Affinity, of Christ and his Church, illustrated in the light of Scripture. By the late JAMES RELLY. A new edition. Also, an Essay on the Apostolic manner of preaching the Gospel. By the same Author, 2s. 6d. Paternoster Row.*

(Concluded from page 381.)

THE writer of the Treatise has not laid the basis of his subject, in the equal love of the Eternal Three in Jehovah. In his attempt to honor the character of Christ, he neglects the glory due to the Son of God; who with the Father and the Holy Ghost, the covenant God of the Church, devised the stupendous means by which they should unitedly be glorified. For an understanding of the person of Christ, it is required of us in the Scriptures, that we consider the second Person in Jehovah as having engaged in covenant to unite himself to human nature. Not by the appointment of the Father, alone; nor irrespectively of the will of the Lord the Spirit.

Such language as this, at the opening of the subject,—“that God has, from mercy and love to mankind, punished sin in the person of his Son Jesus Christ,” is not calculated to lead to a scriptural contemplation of the blissful verity, *Union to Christ*. But we should not stop to take exceptions at these terms, were we not convinced, by a careful perusal of the whole Treatise, that the writer pursues his subject on the questionable principle conveyed therein.

He has written admirably on, Adam, Aaron, the vine, the human body, a building, and marriage-union, as types and figures of the mystical union subsisting between Christ and his Church; but as in the instance above-referred to, so here, the entire exclusion of the personal engagements of the Holy Ghost to reveal each endearing view, has thrown so deep a shade over each particular representation, that the picture is completely spoiled. But it is incumbent on us to advance some proof to this effect. On the consolation arising from the grace of union with Christ, Mr. R. writes:—

“As the promise is to such who confess and forsake their sin, it is fulfilled upon us in Jesus; all the promises of God being in him yea, and in him, Amen. There have we, with all the prayers and supplications, strong crying and tears, which Jesus offered in the days of his flesh, confessed our sins unto God; and where he, having purged our sin, appeared the second time without sin unto salvation, we have eternally forsaken them; therefore we appeal unto the faithfulness of him who hath promised.”—p. 63.

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we need not raise an argument against this sentiment, while we can refer to the words of the Holy Ghost, *Godly sorrow worketh repentance unto salvation not to be repented of*; the fruits of which are so sweetly marked in the Corinthian believers, in these words:—"Behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal!"

Of his ideas on faith, a lamentable instance is afforded in the following:

"Thus faith cometh by hearing, and hearing by the word of God; hence, I would cry unto the ends of the earth, your warfare is accomplished, your iniquity is pardoned! you, who are lovers of pleasure, pursuing the lust of the eye, the lust of the flesh, and the pride of life, as the highest, chiefest good; wherefore will you spend your money for that which is nought, and your labour for that which satisfieth not? wherefore will you thirst after vanity, and attempt filling your belly with the east wind? the Lord your God, hath given you a land flowing with milk and honey, beauty, honours, riches, length of days, wisdom, strength, perfection of righteousness, holiness, and liberty unlimited, all divine, all eternal, all heavenly, glorious, are yours in Jesus; whose riches are unsearchable."  
—p. 69.

This subject will require closer attention when we come to the Appendix. The last quotation we can make must be from p. 72.

"Furthermore, from the grace of union, we are taught to consider Jesus, as the glory of the Scriptures; all the members bring their tribute unto him, as the exalted head. If what I have already aimed at proving, is true; that primarily as the head of his body the church, all the promises were made unto him, all the threatenings fall upon him, &c.; then by him we inherit, by him we have atoned; we claim no good out of him, nor will we acknowledge the evil; for as much as in him we have been purged."

On the above we may remark, though not of those who join in the hue and cry, "God's truth must be guarded!"—that we shall be ever found opposed to the adoption of expressions so *unguarded* as these. Our knowledge of human nature teaches us to know, that language and arguments of this description, are not merely liable so to do,—but *have been* taken advantage of, by those apparently in a knowledge of the truth, for the indulgence either of carnal conceits, or sinful practices: from contact with whom, and the baleful tendencies of their communications, may the good Lord deliver us and our pages!

In Mr. Relly's "Essays on Apostolic Preaching," which follows, his whole argument is founded on the erroneous principles before adverted to; hence at the very commencement he comes to this conclusion,—“All who believed their (the Apostles') testimony were thereby *assured of salvation*: there were no such doubts as these amongst them then, viz. how do I know whether Christ died for me, or whether I am particularly interested in him, &c.” These “queries and criticisms,” he says, “are

"of later date than the apostolic age, and owe their existence to "the wisdom of this world!" This short specimen may be thought by some sufficient to stamp the character of "The Essay," and prove it deserving the opinion already expressed; but we must not leave it with a partial exposure. On page 84 and 85, is written,

"The apostles, as I have hinted, preached the person of Christ, the simple facts of his death and resurrection, as justification and forgiveness of sins to the children of Adam. It was enough that their hearers believed their report of the crucified one; and, as I observed before, the persons thus believing never once questioned but it was for them, because hitherto they had not been taught that any were excluded from it. Antichrist had not as yet the boldness to affirm, that there were some amongst mankind, who, though they heard of the death and resurrection of the Lord Jesus, yea, though they believed it, yet had no right to conclude it was for them. Nor had he as yet propagated that subtle distinction, between the belief of the truth, and the knowledge of their personal interest therein. For in those days of undisguised truth and simplicity, when any man believed the testimony of the apostles concerning Jesus, his heart exulted in the truth, nothing doubtful of his interest therein. The belief of the truth, and the purged conscience, were then inseparable."

Mr. Relly's description of "Antichrist," and its "*sinews*,"—which has attracted the unqualified approbation of some advocates for gospel truth, is in many places very plausible and most imposing. He attaches the term, very justly, to the spirit of error which denies to Christ the full honor of perfect and complete salvation; which teaches mankind that by the exercise of inherent excellency, or innate holiness, they may render themselves worthy of divine favor. But we make our stand, here, against his false doctrine. While we give the author credit for his description of the character of poor fallen, degraded, abandoned, and lost human nature; (but mortal pencil can never sketch it to *the life*!) we are jealous of the honor due to the Lord the Spirit, who "restores the ruined creature, man," by his grace shed abroad and reigning in the heart. We are not speaking of the human powers being raised to their ancient loveliness; but of the new faculties, infused by *the Spirit of holiness*, whose influences ever correspond with the nature and vigor of their exercise.

We cannot take room to re-quote from the above extract,—but we confidently appeal, *first*, from the argument, "It was enough that their hearers believed *their report* of the crucified One, &c."—to the special grace of faith bestowed on the sinner at regeneration; and we fearlessly assert, that throughout the whole, the writer has done despite to the Spirit of grace! What! is it enough, merely to *believe the report*? Yes, we reply,—but with this qualification—that if the clangor of the chains of self-condemnation do not thrill through the soul, so as to induce the effectual cry of living faith; such belief of *the report* will in-

deed be enough,—enough to prove the soul is yet *deaf* to the voice of the heavenly charmer—yea, *dead* in trespasses and sins! And we appeal from the sentiment, “When any man believed the testimony concerning Jesus, his heart exulted in the truth, &c.”—to the case of Simon the sorcerer, who *believed the report*, “nothing doubtful of his interest therein,” *and when he was baptized, he continued with Philip, and wondered*. He also had *some* regard (this writer has none at all!) for the gift of the Holy Ghost; but he was in the gall of bitterness, and in the bond of iniquity! In fact, the whole Essay is opposed to the ministrations of the Apostles, and to the recorded and the present dealings of God with his saints.

We have a word or two for the Editor, who has obtruded this new edition into the Church with the fallacious title, “The Believer’s Treasury.” However his attempt, *in two notes*, to qualify the anti-scriptural notions of THE UNIVERSALISTS, may be received by others; his efforts will not succeed in blinding the spiritual understanding of those who desire to ascribe equal honor to the Father, the Son, and the Holy Ghost, in the salvation of man. His observation, that “the simple record in the gospel is a warrant at all times for the believer to trust to it,” is correct; but that it is “*sufficient*,” of itself, to induce the exercise of faith, is not so. The word is *the means* by which the Lord the Spirit instructs his people in the knowledge of Christ and his truth; but that which is only instrumental to spiritual instruction, must not take precedence of the Holy Agent. From the remark, and the argument attached, we apprehend the Editor is an approver of the unscriptural dogmas of the late Mr. Rely.

VISITS to and from JESUS, upon the most interesting occasions, and in the most hallowed moments of Life. By the Rev. Dr. HAWKER. A new edition, with the final corrections of the Author. Palmer, Paternoster Row.

THIS inestimable little volume has long been before the Church, we therefore rejoice that it is found needful to publish a new edition. It is out of our power to pass any observation which can render it more acceptable to those for whose profit it is written; and its title prevents the necessity of describing its character, to such as may not yet have enjoyed the perusal. The soul alive to God, whether its spiritual attainments are assimilated to those of *Paul*, when most triumphant, or of *Thomas*, when most doubtful, may ruminate here and be profited,—may pay a visit here, and fall in with the very best of company. The believer, however circumstanced, if favored with a special “Visit from Jesus,” may come here, and he cannot fail accompanying the venerable writer “to Jesus.” Or, in coming with him “to Jesus,” by the means here portrayed, will learn fully what it is to enjoy

"Visits *from* Jesus." The most *interesting occasions* to which the child of God is directed, in the commerce he has with his Lord, are, his visits to the pardon office,—on the subject of election, and of sanctification,—and under bereaving providences. The most *hallowed moments* depicted, are the morning, the evening, and the midnight visits *to and from* Jesus, and the visits of Jesus to "his sick ones."

May every brother and sister, while contemplating this *true "treasury"* of spiritual subjects, join with us in the fervent prayer of the well-known poet:—

"O come, thou long-expected guest,  
Lord Jesus! quickly come;  
Enter the chamber of my breast,—  
Thyself prepare the room."

*Grace Triumphant, exemplified in the Conversion and Recovery from long and lamentable Backsliding, of William Wills, late of Dover, in Kent. Written by himself, and re-published by THOMAS HARDY, Leicester. Palmer, Paternoster Row.*

To the poor of the Lord's flock, who have been *guided by the skilfulness of his hands* through the thorns and briers of temptation and distress; or are now tracing the steps of the many who through great tribulation travel on in the wilderness, towards the place *where they would be*;—this simple and homely narrative will be really acceptable. The deeply-tried saint, and the returned prodigal, may derive arguments for the encouragement and solace of their afflicted souls, in noting a renewed display of the restoring grace that *healeth their backslidings*, and in the love that is manifested freely. We trust the further object had in view by the worthy Editor, that of producing by the sale of the work some 'small profit', for the benefit of the relict and her daughter, may be more than realized.

*Sacred Meditations; or Serious Musings. In Rhyme. Written by a FEMALE. Palmer, Paternoster Row.*

The reader of a collection of what we here modestly called "Rhymes," has the advantage of him who takes in hand a long prose composition, in as much as with far less difficulty, if he approve not of the whole, he may select what is more suited to his judgment or inclination. At this humble *plot* if we could not with ease gather a *bouquet*, we were not long detained in making choice of one very sweet *flower*:— John xv. 1.

Thou beauteous, lovely Vine!  
To thee my spirit clings;  
Let all thy fruit be mine,  
Which life and comfort brings,  
Thou art the living, chosen root,  
Supplied by thee, the branch bears fruit.

Oh! stay my fainting heart,  
With thy blest juices free,  
And constantly impart  
Thy vital sap to me,  
Still all my drooping powers recruit,  
So shall I blossom and bear fruit.



I come beneath thy shade,  
The balmy covert feel;  
The wounds which sin has made,  
Thy leaves completely heal.  
When satan does his arrows shoot,  
My spirit faints without thy fruit.

Jesus, thou heavenly Vine,  
I'd closely twine thee round;  
My soul would call thee mine,  
In thee my fruit is found!  
All that my guilt or woe can suit,  
Atoning, sanctifying fruit.

## LITERARY INTELLIGENCE.

Rev. A. M. Toplady's Works, a new edition, in 6 vols. 8vo. with a Life of the Author.—Rev. G. Whitefield's Sermons, a new edition, complete in 1 vol. 8vo.

Reflections on the Word of God for every Day in the Year, by the Rev. W. Ward, late Missionary at Serampore, a new edition, in 1 vol. 12mo.

Saving Grace, Sovereign Grace, Two Sermons, by the late Rev. S. Pike.

Chambers of Imagery, in the Church of Rome, Opened; or an Antidote against Popery, by the late Rev. J. Owen, D. D.

## POETRY.

## THE POOR PILGRIM; OR, TO-DAY AND TO-MORROW.

To-day the suffering saint is sorely tried,  
The rich man's table-crums are him denied;  
To-morrow he possesses such a store,  
He hungers for this dying bread no more.

*And desiring to be fed with the crumbs which fell from the rich man's table.*  
Luke xvi. 21.

To-day his common portion is distress,  
Through all his journey in the wilderness;  
To-morrow he is rich beyond compare,  
And envies not the richest mortal's share.

*Knowing in yourselves that ye have in heaven a better and an enduring substance.* Heb. x. 34.

To-day the meanest cot is his abode,  
None know his sorrow, but himself and God;  
To-morrow he possesses, with surprise,  
A glorious house and mansion in the skies.

*For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.* 2 Cor. v. 1.

To-day his feet no resting-place must know,  
And all his path is chequer'd here below;  
To-morrow finds a blest, a safe retreat,  
To rest his weary head, his hands, and feet.

*And I heard a voice from heaven saying unto me, write, blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them.* Rev. xiv. 13.

To-day he longs and sighs to be at home,  
Yet often fears that day will never come;  
To-morrow his glad passport does receive,  
And gains permission this sad world to leave.

*Having a desire to depart and to be with Christ, which is far better.* Phil. i. 23.

To-day cast down with many fears, and sad,  
As tho' no resting place, nor home he had;

To-morrow all his needless fears subside,  
Safely he lands on Canaan's happy side.  
*They wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented : of whom the world was not worthy. Heb. xi. 17.*

To-day unnumber'd evils make him sigh,  
And tell his sorrows with a weeping eye;  
To-morrow dries his tears, and ends his grief,  
And brings his soul a long and blest relief.  
*And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying ; neither shall there be any more pain, &c. Rev. x1. 4.*

To-day by frightful winds and billows tost,  
On the rough waves of life's distressful coast;  
To-morrow sees his shatter'd vessel go,  
In that blest harbour where no winds can blow.  
*He maketh the storm a calm, so that the waves thereof are still, then are they glad because they be quiet: so he bringeth them unto their desired haven. Psalm cvii. 29, 30.*

To-day he sings in mournful strains below,  
Of that bright world to which he hopes to go ;  
To-morrow does such wond'rous things behold  
As by mere mortal tongue was never told.  
*Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God have prepared for them that love him. 1 Cor. ii. 9.*

To-day the darkest paths alone must tread,  
Seldom a ray to cheer his drooping head :  
To-morrow night's dark shades have fled away,  
His sun for ever shines through endless day.  
*And there shall be no night there, and they need no candle, neither the light of the sun ; for the Lord God giveth them light, and they shall reign for ever and ever. Rev. xxii. 5.*

To-day his way is hid, he cannot tell  
How all these things can be, and yet be well ;  
To-morrow plainly sees his way's been such,  
He has not had a single grief too much.  
*And he led them forth by the right way, that they might go to a city of habitation. Psalm cvii. 7.*

To-day does sometimes sip the healing stream,  
That flows from th' Throne of God and from the Lamb ;  
To-morrow at the fountain drinks above,  
Full draughts of sweet and never-dying love.  
*For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters ; and God shall wipe away all tears from their eyes. Rev. vii. 17.*

To-day through faith's clear glass can sometimes spy,  
A little glimpse of immortality ;  
To-morrow is himself immortal made,  
And in resplendent, glorious robes array'd.  
*For this corruptible must put on incorruption, and this mortal must put on immortality. 1 Cor. xv. 53.*

To-day he longs to be completely blest  
With Jesus, where poor weary pilgrims rest ;  
To-morrow angels suddenly descend,  
And bear him safely to his journey's end.  
*And was carried by the angels into Abraham's bosom. Luke xvi. 22.*

## SOLILOQUY.

Jesus! I love thy life-inspiring name,  
 It often fills my soul with sweetest joy;  
 I would that it were ever in my thoughts!  
 But, like the clouds which hide the radiant sun,  
 The vile affections of my sinful heart  
 Obscure thy beams, and overwhelm my soul  
 With tenfold night. Dear Lord! dispel the gloom,  
 And with effulgent brightness constant shine,  
 Where'er I am, till death dissolve the ties  
 Which bind me down to earth; then freed from sin  
 And satan's lures, thou giv'st me ardent hope,  
 I shall in thy bless'd presence ever dwell,  
 Where uncreated light shall here prevail!  
 No galling reminiscence there, of pains  
 And sorrows in the present state endur'd,  
 Can mar the transports which the ransom'd feel,  
 In thy bless'd presence, Lord!—there, ceaseless songs  
 Of eucharistic joy, the heav'nly choirs  
 Chaunt before thy throne, in dulcet concord,  
 With their golden harps; and I with them,  
 Ere long, shall in harmonious concert join:  
 And not e'en Magdalen thy saving love  
 Shall louder sing than I, the least of saints,  
 Since thou, dear Lord, hast not forgiv'n her more,  
 Than thou, through matchless grace, hast me forgiv'n.

O let thy precious name, Immanuel,  
 Be on my heart indelibly impress'd;  
 Let its lov'd accents dwell upon my tongue,  
 And let me lisp it with my latest breath!  
 Thy name is music to my soul; it sounds  
 With vital energy, and thrills my nerves  
 With such extatic bliss, as far excels  
 The choicest harmony of lute or harp—  
 How sweetly tun'd soe'er to mortal sense.

But earthly strains, from voice or instrument,  
 Ne'er me affect,—so deaf my outward ear,—  
 But all is well, because it is thy will,  
 My God, and hence perhaps thy name to me,  
 Yields sweeter melody than else it would!

J. B—LL.

## THE JOYS OF ANTICIPATION.

How sweet to feel within my breast,  
 My blackest sins forgiven;  
 Thus sweetly enter into rest,  
 The sure foretaste of heaven.

How sweet to look beyond the grave,  
 Where joys immortal shine;  
 And sweet those blessings now to crave  
 In Christ my living vine.

How sweet to hail that holy rest,  
 The pledge whereof is given;  
 And sweet to lean on Jesu's breast,  
 The sinner's only heaven.

But sweeter still to hail the morn  
 When heart and flesh shall fail;  
 To on sweetly leave a world forlorn,  
 To live within the vail.

Thus sweetly fly beyond this clay  
 Of sin and misery,  
 And sweetly bask in endless day  
 To centre, Lord, in thee.

London, Jan. 8, 1825.

How sweet to think this dust shall sleep  
 In silence and repose;  
 Nor would I at the thought once weep,  
 For then I quit my foes.

How sweet to think, I ne'er shall know  
 What sorrow means again,  
 But every living stream will flow  
 With pleasure free from pain.

How sweet to think I then shall see  
 The ransom'd throng I love;  
 And sweet to know that worthless me  
 Shall reign with them above.

How sweet to think my harp will sound  
 Of rich redeeming grace;  
 And sweet to think I shall abound  
 In smiles from Jesu's face.

How sweet to think my theme will be,  
 Redemption through his blood;  
 And sweet to praise the eternal Three,  
 The one eternal God.

S. O. L.

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## ERRATA.

- P. 7, line 14, for *not all* read *not at all*.  
 155, line 7, for *Man of Uz* read *Friend of the Man of Uz*.  
 188, line 9, for *handed* read *handled*.  
 — last line but one, for *decrying* read *describing*.  
 305, line 5, for *Parents* read *Parent*.  
 — line 11, for *intimately* read *intuitively*.  
 343, line 9, for *he sees not the* read *he sees the*.  
 366, line 23, for *facts* read *tracts*.  
 370, 16th line from the bottom, for *church a nonentity* read *considered a nonentity*.  
 — 4th line from the bottom, for *acquirements* read *requirements*.













